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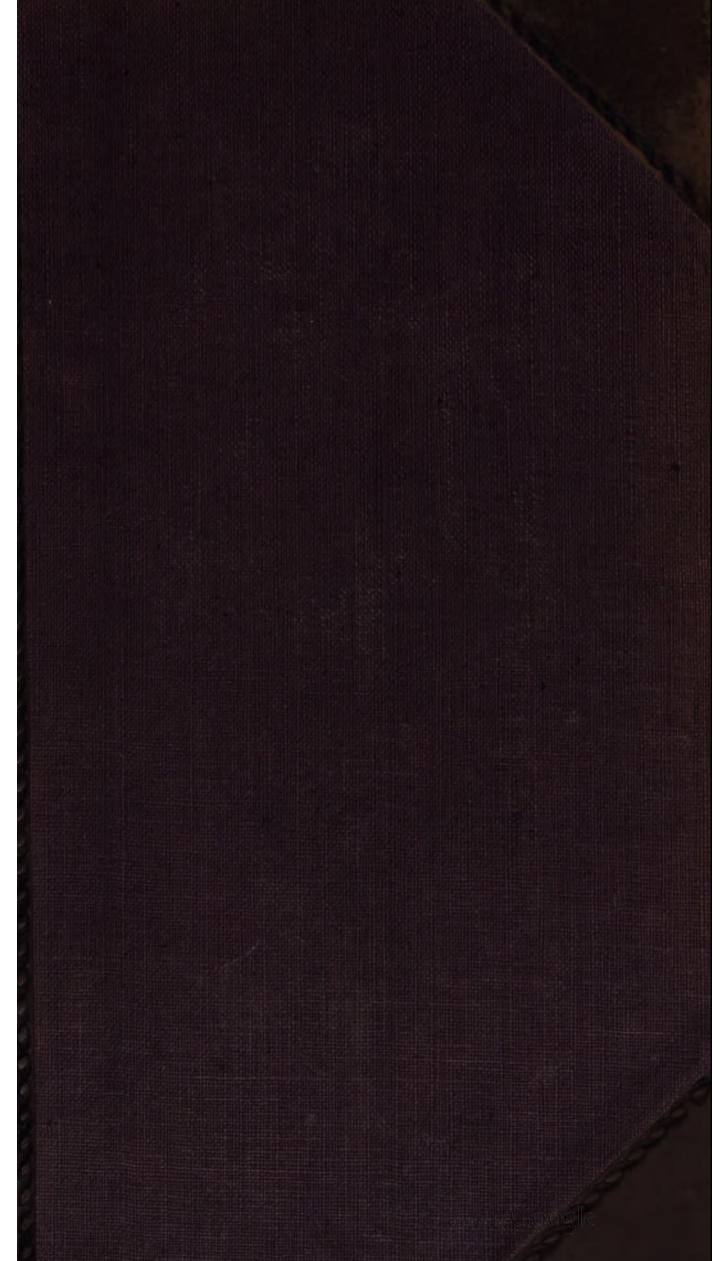
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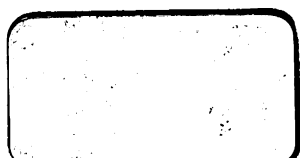
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THE BRITISH
PROTESTANT;

OR, JOURNAL OF THE

"**Special Mission to Roman Catholics**
IN
GREAT BRITAIN."

No. CXIX.]

NOVEMBER.

[PRICE ONE PENNY.



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No. 17, BERNERS STREET, OXFORD STREET.
1855.

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Subscriptions and Donations for the Society will be thankfully received by the Secretary Mr. JAMES MILLER, at the Office, as above.

DONATIONS, SUBSCRIPTIONS; &c.

Received from Sept. 28th, to Oct. 29th, 1855.

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Preston Auxillary, per Rev.				John H. Gurney, Esq. don.	20	0	0
Geo. Alker	5	0	0	Mrs. Clack	"	0	10
Bradford Auxillary, per				Mr. Waters	"	0	5
Alfred Harris, Esq.	14	4	0	Mrs. Moore	"	1	0
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			10	Fruit	"	2	12
Sermon at Uttoxeter, by				Rev. E. S. Corrie	" an.	0	10
Rev. W. Clementson	"	6	16	Mr. Stokes	"	1	0
Meeting, ditto	"	6	4	Hon. and Rev. T. Caven-			
Sermon at Doveridge, by				dish	"	1	1
Rev. W. Clementson	"	6	14	Rev. Sir C. Lighton, Bart.	"	1	0
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THE BRITISH PROTESTANT.

No. LXXX.—JANUARY, 1852.

MEETINGS OF THE REFORMATION SOCIETY.

TUNBRIDGE WELLS.

ON Thursday last the Rev. Dr. Cumming delivered two lectures at the Town Hall, entitled "Notes on Dr. Newman's Lectures," at the close of which collections were made in behalf of the funds of the British Reformation Society. The morning lecture commenced at twelve o'clock, when the hall was crowded long before the hour of commencing the proceedings arrived. Among the auditors were the greater part of the nobility and gentry of the town.

On the motion of W. Stanhope Taylor, Esq., seconded by Ford Wilson, Esq. (High Sheriff of Kent), the Rev. Thos. Ward Franklyn was unanimously called to the chair.

Prayer having been offered up by the Rev. W. S. Light, the Rev. Chairman said he knew no single reason why he should occupy the chair that day in preference to many whom he saw both on his right hand and on his left, far more able and worthy than himself to occupy it, unless it was, that he had for many years been a subscriber and ardent supporter of the British Reformation Society, whose claims would be mentioned and enforced in the course of these proceedings. The claims of the British Reformation Society, however, were only of secondary importance—the primary cause of their meeting that day was to examine into and shew the solidity, the worth of the arguments put forth by Dr. Newman in his volume of tracts which had been recently published, in which he put forth his claims for the Roman Catholic Church, and his reasons why the faith held by that Church should be again embraced by the

people of this country. They were then met that day to discuss the point, whether the Christianity of the New Testament or the Christianity of the Council of Trent, should be the Christianity which they would embrace. Dr. Newman offered to Protestants free and open discussion. Had it always been so? How gladly would our forefathers have embraced free and open discussion as the alternative of the cruel persecutions they were called to endure for conscience sake. He told them that they had ever been averse to open and free discussion, but was it so? As the Doctor had thrown down the gauntlet, they would willingly and thankfully take it up, for he was satisfied that Protestantism had nothing to fear in open and free discussion, and he prayed to God that he would vouchsafe His blessing, and that His presence might be felt in their midst whilst the subject was being discussed that day, and that they might go from that place more firmly resolved than ever to hold on the principles of their great Protestant Reformation. He had no doubt that Dr. Cumming, by his persevering, laborious and diligent research into the arguments of Dr. Newman, would that day set before them some of the most powerful reasons why they should not return to the faith of the Roman Catholic Church. He need not, in such an assembly as that, intimate to them that no interruption would be allowed while the speaker was addressing them. If there should be any in that assembly holding the doctrines of the Romish faith anxious to discuss any point, Dr. Cumming would be but too glad to meet them at the proper time.

Dr. CUMMING then rose to address the assembly in a speech which rivetted the attention of the audience during its delivery, which occupied nearly two hours and a half. It had been our intention to give a comprehensive outline of these lectures, but we are reluctantly compelled to relinquish the idea from two reasons,—the impossibility of transcribing our notes in time for this week's publication, and the space they would occupy, whilst before our next issue, we understand, they will be given to the world in a separate form. The learned Doctor, in a most masterly manner, exposed the fallacies and false reasonings in Dr. Newman's arguments in sup-

port of the Romish faith. One of the main reasons, Dr. Newman contended, why the people of this country opposed the Catholic faith, is their exceeding hostility to open and free discussion—this he also contends is the peculiar characteristic of Protestantism; they will not inquire into and make themselves acquainted with the doctrines of the Church of Rome. Would they but enter upon a discussion of the subject impartially, and with an unbiassed spirit, he concludes they would see such beauty and comeliness in it that they would immediately embrace it. Instead of this, however, they cull the rank and poisonous weeds in the garden of Protestantism, while they entirely neglect the sweet and fragrant flowers growing in the garden of Vatican. A smell of a few of these deliciously fragrant flowers, Dr. Cumming treated his audience with, gathering them one by one out of the gardens of the several authors who have written expositions on the Popish dogmas, and who are acknowledged by the Pope as authorities. So far as the priesthood are concerned, no doubt they are flowers of the richest perfume, but we think few of the laity who have once had a smell of Protestant liberty, would be greatly enamoured with them, having too strong a smell of the rack, and the tortures of the Inquisition. Most of the atrocities imputed to the Catholics of the middle ages, Dr. Newman most unequivocally denies as fabulous, deriving their origin from the ignorant, persecuting spirit, and hatred of Protestantism; and yet the Rev. Lecturer shewed, by quotations from Catholic writers (historians acknowledged by the Popes), as being the most correct historians, that so far from Protestant writers having over-stepped the mark, not one had written so strongly as those Catholic writers had done. Again, with respect to Saint-worship, and the worship of the Virgin Mary, this Dr. Newman also denies; and as we have ourselves often heard Catholics deny this fact, we give a few extracts from the works of Bonaventure, who, 100 years after his death, was canonized by the Pope, and enrolled among the saints in heaven. In this book (the Psalms of David) for God is substituted the Virgin Mary, the Queen of Heaven, our Lady, blessed for evermore. Of this work, the lecturer purchased last year,

while travelling on the Continent, several editions, published by Catholic publishers, and he found, in answer to his several enquiries, that it was one of the most popular books amongst them. In this book occurs the following distortions of Scripture:—"O come unto Mary, all ye that are weary and heavy laden, and ye shall find rest unto your souls." The 95th Psalm begins with the following words;—"O come, let us sing unto Mary, Queen of Heaven, let us make a joyful noise to the Rock of our Salvation. Let us come before her presence with thanksgiving—let us be glad and magnify her together." The 51st Psalm is thus rendered. "Have mercy upon us, O Mary Queen of Heaven, according to thy loving kindness; according to the multitude of thy tender mercies, pardon our transgressions," &c. And again, "Bless our Lady, O our soul, and all that is within us; we bless thy holy name." And in the *Te Deum Laudamus*, "We praise thee, O God; we acknowledge thee to be the Lord," &c. for the name of the Almighty is substituted that of the Virgin Mary. These and numerous other quotations were given as fully proving that the Virgin is indeed prayed to and worshipped in the stead of God.

The public were admitted in the evening by ticket, to prevent that over-crowding and confusion which prevailed on a former occasion. Five hundred tickets were issued, and they were all applied for within a very few hours of their being printed. The subject more particularly treated of in the evening was image worship. The collections at the close of the lectures, in aid of the funds of the British Reformation Society, were extremely liberal. We understand that Dr. Cumming intends visiting Birmingham during the next month, when he will give Dr. Newman the challenge of discussing with him the subject of his public lectures.

BIRMINGHAM.

THE subject of this lecture was the "Miracles of the Church of Rome," by way of reply to Dr. Newman's lectures on the same subject. The vast Town Hall was densely crowded from a very early hour on Tuesday even-

ing with persons, not only from the town, but with great numbers of the neighbouring gentry. The Right Hon. Lord Calthorpe took the chair.

Dr. Cumming began his lecture by referring to the solemn and reverential character of the Scripture miracles, as in this respect an entire contrast to the ludicrous and often grotesque pretensions of the Church of Rome. He alleged that Dr. Newman, instead of asking "Why are the Romish miracles incredible?" should rather have asked and answered the question, "Why are they credible?" Dr. Cumming said he would lay the main stress of his lecture on the simple and authentic accounts of Romish miracles given by the Bolandists in the "*Acta Sanctorum*," in the "*Bullarium Magnum*," and in the "Processes of Canonisation." He would appeal less to logic, and rather to the instinctive common sense of his vast auditory, for a verdict to the effect that the Romish miracles, in their most authentic shape, were the offspring of fanaticism, or ignorance, or fraud. He then took up a life of St. Philip Neri, founder of the Oratorians, to which order Dr. Newman belonged, and whose life and miracles were likely to be most cordially accepted by him. He referred Dr. Newman to books in the Doctor's possession, or, at least, at Oscott. Dr. Cumming then read the miracles done by St. Philip Neri from Romish authentic sources, some of which were so grotesque and extravagant that this *exposé* of them will do more to shake public confidence in the sanity of Dr. Newman's judgment than anything that has occurred. For instance, St. Philip Neri's heart was so charged with the love of God, that it swelled beyond its natural dimensions, and could not get room to beat. God in his grace, says the Bolandist writer, broke two of his ribs and lifted them away, in order to give his heart room to beat. St. Philip's love to God was so intense, that he was obliged to get up in the night time, fling open the windows, and apply to his body towels dipped in water in order to keep himself cool, so intense was his love. Dr. Cumming also quoted from Dr. Newman's Breviary and *Bullarium* that St. Philip's smell was so acute that he could distinguish good men and bad men by his nose. Dr. Cumming suggested the employment of Oratorians

as the detective police. Dr. Cumming then analysed with conclusive force the miracle of St. Januarius, and shewed it could be nothing but a palpable imposture. Dr. Cumming here produced a glass tube, at each end of which was a glass bulb of about two inches diameter. He shewed in one bulb a red solid substance like congealed blood, hard and solid; he held it up about three minutes, and gradually the solid substance liquefied, and the holy blood was seen running down the tube into the opposite glass ball. The immense plaudits of the auditory were proof of the completeness of the miracle. Dr. Cumming argued if this can be so easily done, it will require more conclusive facts than Dr. Newman's faith to prove this a miracle. Dr. Cumming sat down amid enthusiastic and protracted cheering.

The lecture lasted about three hours. It was moved by the meeting that it be published forthwith.

NORWICH.

THE Priest, notwithstanding the boast of the Romanists, did not venture to appear at the meeting—or second lecture of the Rev. R. P. Blakeney. There was a very numerous attendance in the large hall of St. Andrews.

Many Roman Catholics were present, and one of them, a working man, replied to Mr. Blakeney, who in his return gave a rejoinder which was enthusiastically received by the people.

The Rev. W. Robins, a zealous and excellent clergyman, took the chair.

IPSWICH.

Two lectures were delivered in this town by Mr. Blakeney. W. Long, Esq, presided on the first, and the Rev. Mr. Wilkinson at the second lecture.

On the first evening the attendance was large, but at the second, the room was crowded to excess.

On both occasions much opposition was given by Romanists, whose object it evidently was to put down the meeting by creating uproar. The attempt, we are happy

to say, utterly failed, and the tide of popular feeling was completely turned against the Romish cause.

Since then anonymous letters, signed *Fidelis*, have appeared in the "Chronicle" (Ipswich), impugning the statements of Mr. Blakeney, who has replied; but, owing to press of other matter, of his replies only one has yet appeared.

We are happy to observe that a local Protestant Society is about to employ a Scripture reader. May God prosper the work!

COLCHESTER.

Here a lecture was also delivered to a large audience. No opposition was given, and the utmost order prevailed.

SHREWSBURY.

On Tuesday evening the 4th Nov. at the request of the local auxiliary, Mr. Blakeney delivered a lecture in the Assembly Rooms. J. Stokes, Esq. in the chair. The attendance was large.

On the following morning (Nov. 5) the same gentleman preached in St. Julian's Church on the Gunpowder Plot. The Rev. J. J. Rogerson, the excellent Incumbent, read prayers.

The auxiliary in Shrewsbury is working steadily and effectively. A Scripture Reader is now employed, and great praise is due to the Rev. Messrs. Rogerson, Weightman, and Colly, for their zealous and faithful labours.

CLIFTON.

On Tuesday, the 2nd December, two meetings were held in this important locality. Owing to the severity of the weather and other causes, they were not so largely attended as on former occasions, but notwithstanding, much interest appears to have been excited.

The Rev. W. F. Taylor, Incumbent of St. John's, Liverpool, and the Rev. R. P. Blakeney were the deputation.

On both occasions the chair was occupied by Charles Pinney, Esq. a liberal supporter of every good cause.

The thanks of the Society are due to their excellent friend, Mr. Allen, the Incumbent of Trinity Church, Clifton.

It is remarkable that on the very day that the Reformation meetings were held in Clifton, Dr. Hendren, lately of that place, was being enthroned as Romish Bishop of Nottingham.

CHELTENHAM.

Two meetings were held in this town on Thursday, the 4th of December. The Rev. J. Brown, a most excellent Incumbent in the town, occupied the chair in the absence of Mr. Close, who was ill. The Chairman, the Deputation—J. B. Clarke, Esq. and others, addressed the meetings.

Mr. Clarke's labours on behalf of the auxiliary have been very great, and in conjunction with the Rev. Mr. Hepworth, the Secretary, he has succeeded in raising a large sum for the Parent Society.

At the Cheltenham meeting the Rev. W. F. Taylor made a very able and eloquent speech on the subject of miracles. His statements were well received throughout.

SOUTHAMPTON.

The annual meeting was held in the Victoria Rooms. The Rev. Mr. Fanshawe in the chair. The meeting was opened with prayer by the Rev. Mr. Fitzgerald. After the reading of the report by Mr. Moody, the excellent Secretary, the meeting was addressed by two of the local clergy and Mr. Blakeney, who was opposed by no less than three Roman Catholics. A long discussion ensued.

STAMFORD.

At the request of a local society Mr. Blakeney delivered a lecture to a highly respectable audience.

The Rev. Messrs. Moody and Arnold are most active in their endeavours to promote the good cause.

QUESTIONS FOR ROMAN CATHOLICS TO ANSWER, IF THEY CAN AND IF THEY LIKE.

1. Mary was blessed as the Mother of Jesus ; but she was more blessed for something else : what was it ? See Luke xi. 27, 28.

2. It is written that "the Bereans were more noble than those of Thessalonica because they searched the Scriptures daily, whether these things were so." Acts xvii. 11. Who resemble the Bereans most, Protestants or Roman Catholics ?

3. Do you obey the command of Christ, "Search the Scriptures?" John v. 39.

4. St. Paul says, "All Scripture is given by inspiration of God." The Church of Rome says, the inspiration of the Scriptures cannot be proved without the authority of the Church. Which are we to believe, the Church of Rome or the Apostle Paul ?

5. If the Church of Rome wishes the people to read the Scriptures, why did she not translate them into English till the year 1582 ?

6. Our Lord says, Matt. xxii. 29, "Ye do err, not knowing the Scriptures." The Church of Rome says "the Scriptures are the fruitful source of errors." Which are we to believe, the Church of Rome or the Lord Jesus Christ ?

7. Is it not rather suspicious that while all Protestant Christians have Bible Societies, the Romish Church has none ?

8. If the blood of Jesus Christ cleanseth us from *all* sin, what is the use of Purgatory ?

9. If the Roman Church is the Mother of all Churches, how came it to pass that there was a Church at Jerusalem, at Antioch, &c. before there was one at Rome ? Are daughters generally born before their mother ?

10. Where does it say in the Bible that Peter was ever at Rome ?

11. If Peter was Pope of Rome, how is it that Paul never mentions him in the Epistle to the Romans ?

12. If the Church of Rome is infallible, why has she not yet decided where the seat of infallibility is ?

13. If the seat of infallibility is not yet decided, what is the use of infallibility?

14. Can you give a single instance from the original Greek of the New Testament, where the clergy are spoken of as sacrificing priests?

15. Can you deny the words of Baronius, that many of the Popes were "monsters, horrible to behold?"—*Baronii Annales Ecclesiastica.*

16. If Pope Joan was the successor of St. Peter, is not Pope Pius the successor of Pope Joan?

Now for the answers of the infallible Church of Rome.

I have just read "a Catholic's" reply to the first answer of "a Protestant." Mark! only to the first, and there is no reply at all even to *one* of my answers. But says "a Catholic," "Mr. Clifford basely insinuates" that "the end I had in view" was to "disparage the Word of God." I beg to state that I "insinuated" nothing, but plainly stated what I now reiterate, that the questions "a Catholic" put forth "were intended to undermine the authority of the Bible and to substitute the authority of the Papacy." Does not "a Catholic" know the difference between a plain Protestant statement and a "base insinuation?" I now add a quotation from the Canons of the Council of Trent, printed at Paris, 1832, page 279, which will shew that "a Catholic" in doing what I charged him with, acted in entire consistency with his own Church. "Since it is manifest by experience, that if the Holy Bible in the vulgar tongue be every where allowed without discrimination, more harm than good will arise, through the temerity of men, it is on this point referred to the judgment of the Bishop or Inquisitor and this permission they must give in writing." "Regulars," i. e. the regular clergy "shall neither read nor purchase Bibles, without licence of their Prelates." Here then is the Papacy erecting its authority above that of the Word of God, above the command of Christ himself to "search the Scriptures." If Roman Catholics, even the Priests, possess or read the Bible without permission of their Bishop or the Inquisitor, they disobey the authority of their Church. If they do not read and search the Scriptures they disobey Christ. *Whom do they obey, Christ or their Church.*

J. B. CLIFFORD.

THE PROTESTANT'S ALPHABET.

- A—Stands for *Antichrist*, foretold long ago,
 B—Is the *Bible*, which he hates, you must know ;
 C—Stands for *Curses* his holiness utters,
 D—Stands for *Dens*, who wickedness mutters ;
 E—Is old *England*, which has Popery tried,
 F—Is the *Faith* for which Protestants died,
 G—Is the *Gospel* on which they relied ;
 H—Stands for *Heaven*, and the Pope has the keys,
 I—*Inquisition*, go in, Sir, if you please ;
 J—Is Pope *Joan*, a lady successor,
 K—Stands for *Keys*, and she the possessor,
 L—Stands for *Luther*, who made Leo tremble,
 M—For the *Mass*, which bread does resemble !
 N—Stands for *Nun*, who wears a black veil,
 O—Is an *Oath*, which, though sworn, may yet fail ;
 P—Is Pope *Pius*, not a bit like poor Peter,
 Q—Is the *Query* that he is his successor ;
 R—*Reformation* in which Protestants glory,
 S—Stands for *Saints*, you have oft heard their story ;
 T—Is *Tradition*, which supplants God's own Bible,
 U—Extreme *Unction*, to save all the idle ;
 V—Is Rome's *Vicar*, who stands in God's stead,
 W—The *Word*, which the Papists so dread ;
 X—Is the *Cross*, on which Jesus bled,
 Y—Is *Yourself*, and he died in your stead ;
 Z—Is the *Zeal* you must show in his cause,
 Defending his Gospel against Papal laws.

REVIEWS.

"ROMISH RITES, OFFICES, AND LEGENDS ; *or, Authorised Superstitions and Idolatries of the Church of Rome,*" by the REV. M. W. FOYE, M.A., Vicar of *Wimbish, Essex.* Second Edition, price 6s. London : The British Reformation Society, 8, Exeter Hall ; and all Booksellers.

This is a most valuable work, and no Protestant minister should be without it. In a space of 419 pp. it

contains " the greater (and most important) portion of the Roman Pontifical ; the ordinary of the Mass ; the defects of the Mass ; the principal Festivals and Offices of the blessed Virgin ; the ceremonies at most of the Season Masses, the Offices in the Roman Anglican Ritual ; copious selections from the services, hymns, and legends of the Roman Breviary, and the legends of the last canonized Saints ; the office of electing and crowning a Pope ; and the beatification and canonization of Saints." The translation is scholarlike, *and the Latin and English given in parallel columns*, a circumstance of great importance.

If any one doubt as to the childish mummery, superstition, idolatry and blasphemy of Romanism, let him purchase this work, which gives, *in extenso*, quotations from Romish books of the highest authority.

Rome is here allowed to speak for herself, and out of her own mouth let her be judged. Mr. Foye has spared no pains, in order to make a knowledge of the controversy easy to others, and surely that knowledge is of vast importance to all ministers of the Gospel in these days. We say to the Clergy of the Church of England, and ministers of all denominations, lose no time in procuring this book.

BERMONDSEY AUXILIARY.

ON Thursday evening, Dec. 4th, a large and influential meeting was held in behalf of the British Reformation Society in the Queen Elizabeth Grammar School. Additional seats had been erected ; the place, which is well adapted for a large meeting, was crowded to excess, and at an early hour, before the opening of the doors, the street was blocked up with persons waiting for admission, while great disappointment was manifested by very many who came at a later hour, and finding the place so full, could not possibly force a way in.

The Rev. J. Ralph, Rector of St. John's, Horsleydown, opened by prayer, and addressed the meeting in a most earnest and affectionate manner. Admiral Har-

court followed in his usual kind and touching appeals, and Dr. Cumming then came forward, and for two hours in his truly eloquent style interested every one present, giving an account of his travels on the Continent and his researches among Popish libraries, many of the results of which he read, shewing up and opening out more of the awful delusions of the apostate Church of Rome, and comparing our own Protestant country and Gospel privileges with those of the Roman Catholic.

The utmost decorum was observed during the whole of the meeting, and many Roman Catholics who used to annoy us very much, now seemed to listen very earnestly and with breathless attention, while every one present could not repress now and then the expression of their feelings of delight and pleasure. The meeting concluded by the singing of the Doxology. A collection was made, and upwards of 1000 tracts were distributed at the doors.

REPORT OF THE HAMMERSMITH AUXILIARY.

WE held our Public Meeting at St. Mary's Schools on Monday, Nov. 24th; Admiral Vernon Harcourt in the chair. We commenced with singing a hymn, which the Chairman gave out, "Come, Holy Spirit," &c. Mr. Lethbridge, our missionary, engaged in prayer. The Chairman addressed the meeting in his usual affectionate and faithful manner: he said he had attended a meeting at the Mansion House that morning, the Lord Mayor took the chair; he heard there, and was pleased to tell this meeting, of the great good that was being done in Ireland, that numbers of Irish persons were forsaking the false teaching of their priests and joining the Protestant community, and following the truth. He exhorted all present to test all they hear by God's word, it being our Saviour's practice; he asked them to pray for poor deluded Roman Catholics, that they may be brought out of darkness into God's marvellous light.

The Rev. Mr. Guerrier next addressed the meeting. He said he regretted he had not valued this Society as he ought until two or three years ago. He admired their manner, the kindness and love that was manifested by the Society, as the Chairman had so justly and properly stated. He was glad to find a little Auxiliary formed here in Hammersmith, and hoped others would come forward and assist in so good a work. He said it behoved us as Protestants to be zealous and active in our own neighbourhood, where large edifices were being raised for false worship, to delude poor ignorant people. He had been a great deal in Roman Catholic countries, and intended, but from indisposition was prevented, entering into that subject on the present occasion.

Mr. Lethbridge, missionary at Hammersmith, stated several things that had come under his notice, to which some present could testify, respecting the system of Roman Catholicism. He related a circumstance that took place some time back ; he met a woman whom he had visited at her house some time before. She came up to him, and said it was a glorious time. "What?" he said. "Why, it's a glorious time ; don't you know it's St. Patrick's day." "Oh, I forgot that," said he ; "I find upon looking at the day of the month it is ; well, what then?" "Why, we have two days indulgence," she replied. "Is it possible that you have that granted by the priest?" "Oh yes," she said. "Then you may get drunk or any thing, I suppose." "Oh yes, we may do any thing we like now." He reasoned with her upon the impropriety of such conduct, that a priest should grant licence for a person to go on in the indulgence of any sin, and proved very clearly the delusion of the Romish system.

A brief report of the proceedings of the Auxiliary was read, shewing they were on the alert whenever opportunity offered to use means of spreading the truth as contained in our tracts ; noticing the laying of the foundation stone at Brook Green, that some hundreds of tracts were given away there, some children got into Protestant schools, some persons persuaded to attend Protestant places of worship, &c.

Mr. Deacon, another Hammersmith missionary, spoke

briefly upon the doctrines of the Romish Church, contrasting them with Scripture.

A Scripture reader of Fulham said our tracts were calculated to do much good, and we ought to be thankful we could sit down under our own vine and under our own fig tree, none daring to make us afraid. He said he was in the habit of visiting persons in Fulham Fields, and our tracts there were likely to do good.

Mr. Wait, missionary at Kensington, next addressed the meeting. He commenced by relating a circumstance that came under his notice a short time ago. There was a female that he had been partly instrumental in persuading to renounce the Romish religion; she had attended Mr. Byers' chapel some length of time. However, some relatives, very zealous for their faith, had worked upon her feelings, and a priest threatening a curse and other things, she had been prevailed upon to go back to the Romish Church, and was baptized again into that Church. This was stated to prove the power of the priests with the poor ignorant people.

The Chairman said he was glad to see the Auxiliary was still going on with the work; the Parent Society was at a great expense printing and distributing tracts; a collection would be made at the doors, and the meeting would close with a suitable hymn, which he selected. Afterwards, Mr. Trolin, a deacon of Nornton Street Chapel, rose to propose a vote of thanks to Admiral Harcourt for his kindness in presiding at this meeting; it was seconded by Mr. Wait, and carried unanimously.

PROTESTANT SCRIPTURE READER.

HAVING waited on the R—— family, it is gratifying to find that they are not only standing their ground, but also advancing satisfactorily forward, they attend (particularly the father and eldest son) church regularly, and other meetings, to which only persons of a fixed and settled determination could be expected regularly to go. In short, if we judge from external circumstances and appearances, this family stand in a position as favour-

able as can be desired ; the only person amongst them presenting any thing like a neutral stand being the mother, and whether this be owing to the cause she assigns (that she has no clothes to go to church) or to any impression she may have been under, that her old religion is the better, I cannot say, but certain it is that I do not find that she advances any objections to the doctrine that the husband and sons believe.

Called on S——. He and H—— (another man living with him) are perfectly accessible to read to, and discuss with to any extent on the errors of their religion, and it is encouraging that both these men have come to the resolution of attending the Tuesday evening meeting at Jubilee Court in future, to which they have heretofore had some reluctance. On the whole I think that S—— has assumed something of a fixed stand that well indicates a better change shortly.

Having visited several courts, I failed in leaving even a tract with a good many of the Roman Catholics. However, I succeeded in leaving tracts with a great number, and in some cases had a conversational discussion with them on some of the errors of their Church. On the whole I had better success in distributing tracts amongst them than I have ever before experienced ; and from the encouragement received from some, I expect to be able to read to them the next time. Mrs. N—— received me more favourably this time than when I last visited her.

Called on Mrs. G——, who, though she has a strong hold of her religion as a whole, admits that its doctrine is not right in every particular. In short, her character is briefly this : she is now perfectly accessible to any one that wishes to discuss its errors with her, listens with respectful attention, at the same time advancing strong objections to Protestant doctrine on many points ; and lastly, instead of being quite opposed to listen to anything against Romish errors, as was the case some time ago, she is now ready to hear out all arguments against these errors, but is not the readier to reject them at present.

THE BRITISH PROTESTANT.

No. LXXXII.—APRIL, 1852.

SPECIAL MISSION TO ROMAN CATHOLICS.

WE are happy to announce that the Special Mission is actively engaged, and that since our last publication, two additional Missionaries have been employed.

Several applications have been made to the Committee of the Reformation Society, from various quarters, for help in this important work. We subjoin the following letters from well known and influential clergymen—letters which exhibit the efforts of the Church of Rome in these kingdoms :

“DEAR SIR,

“It is very desirable that you should send a Missionary or Scripture Reader to *L—*, and *B—* in the parish of *L—*. The clergymen are Puseyite in practice : the Popish priest receives the people prepared for him by the Clergy ; and he is now seeking to build a new chapel.

“A perusal of the enclosed will shew the efforts now making by Papists in this neighbourhood. Let us have an able man, if possible, located amongst them.

“With kind regards,

“Yours most truly,

“A. H.”

" Hockley Hill,
March 1, 1852.

" SIR,

" I saw an advertisement a few days since, stating that the Reformation Society contemplated sending Scripture Readers to places where Roman Catholics abound, especially those where there are Roman Catholic Bishops. Now Birmingham is just such a place; my parish is one of the very largest, containing a population of 23,000, entirely dependent upon myself. I have only one Scripture Reader, supported by the Pastoral Aid Society. On the north I am bounded by a convent, on the south by the Roman Catholic cathedral, the former especially is most active, and a large section of my parish is becoming their prey; I have a School Room and service there, but the inducements held out at the Convent Schools quite paralyze our efforts—the children are allured there and provided with dinner and *dessert*. If such a case should come within your scope, and you could put me in communication with the proper parties, I should be glad to bring my case before them.

" Yours faithfully,
" W. C."

" Bangor, Wales,
March 25, 1852.

" SIR,

" Allow me to bring before the Committee of the Reformation Society the exposed state of Wales to the inroads of Popery.

" While a Mission is set on foot for the benefit of Romanists in England—while a Special Agency is employed for the dispersion of Popish darkness in Ireland,—while a deputation from your Society is labouring in Scotland,—it appears strange, that nothing is being done to check the advances of the Church of Rome in this part of the United Kingdom.

" It may be said in reply, that the population is, with

few exceptions, Protestant, and therefore no particular effort is required.

"I beg, however, respectfully to submit to your Committee, a few reasons which appear to demonstrate, that the Principality calls for, and that imperatively, the prompt and zealous exertions of the friends of Protestantism.

"Though hitherto the agents of the Propaganda have made but little overt exertion in Wales, I have little doubt but that its attention has been long directed to this country. The Church of Rome, I need scarcely say, until she has actually entered the field, and thrown away the scabbard, disregards individual conversion. She bides her time—it may be, for years; but in that meanwhile she lays her plans with consummate skill, duly prepares her weapons, and is only waiting the fitting opportunity for an onslaught on the masses.

"That she is now engaged in preparatory work, there can be no question. A college has been built near St. Asaph, capable of accommodating three hundred students. They are instructed in the Welsh language; and already ten, I understand, have been ordained, and sent, two and two, through the country. I may here mention that it is reported, that the college was opened by an ecclesiastic, a native of Italy, an accomplished man; and that by his conversations with Lord and Lady Feilding, the way was prepared for their going over to Rome. It occurs to me to add, that a pervert, a native of Wales, who had been a Wesleyan preacher, was studying for the priesthood a very few years since, and has probably entered on "the Mission" ere this;—and not long ago a young lad, the orphan son of a clergyman, was proselytized by a Romish dignitary who was passing through North Wales; and has been since admitted into one of the minor orders of Rome.

"Wales, it is true, is a Protestant country, the Romanists being few in number, at least in the northern part of the Principality, and not having twenty chapels throughout Wales. There exists, however, the greatest

ignorance of Popery, and of the deep subtilty of its agents. It would, therefore, be of immense importance, that the Clergy and their congregations should be more generally enlightened on the evils of Romanism; so that they may be set on their guard against the wiles of its emissaries,—and that in due time persons may be raised up on the spot qualified to cope with them. Need it be added, that an especial blessing may be expected to rest on Protestant hearers, when error is exposed in the light of truth—in other words, when the dogmas of Popery are refuted by being contrasted with the great doctrine of justification by faith. * * * * *

“ I would respectfully suggest that, were a few clergymen, of decided piety and suitable qualifications, to lecture on Popery, in English, in town halls, or school-houses, and preach in the churches in towns, great good might result. * * * * *

“ The circulation of plain short tracts against Popery, in the Welsh and English languages, particularly in the former, would be very useful.

“ It has been said, that the amount of Scriptural knowledge diffused among the people presents an impregnable barrier against the inroads of Popery. To this I reply, that the dogmas of the Church of Rome, admirably adapted to popular apprehension, address themselves to the corrupt principles of human nature; and it is to be feared that, when the immense funds of the Propaganda are brought to assist in the inculcation of her doctrines, not only by supporting an organized agency, but dispensed as bribes to a poor people, large numbers may in process of time be induced to join her communion. It is stated on p. 268 of Battersby's Catholic Directory for 1849, that a portion of the funds of the Propaganda was allowed for 1848 to the then Vicar Apostolic of Wales. The grant has no doubt been increased since the appointment of Popish bishops. The same publication also mentions that a Society has been formed, called the ‘ Society of St. David, Patrons: Archbishop of Dublin, Bishop Clonfert, and Vicars Apostolic of England and

Scotland ; President : Earl of Fingal ; Vice-President : Viscount Soultwell,' p. 415.

" In conclusion, allow me earnestly to press on your Committee the importance of directing special attention to Wales. Inhabited by the descendants of the ancient British Church, it has, I need not say, peculiar claims upon the advocates of truth.

" I am, Sir,

" Your obedient, &c.

" R. T. P. P."

(EXTRACT FROM A LETTER.)

" *THE Record* contains an advertisement relative to those Missions, but does not specify that the Missions will be also extended to Wales.

" Newport, in Monmouthshire, may have been included in the purpose to establish such Missions, and also the Mining districts in Monmouthshire, to which Irish Romanists have resorted for work. But Cardiff and Swansea, in Glamorganshire, have become the resort of many Romanists, who have formed settled colonies. Probably other parts of Wales, north and south, have been inundated with Irish emigrants.

" The Popish college at Tremeirchion, near St. Asaph, is ominous of evil to the Principality, unless active means, attended with the Divine blessing, be adopted.

" The Missions to Roman Catholics evidently need to be extended to Wales. In some of the populous localities where the Irish have settled, the English language may be the general medium of communication, whether by controversial lectures, or the efforts of Missionaries in visiting.

" Probably, however, many Irish families in Wales may require communication with them in the Irish tongue.

“ The proselyting attempts of the Papists educated at and emanating from Tremeirchion, would seem to require an early attention to the preservation of the Welsh inhabitants of Wales, from the corrupting effects of their false system.

“ A translation into Welsh of Riching's Protestant Catechism, reduced into small tracts, and other small but comprehensive treatises at Mr. Seeley's shop ; and other *plain but conclusive* tracts of controversy, may be of incalculable value to the cause of pure religion in Wales,—especially those which are based on the well-explained and applied text of Scripture, as the Welsh can very generally read their Bibles, and are familiar with the contents.”

The funds at present placed at the disposal of the Reformation Society are wholly inadequate to meet these pressing cases ; but it is hoped that the public will enable the Committee to enter more extensively than they are at present able to do, upon the wide field which lies before them.

EXTRACTS FROM THE JOURNAL OF SPECIAL MISSIONARY LABOURING IN SOUTH- WARK.

INQUIRY CLASS.

ON Friday evening, Feb. 27th, a meeting was held in the Licensed Room, Blackfriars Road, to form a class for the instruction of young men in the Romish Controversy. The number present on this occasion was about 40.

The meeting was opened with singing, reading a portion of God's word, and prayer.

The subject discussed was "The Rule of Faith."

About twenty-five persons signified their intention of joining the class, amongst whom was Mr. Morgan, jun., a Roman Catholic. After an interesting discussion, the meeting was closed by singing the Doxology.

DISCUSSION.

Wednesday, March 10th, 1852.—This evening a discussion took place in the Licensed Room, between Paul Cannon, Romish Lecturer, and myself.

Subject:—The Doctrine of Transubstantiation. The speeches of Cannon were merely a repetition of each other, and of what he had advanced in the former discussion. (See British Protestant for March, 1852.)

I introduced the following topics during the evening's discussion:—1. That Christ's body is now in heaven, and cannot, therefore, be on the 10,000 altars of the Church of Rome. John xiv. 1—3. Acts iii. 20, 21. I also proved the same from the "Catechism of the Council of Trent."

2. That we are cautioned by our Lord against giving heed to those who say, "Lo! Christ is here, or Christ is there." Such are only false prophets and impostors. Matt. xxiv. 23—27.

3. That according to Rome, Christ is still in a state of humiliation. I quoted the "Missale Romanum," which was denied by several Romanists.

4. The manner of Christ's second coming will be glorious and visible. I asked the Romanists whether they see Him thus descend into the wafer. Acts i. 11. Rev. i. 7.

5. That the doctrine of Transubstantiation is opposed to the evidence of the senses, and that it destroys the evidence by which we prove the divine origin of Christianity.

6. That the language of Scripture is highly figurative, and will not always bear a literal construction. See Gen. xlix. 9—14. Rom. iii. 13. Ps. cv. 105. Isa. xl. 6. John x. 9; xv. 1. 1 Cor. x. 4.

7. That Transubstantiation overthrows the nature of a Sacrament, the design of which is to shew the Lord's death until He come. 1 Cor. xi. Rome maintains that He is come already when the words of consecration are pronounced by the priest.

RESULTS FROM THE ABOVE MEETING.

Mr. Downey (Scripture Reader,) has given me the following information.

He persuaded several Romanists to attend the discussion, who acknowledged that Cannon was defeated, and that they were persuaded of the truth of my statement, i.e., that the body of Christ cannot be on the altars of the Romish Church, and at the right hand of God in heaven at the same time.

They promised to go to St. Giles' Church on the following Sunday. I am informed that the Roman Catholics went to church according to promise.

Wednesday, March 24th.—I delivered a short lecture, in the Licensed Room, on the Sacrifice of the Mass. The room was well filled, and more Romanists than usual were present. Mr. Morgan, sen., was chosen by the Roman Catholics to discuss with me. The discussion took place accordingly, which was listened to by all parties with great attention.

EXTRACT FROM THE JOURNAL OF SPECIAL MISSIONARY, ST. JOHN'S, LIVERPOOL.

Monday Evening, April 19th.—Held a meeting in Cuerden Street, Byrom Street. After delivering a short lecture, I informed them that there was liberty for any Roman Catholic to ask any question respecting the difference between Romanism and Protestantism. Hearing this one rose up, and for a considerable time animadverted

on several things which I had said. We allowed him to continue rambling from one doctrine to another until he had emptied his store (for we were anxious to draw them out), when he had sat down, I briefly replied to what I thought was of the greatest importance, that was a charge he preferred against the Church of England, viz. That she was guilty of setting up a similar authority to the Church of Rome. To this I replied, that, "while the Church of England hailed with joy the appointed ambassadors of God, sent to proclaim the Word of the kingdom, yet she would not receive anything from them that did not accord with the Bible." I then read the 6th Article of our Church; at the mention of which our Romish friend objected, saying, "I have read the 39th Article of the Church of England, and I do not wish you to read it." But I read it, and thought it so conclusive, that I did not add any more.

Afterward the Romanist promised to come next Monday evening and discuss the question, "Is there an Infallible Rule of Faith." We then sung the Doxology, prayed, and then separated in a very friendly manner about 10 o'clock.

OPERATIONS OF THE SOCIETY.

ST. HELENS.

THE Rev. R. P. Blakeney delivered a lecture in this important town, to a large audience. The Rev. Mr. Carr, the Incumbent, in the chair.

We are glad to observe that Mr. Carr is carrying on a great work against Romanism in St. Helens.

WIGAN.

Mr. Blakeney delivered a lecture also here. The room was crowded to excess. The Rev. Mr. Combs in the chair.

PRESTON.

We rejoice to observe that the clergy are most active in meeting the encroachments of Romanism. Courses of lectures and sermons have been preached on the Romish Controversy.

Mr. Blakeney gave a lecture in the Assembly Room. The Rev. O. Parr, the Vicar, in the chair.

ORMSKIRK.

Mr. Blakeney lectured in the Town Hall to a large audience. Several Romanists were present, and gave some opposition.

DARING INSTANCE OF ROMISH
INTOLERANCE.

THE Squire of a parish in Cheshire has recently called his tenantry together, and announced that if they could not make up their minds to join the Church of Rome, he would serve them with notice to quit his property. *He is himself a pervert to Popery.*

This has naturally excited a strong feeling.

A poor blacksmith, when summoned into the presence of his landlord, replied, "Sir, these black hands have already earned my bread without favour, and they shall do so again, in some other place, rather than I should join your religion."

The Rector of the parish requested the Rev. R. P. Blakeney to preach to his people on the subject. Accordingly, on Monday, the 12th, that retired district witnessed a most animated scene. A large assembly of children walked in procession to church, which was filled, both in the afternoon and evening, by all classes.

The church was crowded to overflowing at night, and they say that such a congregation never assembled before.

There is not a single Romanist in the parish, and yet the Squire has commenced a Romish Chapel, and calculates upon filling it by *compulsion*. No doubt he intends, also, to colonize the district.

Surely it is high time that Protestants should bestir themselves, seeing that the emissaries of Rome are already beginning to appeal to violent means.

We do not give the names for obvious reasons.

The following letter will be read with interest :—

Agra, North India,
7th Feb., 1862.

MY DEAR SIR,

I beg to inform you that since the receipt of the publications of the British Reformation Society, they have sold very steadily, and have created quite a sensation in this place ; so much so that the Romanists have opened a Romish Library, chiefly supplied with the books of Richardson of Derby, and these they are circulating in numbers through the station. There have been several discussions, in all which the Pope's party has been defeated. You sent a few copies of Blakeney's extracts from Alphonso Liguori, these the priests have confessed to be genuine ; but they sent secretly to the Depository to buy up the remaining copies ; they were too late, they had all been sold. As regards conversions from Romanism, although the faith of several has been shaken, I can mention but three positive : one, a soldier in the fort, the other two, a man and his son, aged 15. The son had, when a baby, been baptized by the Romish Bishop. The man left his sick bed, was carried to church, and the two, in the presence of the congregation, rejecting the errors of the Romish Communion, were received by me into the Church of England ; that is now about nine months ago. The father, who was very infirm, died two days ago, with a steadfast reliance on his Saviour's merits ; the son is a most diligent scholar in my Sunday School, and will be employed in the office where his father was a clerk. Any reports or

new publications of your Society will be most acceptable to

Yours very truly,

H. S.,
Chaplain of Agra.

BERMONDSEY AUXILIARY.

A LECTURE was delivered on Thursday evening in the School Room, Butler's Place, New Street, by Mr. H. Mead. The subject was, "The New Way of Salvation recently brought to light by the Church of Rome." The lecturer began by shewing the importance of salvation, that all men are sinners by nature and practice; that salvation is provided for all penitent and believing sinners, John iii. 14 and 15; that this salvation is free, Isaiah li. 1; it is by Christ alone, Acts iv. 12, by grace through faith. But Rome has invented another way, a new way, and while she virtually rejects the gospel of Christ, and is pronounced accursed by St. Paul, Gal. i. 8, she introduces her new way by the use of beads and scapulars. (The Chairman exhibited the rosary of beads and the scapulars, while Mr. Mead, the lecturer, explained the way they were made use of by Roman Catholics.)

The scapular is said to have been brought from heaven by the Virgin Mary and given to St. Simon Stock, who derived his name from living in the hollow of a tree. The scapular is said to be possessed of the following virtues:

1st. That it is divine, having its institution immediately from heaven.

2nd. That it is favoured with the protection of the Queen of heaven (the Virgin Mary).

3rd. That it has the promise of eternal salvation.

4th. That it avails much to abbreviate the expiatory flames of purgatory.

5th. The sick have been restored to health, and persons possessed of the devil have been delivered; women

in travail have been assisted ; violent tempests appeased ; and by it all evils, spiritual and temporal, have been averted ; and devils many times have been heard to howl and cry out, " Woe to us by reason of the sacred scapular of the blessed Virgin of Mount Carmel."

The lecturer, also, in describing the use of the rosary, read from the Glories of Mary an account of a young lady who had two lovers, who through jealousy quarrelled and killed each other. Their relatives in a rage went and slew the young lady and cut off her head, and threw it in a well. St. Dominick passing by, calling the lady by name, bid her come forth, when the head of the deceased placed itself on the edge of the wall and begged St. Dominick to hear it confess ; he did so, and gave it the communion, she then declared that when she died, she was in mortal sin, but in return for the *practice of reciting the rosary*, the most holy Mary preserved her life and took her to heaven. (*A Romanist here got up, and said that it was a miracle.*) Mr. Mead went on to show that this was one of the delusions of Satan and the Man of Sin, and is a proof that Roman Catholics are under a strong delusion, and taught by their priests to believe a lie, because they reject the truth which God has given in his holy Word.

Mr. Wakerell then addressed the meeting for a few minutes, and called upon Mr. Lewis to repeat the prayers in connexion with the rosary.

Another person spoke in reply ; and after the doxology was sung, a vote of thanks was given to the Chairman, and the meeting separated.

Tracts were given away at the doors.

J. DAWS, Sec.

April 7, 1852.

EXTRACT FROM READER'S JOURNAL IN BERMONDSEY.

AMONG my other visits, I met with T—— S——, the man whom I so often mentioned in my journals in 1849 and 1850. I have been labouring with him both

in reading and expounding the Scriptures, and also shewing him the errors and pernicious doctrines of the Church of Rome, and her priests. This S—— I sent to the Rev. Dr. Armstrong's church, where he became a constant attendant, and gained much spiritual instruction from the preaching and teaching of the Rev. Dr. This T—— S—— is now a true convert from Popery, and the first that read his recantation in the Rev. Dr. Armstrong's church in Bermondsey, a few weeks ago. He has been appointed by the Irish Society as Scripture Reader, to teach the word of God, and the way of salvation to his poor perishing fellow-countrymen in Ireland, and is to commence his labours in April. Bless the Lord, who fulfils his own word, for he says, "Cast your bread upon the waters, and it will be found after many days."

I have also been instructing J—— S—— in the Scriptures, and shewing him the errors of Popery, as the Lord enabled me to do in 1849 and 1850. I gave him several passages of Scripture, written on paper, to shew to the priest, as he was about going to his confession, which might be the means of opening S——'s eyes, if the priest did not teach according to God's word; these also were not without good effect, for he is another convert, and read his recantation on the same day before the Rev. Dr. Armstrong in his own church, and he is also appointed as Scripture Reader by the Irish Society, and is to commence his labours in April, among his countrymen in Ireland. May the Lord bless their work to the souls of men, and for his own honour and glory. He is still receiving instructions from me, in addition to that of the Rev. Dr. Armstrong.

March 11th.—I went along the water side, with the view of reading and expounding God's word to Roman Catholics, through finding that my labours there had been successful on former occasions. After reading and talking to a good many, several of whom seemed to receive the Word with gladness, others not so much so. In going a little further towards Dockhead, I met five

men. I talked to them on religious matters ; three of them paid the best of attention to me, and took a good interest in all I said, but another, who is a fierce and powerful looking man, was not at all pleased with anything I said, and abused me in a most shameful manner, which caused the other reasonable men to look on him with disdain, and say that he was a disgrace to all men ; the same caused his passion to increase the more, and swear that I was going about Bermondsey with Armstrong's money in my pockets, buying all the Roman Catholics I could, and taking them to Armstrong's church, to make Protestants of them, and to swear that the blessed Virgin Mary was a whore.

These wicked sayings I strongly contradicted, by telling them that we Protestants do her more honour than Roman Catholics, although they offer so many prayers to her ; for Protestants do obey her commands, and Roman Catholics do not. This I proved from the fifth verse of the second chapter of John, where she said unto the servants, " Whatsoever he saith unto you, do it." And I also affirmed that I never had the least communication with Dr. Armstrong in my life, and also that I never had nor got the value of one shilling from any gentleman or lady, or any other Society, to give to either Roman Catholic or Protestant as relief, and that all I had to give was the pure and simple word of God, and I repeated to them the power of God's word from Heb. iv. 12., that is, " For the word of God is quick and powerful, and sharper than any two-edged sword," and so on. I said, this is what makes Protestants, and not money. But this fierce looking fellow would not believe me, but continued his abuse the more. The other three men went away through shame of him ; as they were going, I asked them if they would take a tract ; two of them did, but the other shook his head, I suppose to signify that he could not read. When they went away, I dreaded to stop longer, and turned back the nearest way to the main street, but was followed quickly by this savage monster and his companion, who came before me on the footpath ; it being very nar-

row I could not get by, he still abusing me. As I made an attempt to pass them, this wicked monster gave me an unmerciful blow in the eye, which knocked me down insensible, besides many other blows and kicks I received, which left me covered in blood, having seven cuts in my face, my nose broken, and two of my teeth loosened. This is the fifth time I have been treated after the same manner, and once scalded with boiling water, by my Roman Catholic fellow-countrymen in Bermondsey. But I desire to bless the Lord that in spite of all their ill-treatment and persecution, the Word of God is blessed with an abundant success in this locality, and many of her members are leaving the persecuting and apostate Church of Rome.

EXTRACT FROM READER'S JOURNAL IN CLARE MARKET.

I visited D—— M——, who is now an attendant upon church. He is one of the reformed Romanists. During my conversation with him, I told him of a monk who burned a Bible in a town in Ireland, called Mayo. A man named J—— C——, who was sitting by the fire, stood up, and took a knife in his hand; he began to utter some imprecations to me, which I did not like, and said, "Sir, you must not read any more of your Bible here. You are remarked for it in this neighbourhood, for you are always either reading it to the people, or talking of religion;" and that none of the people liked me the better for it. I was sitting down, when he ordered me to get up and leave the place directly. I said I had done nothing to offend him or any one else, but read the word of God. He said the priest spoke enough about me, and the like of me, last night, and told them they should not hear one word, or pay any attention to any one thing we said any more, "as they are able to instruct you in their own religion." I told him there is no religion but the Bible, which is sharp and powerful, sharper than any two-edged sword, &c.

**THE BRITISH
P R O T E S T A N T.**

No. LXXXIII.—JUNE, 1852.

**THE
TWENTY-FIFTH ANNUAL REPORT
OF THE.**

British Society

FOR PROMOTING THE RELIGIOUS PRINCIPLES

OF

THE REFORMATION,

WITH

THE ANNIVERSARY SERMON,

PREACHED AT

ST. BRIDE'S CHURCH, FLEET STREET,

On Wednesday, May 12, 1852,

BY THE REV. R. BICKERSTETH, M.A.,

RECTOR OF ST. GILES' IN THE FIELDS.

AND AN APPENDIX,

CONTAINING

A LIST OF DONATIONS AND SUBSCRIPTIONS, &c. &c

FOR THE YEAR ENDING MARCH 31, 1852.

VOL. VIII.

E

*** * It is particularly requested that all communications relative to the business of the Society may be addressed in the following manner :—**

*To the Secretary of the
British Society for Promoting the Religious
Principles of the Reformation,
8, Exeter Hall, London.*

Attendance will be given at the Society's Office daily, from Ten in the Morning until Four in the Afternoon.

President.

Vice-Presidents.

And ex-officio Members of the Committee.

THE DUKE OF MANCHESTER.
MOST NOBLE THE MARQUIS OF
CHOLMONDELEY.
THE EARL OF WINCHELSEA.
THE EARL OF RODEN.

THE EARL OF MOUNT-CASHEL.
LORD VISCOUNT LORTON.
THE LORD BISHOP OF KILMORE.
LORD FARNHAM.

Committee.

THE MOST HON. THE MARQUIS
OF BLANDFORD.
THE RIGHT HON. THE EARL OF
CAVAN.
THE RIGHT HON. SIR GEORGE
ROSE, BART. M.P.
SIR RALPH ANSTRUTHER, BART.
THE HON. GRANVILLE D. RYDER,
M.P.
REV. J. COHEN.
REV. CHAS. W. EYRE, M.A.
GEORGE FINCH, ESQ.

JAMES GADESSEN, ESQ.
J. E. GORDON, ESQ.
REAR-ADMIRAL VERNON HAR-
COURT.
ANTHONY HAVISIDE, ESQ.
NOEL HOARE, ESQ.
GENERAL LATTER.
WILLIAM LONG, ESQ.
CAPTAIN PREVOR.
J. S. REYNOLDS, ESQ.
J. G. SHEPPARD, ESQ.
JAMES H. STORY, ESQ.

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Hon. Secretary.

GEORGE FINCH, ESQ.

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REV. M. W. FOYE, M.A.

Secretary for the Midland District.

REV. R. P. BLAKENEY, M.A.

Secretary for Scotland.

REV. J. CUMMING, D.D.

Superintendent of Special Missions.

REV. W. CLEMENTSON, M.A.

Secretary for General Business.

MR. JAMES MILLER.

Collector.

MR. SAMUEL BELCHER.

Life Governor.

GEORGE FINCH, ESQ.

Honorary Life Governors.

Having rendered essential service to the Society.

JOHN HALES CALCRAFT, ESQ., M.P.

J. E. GORDON, ESQ.

REAR-ADMIRAL VERNON HARCOURT.

Annual Governors.

RIGHT HON. THE EARL OF WINCHELSEA, V.P.

REV. Dr. TOWNSEND, Prebendary of Durham.

ALEX. GORDON, ESQ.

MRS. POOLE.

At the Twenty-fifth Annual Meeting of the British Society for promoting the Religious Principles of the Reformation, held at Hanover Square Rooms, May 13, 1852 ;—

GEORGE FINCH, ESQ.

IN THE CHAIR ;

The Meeting having been opened with prayer by the Rev. Thos. Nolan, the Rev. R. P. Blakeney, one of the Secretaries, read the Report ; after which the following Resolutions were passed :—

Moved by Rev. E. B. ELLIOTT ; Seconded by the Rev. H. H. BEAMISH ;

- I. "That the Report, an abstract of which has just been read, be adopted and circulated, under the direction of the Committee ; and that the thanks of the Committee be presented to the Rev. Robert BICKERSTETH, for his able sermon before the Society ; and that the following Gentlemen constitute the Committee for the ensuing year."*

* Vide page 3.

Moved by Rev. Thos. NOLAN ; Seconded by
Rev. R. P. BLAKENEY ;

- II. " This Meeting rejoices that while Romanism, in its worst type, is putting forth its energies to obstruct the circulation of the Scriptures, liberty of conscience, and the preaching of the glorious Gospel ; Protestants seem awakening to a sense alike of their privileges, responsibilities and duties, as Missionaries of the Lord Jesus, and inheritors by grace of rights and privileges, asserted and bequeathed to them at a great sacrifice."

Moved by Rev. Dr. CUMMING ; Seconded by Rear-
Admiral VERNON HARCOURT ;

- III. " That this Meeting does most heartily approve of the successful and increasing efforts of the Committee to spread over the Popish districts of England a staff of Missionaries and Readers, well versed in the Controversy ; and earnestly prays that, on those especially labouring in Westminster, much of the blessing of God the Spirit may descend."

LAWS AND REGULATIONS.

I.

THE Society shall be designated the "British Society for Promoting the Religious Principles of the Reformation."

II.

It shall consist of a President, Vice-Presidents, Treasurer Secretaries, Committee, and Members.

III.

All persons *professing a belief in the Holy Trinity*, who shall subscribe one Guinea, or give a Donation of Ten Guineas at one time, shall be Members of the Society.

IV.

All persons, *professing a belief in the Holy Trinity*, who shall subscribe Five Guineas, or give a Donation of Fifty Guineas at one time, shall be Governors of the Society, eligible to attend and vote at Meetings of the Committee.

V.

A Committee of Thirty-six Members shall be annually chosen, to transact the general business of the Society.

VI.

The Committee shall meet once at least in every month, for the transaction of business, and five Members shall constitute a Quorum.

VII.

An Annual Meeting shall be held, at such time and place as the Committee may determine, when a Report of the past year's Proceedings shall be presented together with an audited Statement of the Accounts.

VIII.

Thirty-six Members of the Society shall be competent to summon a General Meeting of the Subscribers, after giving notice of their intention to the Committee.

PLAN OF OPERATION.

The Society proposes, 1. To assist Clergymen and others engaged in promoting the Reformation; to purchase (when they cannot be gratuitously obtained) such quantities of Bibles, Testaments, and Religious Tracts, as may be necessary to meet the increasing wants of their respective parishes and districts.

2. To supply individuals and Branch Associations with the means of adopting useful instructions to the local peculiarities

of their respective districts, by the publications of important Controversy, Pastoral Addresses, Interesting Correspondence, and Affidavits, or other forms of testimony, in answer to mis-statements demanding refutation.

3. To defray the expense of Controversial Meetings, and the publication of their proceedings.

4. To collect and circulate through Great Britain, authentic intelligence respecting the moral condition of Ireland, and the progress of the Reformation.

5. To adopt every practicable mode of disseminating the Religious Principles of the Reformation among Roman Catholics in other parts of the British dominions.

6. In the full spirit of the foregoing design, the Society *disclaims all connexion with politics*, and will hold forth no secular inducement to proselytism.

The plan which has been presented, embraces the twofold object of aiding the exertions of established Societies, and providing the additional means which are wanting, to enable individuals and Local Associations to adapt instruction to the present state of the Roman Catholic population.

From the above statement, the Public must perceive that the British Reformation Society will hold out no temporal inducement to the Roman Catholics in the accomplishment of its objects. It must be equally obvious, that the views of the Directors are entirely unconnected with politics. Their aim is to combine the diffusion of religious truth with the means of its vindication, and to leave the result in the hands of Him who has said, "My word shall not return unto me void." In this solemnly important undertaking they desire to persuade their Roman Catholic brethren by their practice as well as their professions, that in exposing what they consider the pernicious errors of the Roman Catholic Religion, they are influenced solely by the interests which they feel, both for the present and eternal welfare of its professors, and by a humble desire to promote the glory of God.

The following heads of information will more fully explain the mode of the Society's operations, and serve as a guide to individuals and Associations in their applications for assistance.

EDUCATION.

Although the plan of the Reformation Society is not directly connected with general Education, or the establishment of Schools, the Committee will always feel thankful for communications on the subject; and, if it should at any time be found practicable, they will be ready to facilitate such local instruction as may directly tend to advance the Religious Principles of the Reformation.

SCRIPTURES AND TRACTS.

Aware that Bibles and Testaments may be gratuitously obtained from the Bible Societies, by such persons as are unable to purchase, the Committee hope that they may not be called

upon to employ their funds for this object, for the time at least that such facilities are afforded. With respect to Tracts the case is different, and orders upon the Tract Societies will be granted, in answer to such applications as the Committee shall approve. It is requested, that the amount of the grant required may be specified in the application.

SCRIPTURE READERS.

The Society does not appoint Scripture Readers, but it will assist Clergymen and others to engage individuals who may be duly qualified to fill the office, when they cannot be obtained from those Institutions, by whom they are professedly employed. A certificate of qualifications, agreeable to the subjoined form,* with a statement of the salary required, and whether any part of it can be supplied from local sources, must be forwarded to the Committee. On the production of this information, the applicant will be entitled, for one year (renewable if necessary), to the assistance granted by the Society.

MISCELLANEOUS PUBLICATION.

Under this head is contained every species of Publication, in the form of Tracts, Letters, and Circulars, calculated to excite local interest on controversial subjects; but the Committee request that every application for such assistance may be accompanied by a description of the nature and objects of the Publication, and the particular circumstances which suggested it.

PUBLIC OR LOCAL DISCUSSION.

Assistance in the promotion of Meetings for Discussion, and the publication of their proceedings, will be confined to such cases as bear directly on the Controversy, and are distinct from those which have reference to the objects of particular Societies. Such Discussions must be confined to the points at issue between the Protestant and Roman Catholic Churches.

** We, the undersigned, have carefully examined A. B. with respect to his fitness for the office of a Scripture Reader, and are of opinion that he possesses the peculiar qualifications of piety, discretion, and knowledge of controversy, which are necessary.—Signed by three Clergymen in the immediate neighbourhood, or by authority of a Reformation Committee.*

ANNUAL REPORT.

DURING the past year the operations of the Reformation Society have been most extensive, and, through the blessing of God, most successful. A great door, and effectual, has been opened in various important localities for the maintenance and diffusion of the principles of the blessed Reformation.

Every day affords additional proof of the power and "deceivableness of unrighteousness" employed by the Church of Rome to advance her pretensions. The Pope's bull, by which the notorious aggression was made upon the liberties and religion of this great country, is being carried into effect with determined energy, despite of British protestations and law. The new Bishops are now in possession of their sees, and a great impetus is given to the Romanizing influence. Not only the densely populated towns, but the most obscure villages, are made the scene of missionary operation by the Romish party, whose weapons, it is almost needless to say, are not confined to those of a spiritual nature.

On all sides the Church of Rome is actively employed in laying her net; and never was there a time when those who value "the truth as it is in Jesus" are more imperatively called on to "contend earnestly for the faith which was once delivered unto the saints."

But it is unnecessary to dwell upon the dangers which we have reason to apprehend from the onward progress of Rome, as they are now generally admitted. It is for Protestants to apply themselves, under the blessing of God, to the remedy which still remains.

However important political measures may be

in their proper place, no Christian will deny that "the sword of the Spirit, which is the word of God," is the great means, *divinely appointed*, for the overthrow of superstition and idolatry, and all the strongholds of sin and Satan.

Acts of Parliament cannot, in a free country, counteract the missionary efforts of the Church of Rome: they are useful and necessary in their way, but in themselves they afford no proof of the truth or falsehood of an argument; it is to evidence that the minds of the people are directed. The contest which is now going forward is of a moral character; the people are called on to decide between the claims of the Reformed and Roman Churches, and the question will have to be settled by argument alone. If we would effectually counteract Papal efforts, we must meet tract with tract, lecture with lecture, and missionary operation with missionary operation. Romanism is now so prominently brought before the public, not only by Romanists themselves, but by Romanizers who wear the Protestant garb and occupy Protestant pulpits, that the question must be fairly met and fully investigated. It, therefore, behoves all true-hearted Protestants and devoted followers of the Lamb "to bestir themselves, and come to the help of the Lord, to the help of the Lord against the mighty."

During the past year meetings have been held or sermons preached in the following places:—Banbury, Rugby (two), Hackney, Exeter Hall (two), Newport, Cardiff, Swansea, Chipstow, Monmouth, Abergavenny, Brecon, Llandovery, Yeovil (two), Plymouth, Tonbridge Wells (two), Liverpool (two), Yarmouth, Lowestoft, Norwich (two), Ipswich (two), Colchester, Stamford (two), Peterboro', Shrewsbury (two), Epsom (two), Kimberly, Ison Green, Clifton (two), Cheltenham (two), Southampton, Bermondsey, Brighton, Birming-

ham, Ramsgate, Deal, Richmond, Rochester, Chatham, Durham, Reading (two), Croydon, Greenwich, Gravesend, Birkenhead, Northampton (two), St. Helens, Wigan, Preston, Ormskirk.

The movement in Edinburgh for the defence of Protestant truth, worked by the Society, but originated by John Hope, Esq., and at his expense, has been very important in its results.

In the early part of last year the Rev. Dr. Cumming and the Rev. R. P. Blakeney held four meetings in that metropolis, which were largely attended. Sermons, also, were delivered by Dr. Cumming in some of the leading churches, to overflowing congregations. Mr. Blakeney remained in Edinburgh to give a course of lectures in St. Andrew's Church, which, notwithstanding a charge for admission, was crowded to excess, especially towards the close of the course. Hundreds of Romanists attended, and their questions were publicly answered.

Mr. Hope offered prizes to those amongst the divinity students, the Sunday-school teachers, the working classes, and members of the British League, who would answer best in the Romish controversy. He, moreover, published "a Manual of the Controversy," by Mr. Blakeney, for the assistance of all wishing to make a study of the important question.

The examination, which was conducted by Mr. Blakeney, took place last July and November. A large body of competitors offered themselves, and the answering, in many instances, was of a very superior kind. Thus many persons have been led to apply their minds to the close study of the controversy with the Church of Rome. Mr. Hope intends to employ the best qualified and most trustworthy of these parties to instruct the rising generation of Edinburgh in the great principles of Protestant truth. How desirable it would be if

such zealous and praiseworthy exertions were followed in every town in England !

Your Committee, anxious to extend their operations, and make them in some degree commensurate with the wants of the day, have originated a "Special Mission to Roman Catholics in England."

There is a large population of Romanists in London, Liverpool, Manchester, and many other great towns ; and while the Romish party have been busily engaged in making inroads upon our Protestant poor, Protestants have, too generally, overlooked the claims of our Roman Catholic fellow-men. We send missionaries to preach to the heathen abroad (it is our duty so to do), but we should not forget those who *at home* are bowing down "to wood and stone." There are in Great Britain and Ireland about six millions of Roman Catholics who are sunken in the gross superstition and idolatry of their Church.

Your Committee rejoice at the success which the Lord has given to the labours of "the Irish Church Missions," and which bid fair to make "the wilderness and the solitary place be glad and the desert to blossom as the rose ;" but while they would leave the privilege of labouring for the evangelization of Ireland to the above Mission, they feel called upon to carry on a similar work for the evangelization of Roman Catholics in England.

"The Special Mission" has commenced its operations in "the archdiocese of Westminster," and its objects are as follow :—

1. To hold weekly meetings or lectures in places where Romanists are most numerous.

2. To draw Roman Catholics, by tract distribution, and invitation conveyed from house to house, to such meetings.

3. To give patient attention to all their objections and arguments ; and to plead with them on behalf of Protestant truth.

4. To visit Roman Catholics at their homes, and especially those inquiring after truth.

5. To hold special classes for the instruction of young men in the controversy with the Church of Rome, and to enlist their co-operation as much as possible in this important work.

6. To establish and superintend Schools, Day and Sabbath, for the education of Roman Catholics in the word of God.

It is humbly hoped that the blessing of God, which rests so abundantly upon the Missions in Ireland, will attend the same means in England.

Mr. Mead, who is thoroughly acquainted with the Romish Controversy, derived from a long experience in Nottingham under the superintendence of the Rev. R. P. Blakeney, and in Leicestershire under that of the Rev. Mr. Babbington, commenced his labours at the beginning of the present year as a special missionary in Westminster. Every week he has seized the most favourable opportunities for addressing Roman Catholics in favour of Protestant truth. His class is very successful, and, as the result, several Romanists have so far burst the fetters which bind them as to attend the public services of the Church of England. The following are extracts from his journal :—

Wednesday, May 5th, 1852.

A Meeting, highly interesting in its character, was held in St. Michael's Room. The audience consisted mainly of Romanists. I lectured on the latter clause of the 7th article of Pope Pius's Creed, i.e. the "Veneration of Relics."

I shewed that St. Liguori, (whose works have been eulogized by Cardinal Wiseman), states that a woman whose breast had been cut off, had had her breast restored by swallowing a few threads of a certain garment of St. Liguori.—See "The Lives of St. Liguori, &c. by Cardinal Wiseman," p. 53.

I also shewed, from the "Glories of Mary," (by St. Liguori), that the scapular which was given to Simon St. Stock by the Virgin Mary, will deliver the souls of those who wear it, from hell.—See vol. ii. p. 309.

I shewed that these were some of the lying wonders of the Man of Sin, (2 Thess. 2) ; and expressed my conviction that a man so learned, and holding such a high and exalted position in society as the Cardinal does, could not possibly believe such fables unless he were given over to strong delusion to believe a lie.

I then shewed that there is no power in heaven or earth to save a soul from hell, but that of Christ ; for "there is no other name given under heaven among men whereby we must be saved." Acts iv. 12.

St. Peter also says, (1 Pet. 1—18), "Knowing that ye were not redeemed with corruptible things, (as scapulars, &c.) but with the precious blood of Christ."

St. Paul also says, "If any man preach unto you any other gospel than that which we have preached, let him be accursed." (Gal. i. 8.)

I appealed to my audience whether the Church of Rome had not brought in another gospel, by asserting that the scapular will save a soul from hell?

I then set the Gospel before the Roman Catholics in a plain and familiar manner, by quoting John iii. 16, Eph. ii. 4—8 ; and exhorted them earnestly to leave the unscriptural and apostate Church of Rome, and to embrace the truth as it is in Jesus.

Morgan, a Roman Catholic, replied, "That it was no article of his faith to believe in the scapular ; he might take it and tread it under his feet, and he would not do wrong in doing so ; for it was not necessary for him to believe that there was any virtue in it.

I said : "Here we have a beautiful specimen of the unity of the Church of Rome. St. Liguori, whose works have been approved by the Church of Rome, and by Cardinal Wiseman, says, that 'the scapular will save from hell ;' and my opponents says, that it is not necessary for him to believe that it possesses any virtue at all. So much for the boasted unity of the Church of Rome !"

Two Romanists who were present, declared their intention of leaving the Church of Rome ; and stated that they would go to any Church with me to which I would take them.

H. M.

A second Missionary station is about to be opened in Westminster.

A third station has just been opened in Liverpool, under the superintendence of the Rev. W. F. Taylor of St. John's ; and your Committee are glad to hear that Roman Catholics are flocking in large numbers to the weekly lectures.

Your Committee earnestly hope that the Protestant public will enable them to extend the missionary work throughout the length and breadth of the land, in order, on the one hand, to meet the

wide spread operations of the Church of Rome, and on the other to preach the Gospel to the poor Roman Catholic.

The great Head of the Church gave the commission to his disciples to "preach the Gospel to every creature;" and who would exclude the Romanist from the benefit of that command?

The Scripture Readers employed by the Society are actively engaged. One of them, without any fault of his, has been severely beaten on several occasions by Romanists, and he "bears about him the marks of the Lord Jesus."

The following are extracts from their journals :

READER AT CHELSEA.

Waited on Mrs. C—— again. I find that she is in every sense a decided case. When I entered the room, I found her engaged in reading her Bible. And after taking the book, and reading from the 11th of Luke some of the striking promises, it rather surprised me to find that this person possesses a knowledge of the Bible rarely to be met with in ordinary persons. She as usual continues a regular attendant at the Adult School established in this parish ; and has regularly attended church and other meetings without the slightest deviation or any sign of it.

The husband, C——, has become a regular reader of the Bible too, and often goes to church—in short, this family seem to have assumed a fixed position on the right side, and exhibit no sign of a change for the worse.

Calling on this woman again, I found that she is much more inclined to listen now than some time ago. She also very frequently goes to church now, and admits that she is growing attached to it ; and that she never heard better doctrine before than what she hears there, in short, that she means to continue going, and will also attend the evening meetings, as soon as she gets well.

With Mrs. M—— little can be done, except through the medium of the Irish, in which language she commands more than ordinary powers of discussion.

READER IN DRURY LANE.

I visited P—— L——, and family, 3, W——, D—— L—— I read for them a few portions of the Bible, and made some comment. I lent him a Douay Testament, of which he read nearly two chapters in my presence. His wife says, "May God spare you your health, Sir, for giving him such a good book." He turned over many pages to find out the word purgatory. I told him that

it was not to be found in that book. He then seemed to doubt that it was a Douay Testament until I shewed him the title-page. I told L—— what the Scripture saith, "If we die in our sins, where God is we cannot come," also, "that the wicked shall be turned into hell, and all the people that forget God;" for the blood of Christ cleanseth from all sin, and wherefore is the use of purgatory? I told him that neither the Church of England or Douay Bible testify of such a place of torment; and said, I defy Pope and priest to find it out, as it would be in the written Word of God, if there was such a place as purgatory. I also told him that Papists have invented this place to frighten the people out of their money for the releasement of their souls, as it were.

The man acknowledged that what I said was true; but yet he seemed to have some doubts. I told him to read the Testament, and study what he should read, and he would then see, though it is a book which belongs to the Church of Rome. He said he surely would, and thanked me.

READER IN BERMONDSEY.

On Wednesday I called at No. 9, S—— C——, where I found five men and three women, all of whom have left the Romish Church, and read their recantation in February last. I spent some time with them reading and expounding the Scriptures, and shewing passages of Scripture against the doctrines of their former Church. I then went towards S—— F——, intending to work in some of the courts there also, but I was followed and closely watched by some labourers; and as I turned into F—— R——, I was stopped by those fellows, who said they were watching me all through N—— S——, and swore most vehemently, that if I do go in there, or any other place, with bibles or books, turning Catholics to the devil, that I should never come out again alive. I endeavoured to speak to them in the most kind manner; but say what I might, their evil temper increased the more, over which they had no control, but caused many others to join with them to that effect, so that I had to leave that neighbourhood. I then went into B—— S—— with the view of working in some of the courts there, but was followed there also; some of them at each side of the street, like sentinels guarding some valuable property. They were guarding the courts and alleys, or watching to get me in some private place, that they might be revenged of me, at the same time talking to themselves, and threatening to take my life, in their own language, that none else could understand; but in the whole they followed me over two miles, as I all the time kept in the most public streets until I made my way to Mr. M——'s house, where I found myself safe.

During the past year there has been a great demand for the publications of the Society.

In conclusion, your Committee would invite all those who love the "truth as it is in Jesus" to awake to active exertion. The dangers increase every day. There is not a moment to lose. Rome labours with all her might, and with a zeal worthy of a better cause.

APPENDIX.

No. I.

THE following Rules and Regulations, intended to define and explain the system of discussion which it is the object of the British Reformation Society to promote, have been UNANIMOUSLY agreed to by the Committee, and are earnestly recommended as a guide to Local Societies and individuals acting in connection with the Institution.

The object of the discussions instituted by the Reformation Society, is the promotion of religious inquiry among Roman Catholics.

The method by which it is proposed to attain this object, is the public comparison of the doctrines of the Church of Rome with Scripture. To give uniformity and effect to the means for promoting this comparison, the following is proposed as the mode of establishing and conducting Societies and Committees throughout the country :—

I. As the great questions which it is intended to discuss lie between the Bible and the Church of Rome, all political Associations should as much as possible be excluded from the agency engaged in the controversy. In conformity with this suggestion, the representatives and friends of the Society when employed in the formation of new institutions, should adopt the plan of select private meetings of friends to the religious principles of the Reformation, in preference to large and promiscuous assemblies, convened by public advertisement. The advantages of such a course appear to the Committee to be threefold :—

First.—It would obviate the danger of being out-numbered and out-voted on the question of forming a Society.

Second.—It would free the Society from all appearance of a political Association.

Third.—It would do away the necessity of using large popular assemblies for the mere object of sanctioning resolutions of form, and listening to speeches and statements which are often irrelevant, and not unfrequently of an irritating nature.

2. When a Society has been formed by a private meeting of those who are friendly to its objects, a public meeting should then be summoned for the sole and avowed purpose of comparing the doctrines of the Church of Rome with Scripture. And the different speakers selected to take part in the discussion are to have their respective subjects allotted to them. In all attempts at the promotion of public discussion, where an Auxiliary Society has not, or cannot be established, it is recommended to the deputation that they use every endeavour to carry along with them such persons in the neighbourhood as are favourable to the Society's object.

3. In a controversy which is intended to enlighten the understanding and engage the attention of the Roman Catholic peasantry, it will be necessary that every reference to the doctrines which they profess should rest upon the ground of undisputed and undeniable authority. The apostolical declaration, "We write none other things unto you than what ye read or acknowledge," (2 Cor. i. 13,) supplies a rule that ought to regulate every reference to Roman Catholic doctrines; and with the lower classes, especially, the discussion should be confined to the difference between their modern known and authenticated catechisms and books.

4. In conformity with this principle, the Committee are anxious to discountenance any reference to merely human opinions, and to recommend a close adherence to the Word of God as the ultimate authority in the controversy.

5. The Committees would only further intimate to their friends and fellow-labourers in the country, that as the direct and immediate object is the instruction of the Roman Catholic population, they feel themselves called upon to adopt every expedient for the furtherance of that object, by promoting public discussion wherever it may be practicable to collect an auditory of persons of that persuasion; and they confidently anticipate, in this solemnly important undertaking, the cordial co-operation of their Christian brethren of every denomination.

No. II.

FORM OF AN ORDER FOR THE PAYMENT OF SUBSCRIPTIONS.

As Subscribers residing in the country frequently find it difficult to convey their subscriptions so as to ensure payment as they become due, it is recommended that an Order, according to the following form, on some banker, agent, or friend, residing in London, shall be sent to 8, Exeter Hall.

" _____, 185

" Please pay the Collector of the British Society for promoting the Religious Principles of the Reformation the sum of £ _____ as a subscription to that Institution, to be continued annually, commencing _____

" I am, _____

" Your obedient Servant,

" _____

" _____

" _____."

No. III.

FORM OF A BEQUEST TO THE SOCIETY.

I give unto the Treasurer, for the time being, of "The British Society for promoting the Religious Principles of the Reformation," formed in London in the year 1827, the sum of pounds sterling, to be paid out of such part of my personal estate as shall not consist of chattels real, for the purposes of the said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.

**.* Devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, are void ; but money or stock may be given by will, if not directed to be laid out in land.*

No. IV.

THE FOLLOWING RESOLUTIONS ARE
SUBMITTED BY THE PARENT SOCIETY
AS A GUIDE
FOR THE FORMATION OF AUXILIARIES.

I.

THAT the promotion of the Religious Principles of the Reformation, is a duty incumbent on all who believe that these principles are in accordance with the revealed will of God.

II.

That this Meeting, cordially approving the constitution and design of the British Society for promoting the Religious Principles of the Reformation, do now form an Auxiliary in aid of its objects, to be designated the Auxiliary to the British Society for promoting the Religious Principles of the Reformation.

III.

That the following be the Laws and Regulations of the Society now formed :—

1. The designation of this Society shall be the "Auxiliary to the British Society for promoting the Religious Principles of the Reformation."

2. The Society shall consist of a President, Vice-Presidents, Committee, Treasurer, Secretary, and Members.

3. All persons *professing a belief in the Holy Trinity*, who shall subscribe One Pound annually, or give a Donation of Ten Pounds at one time, shall be Members of the Society.

4. All persons *professing a belief in the Holy Trinity*, who shall subscribe _____ annually, or give a donation of _____ at one time, shall be Governors of the Society, eligible to attend and vote at Meetings of the Committee

5. A Committee consisting of _____ Members, shall be annually elected to transact the business of the Institution, of their number shall constitute a quorum, and to meet at such periods as they may hereafter determine.

6. The Society shall adopt every practical mode of diffusing the Religious Principles of the Reformation among the Roman Catholics residing within the sphere of its influence.

7. That the objects of this Society be to collect Funds for the Parent Institution, and to furnish the Committee with all possible information as to the state of Romanism in the neighbourhood, district, or county, and to adopt such means as may be in perfect conformity with the regulations of the British Society. That the Funds, after deducting incidental expenses, be transmitted to the Parent Committee; and that Auxiliaries be supplied with the publications of the Society at cost price, to the amount of half their contributions, if necessary.

8. An Annual Meeting of the Society shall be held at such time as the Committee may determine, when a Report of the Proceedings of last year shall be submitted, together with an Audited statement of the Accounts.

IV.

That the following Gentlemen, with power to increase their number, be requested to act as a Committee for the ensuing year, _____ That _____ be requested to undertake the office of Treasurer, and that _____ be requested to act as Secretaries.

V.

That while the present Meeting would ascribe the eminent measure of success which has hitherto crowned the endeavours of the Parent Society to the counsel and faithfulness of Him, without whom nothing is strong, nothing is holy, it would thus publicly express its dependence upon the same Divine source for a blessing upon the exertions of the Institution which has this day been formed.

VI.

That the Christian thanks of this Meeting be most cordially given to _____ for presiding on this occasion.

IF THE SOCIETY SHOULD HAVE BEEN PREVIOUSLY FORMED IN PRIVATE, THEN THE FOLLOWING MAY BE SUITABLE.

I.

That the promotion of the Religious Principles of the Reformation, is a duty incumbent on all who believe that these principles are in accordance with the revealed will of God.

II.

That this Meeting desires to give its cordial support to the Auxiliary to the British Society for promoting the Religious Principles of the Reformation, and in so doing, contemplate not only the general good effects that may result from the Society's operations at large, but also the particular benefit which may be looked for to the Roman Catholics resident in this town and vicinity.

III.

That while the present Meeting would ascribe the eminent measure of success which has hitherto crowned the endeavours of the Parent Society to the counsel and faithfulness of Him, without whom nothing is strong, nothing is holy, it would thus publicly express its dependence upon the same Divine source for a blessing upon the exertions of the Institution which has been formed in this town.

IV.

That the Christian thanks of this Meeting be most cordially given to
for presiding on this occasion.

No. V.

Depository—No. 8, EXETER HALL.

THE Committee are exceedingly thankful to be enabled to call the attention of the Christian public to their depository of anti-Papal books and tracts at the above place, where all the publications in the subjoined Catalogue may be had, together with various others.

The following Catalogue of tracts, &c., is usually distributed by the Society at their Auxiliary Anniversaries, and Meetings for discussion, throughout the kingdom, and the result generally has been very numerous applications at the local depositories, by Protestants and Romanists, and sometimes Roman Catholic priests :—

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- XIII. THE CONTRADICTION of the FATHERS; respectfully addressed to Roman Catholics and Tractarians. Price 1d.
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No. VI

The Deputation of the British Reformation Society having been frequently requested by those friends who feel anxious to acquaint themselves with the controversy, to recommend a List of such Works as might be useful to the attainment of such an object; the Committee have now the pleasure of appending to their Report a Catalogue of Books, Roman Catholic and Protestant, which they trust will be found highly useful.

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Douay Bible. *Douay*, 1609.
 Rhemish Testament. *Rheims*, 1583.
 Douay Bible and Rhemish Testament. *London and Dublin*.
 Missale Romanum.
 Rituale Romanum.
 Canones et Decreta S. Œcumenici et Generalis Concilii Tridentini.
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 Catechism of the Council of Trent, translated by O'Donovan.
 Creed of Pope Pius IV.
 Delahogue's Five Treatises.
 Labbei et Cossartii Sacrosancta Concilia, &c.
 Platina de vitis Pontificum.
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 Salisbury Missal.
 Dupin's Ecclesiastical History.
 Life of St. Francis.
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 The Garden of the Soul (*Chaloner*).
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Anonymous .	0	17	0	“Record” .	1	0	0
Armstrong, Miss, by				J. M., by Mr. Seeley .	0	10	0
Rev. D. James .	5	0	0	Jones Wilson, Esq. .	5	0	0
A Thank-offering from				J. P. .	2	0	0
W. E., by Adml. V.							
Harcourt .	3	0	0	King, The Hon. Locke,			
A. Z., per “Record” .	3	0	0	M.P. .	5	0	0
Bell, Miss .	0	5	0	King, The Hon. Mrs.			
Brown, J. per “Re-				L. .	1	1	0
cord” .	0	10	0	L. C. .	0	5	0
Bryan, Rev. R. & Mrs.	1	0	0	Mann, Rev. W. H. G.	5	0	0
Butcher, Major .	1	0	0	N: .	5	0	0
Carthew, Peter, Esq.	10	10	0	Seeley, Mr. B. .	0	10	0
C. B. .	0	10	0	Smith, Jos. Esq. .	0	10	0
Chaplain, Mr. .	0	1	0	Stables, H. E. Esq. .	1	1	0
Chapman, Mrs. .	1	0	0				
C. J. V. per “Record”	0	5	0	Thank-offering of a			
Clarke, Mr., by Mr.				Young Protestant .	0	2	0
Norman .	2	0	0	Torrianno, Rev. J.			
Coles, Wm. Esq. .	0	10	0	Reading .	5	0	0
Cooper, Mrs. J. .	0	10	0	White and Saunders,			
Dalton, Rev. E. .	1	0	0	Messrs. .	6	11	0
E. B. P. per “Record”	3	3	0	Wilson, Mrs. .	1	0	0
E. C. M. per “Re-				Woodward, Mr. .	0	2	6
cord” .	0	10	0	Workman, the late T.			
Finch, George, Esq. .	50	0	0	S. Esq. .	1	1	0
F. E. V. H. .	0	1	6				

No. IX.

LIST OF SUBSCRIBERS,

FOR THE YEAR ENDING MARCH 31, 1852.

The Committee request the attention of Subscribers to the following List, which contains all sums paid between April 1, 1851, and March 31, 1852.

*** SUBSCRIBERS not residing in London are requested to cause their Annual Subscriptions to be paid in the quarter when due, or to inform the Collector where they may be received. Should any inaccuracies be discovered in the following List, corrections will be thankfully received, and attended to. All letters respecting Subscriptions, or the delivery of the Reports, may be addressed to Mr. James Miller, the Secretary for General Business, to whom it is particularly requested that all money orders be made payable.

			1850-51.			
			£.	s.	d.	£. s. d.
Acfield, Mr. Chichester			0	5	0	0 5 0
Adams, Miss H. Heavitree			0	5	0	0 5 0
Adderley, Mrs. Bideford			1	0	9	
Agar, Miss, Melton			0	4	0	
Alcock, W. N. Esq.			1	1	0	1 1 0
Allen, Rev. H. Clifton	(2 years)		1	1	0	2 0 0
Alnut, C. A. Esq. Wallingford			1	1	0	
Ames, Mrs. Bath			1	0	0	1 1 0
Amoore, Mrs. Hastings			0	6	0	
Andrew, Rev. W. W.			1	1	0	
Angell, W. S. Esq., by Mr. Seeley						5 0 0
Anstruther, Sir Ralph, Bart.			1	1	0	1 1 0
Armitage, Miss, Honley, Huddersfield	(2 years)		1	0	0	2 0 0
Armytage, Rev. J. N. Green			1	0	0	1 0 0
Armstrong, J. E. Esq. Kensington			1	1	0	1 1 0
Armstrong, Mr. J. Newcastle-upon-Tyne			1	1	0	
Armson, Rev. Thomas			1	0	0	
Atkinson, G. Esq. Torquay			1	1	0	1 1 0
Atkinson, John, Esq. Leeds			1	0	0	1 1 0
Atkinson, Miss, per Messrs. Nisbet			1	0	0	1 0 0
Austen, Mrs.			1	0	0	1 0 0
Austin, Rev. J. S.			0	10	0	0 10 0
Aylmer, Capt.			1	0	0	
Ayre, Miss, Melton Mowbray			0	4	0	0 4 0

	1851-52.			1851-52.		
	£	s.	d.	£	s.	d.
Beaufort, Dowager Duchess of, per Messrs. Nisbett and Co.	2	2	0	2	2	0
Boyle, The Lady S.				1	1	0
Boyle, The Lady K.				1	1	0
Bacon, J. Esq. Exeter	1	0	0			
Badcock, The Misses				0	5	0
Baily, Rev. H. G.	0	5	0			
Baillie, Rev. J. F.				1	1	0
Bainbridge, Mrs. Down Hall, Epsom.	1	0	0			
Baker, Capt. Ramsgate	1	1	0	1	1	0
Baker, Rev. R. B. Stone	1	0	0	0	10	0
Baldwin, Miss, Melton, Mowbray	0	6	0	0	6	0
Ball, Miss, Reading	0	10	0			
Ballance, J. Esq.	1	1	0			
Bannister, Mrs. Wm.	1	1	0			
Banton, Wm. Esq.	1	0	0			
Banton, Mrs. W.	0	10	0			
Barfoot, Rev. Henry	1	1	0	1	1	0
Barker, Rev. R.	0	5	0			
Barker, Miss	0	5	0			
Barkworth, Henry Esq. Hull	1	0	0	1	1	0
Barnes, Mrs. Reading	0	5	0			
Bartlett, H. Esq. Wimborne	0	10	0			
Batcheller, Mr. Dover	0	10	0	0	10	0
Batcheller, Rev. Wm. Kingsdon, Yeovil	1	1	0	1	1	0
Bate, Charles Esq. Plymouth	0	10	0	0	10	0
Bateman, John, Esq. Knypersley Hall, Staffordshire	1	1	0	1	1	0
Bateman, Jas., Esq. Biddulph Grange, Congleton	1	1	0	1	1	0
Bates, Rev. J. Dover	0	10	0	0	10	0
Bathurst, Rev. W. Warwick, Leeds	1	0	0	1	0	0
Batt, Mr. Salisbury	0	10	0	0	10	0
Batten, Mrs. Putney	0	5	0			
Batten, Miss, ditto	0	5	0			
Baxter, Robert, Esq. (2 years)	1	0	0	2	0	0
Bayley, Rev. A. Banbury	1	0	0			
Beamish, Rev. H. H.	1	1	0	1	1	0
Beard, Rev. W. B.				1	0	0
Beaumont, G. Esq. Nottingham	1	1	0			
Beddy, Rev. J. F. (2 years)				1	0	0
Bennett, Miss, Melton Mowbray	1	1	0	0	10	0
Bennett, Miss S. ditto	0	5	0			
Bennett, Baldwin & Agar, Misses, Seminary, do.	0	4	0	0	5	0
Bennett, Miss, Ramsgate	0	5	0	0	10	0
Bennett, J. N. Esq. Plymouth	1	0	0	1	0	0
Bernard, Dr. Clifton	1	1	0	1	1	0
Bernard, W. C. Esq. Clifton	1	1	0	1	1	0
Bertram, F. Esq. Jersey (2 years)	1	0	0	2	0	0
Best, Rev. Thomas, Sheffield	0	10	0	0	10	0
Bevan, R. C. L. Esq. Lombard-street	2	2	0	2	2	0
Bevan, Robert, Esq. per Messrs. Nisbet & Co.	1	0	0			

			1851-2.		
		£. s. d.	£. s. d.		
Bevan, Mrs. C.	ditto	1 1 0	1 1 0		
Bide, Mr. Yeovil		0 5 0	0 5 0		
Bide, Miss, Yeovil		0 5 0	0 5 0		
Bigsby, Rev. Chas.		0 10 0			
Billing, Miss, Stonehouse		0 10 0	0 10 0		
Billing, J. Esq. Reading		0 10 6			
Billing, Mrs. Reading		0 5 0			
Binfield, Mrs. Reading		0 5 0			
Birch, Mr. Kilburn		0 10 0	0 10 0		
Bishopp, Mr. Thornby Hall		1 0 0	1 0 0		
Black, Dr. Torquay		0 10 0			
Blackmore, Rev. J.			0 10 6		
Blackwell, Mr. Reading		0 2 6	0 2 6		
Blake, Rev. E. Bramerton		0 10 0			
Blake, Dr. P. Torquay		0 10 0	0 10 0		
Blake, Miss F. Norwich		0 10 0			
Blakeney, Rev. R. P. Birkenhead		1 1 0			
Blakiston, Sir Matthew, Bart.		1 1 0	1 1 0		
Blanchard, J. Esq. Whitby		1 0 0	1 0 0		
Bliss, Rev. George, Chichester		0 10 0	0 10 0		
Bloomfield, Sir Thomas, Bart. Brighton		2 0 0			
Blundell, Miss M.		1 1 0	1 1 0		
Bolitho, Thomas, Esq. Penzance		1 0 0			
Bolitho, Miss ditto		0 10 0			
Bolitho, Wm. Esq. ditto		1 0 0			
Bolitho, Wm. jun. Esq. ditto		0 5 0			
Bolitho, Mrs. Edward ditto		0 10 0			
Boobyer, J. H. Esq.			2 2 0		
Boodle, R. Esq. Chilcompton, Bath (2 years)		1 0 0	2 0 0		
Boswell, Mr. Norwich			0 5 0		
Bottom, J. F. Esq.			0 10 0		
Boyd, J. Esq.		1 1 0	1 1 0		
Boyd, C. Esq.		1 1 0	1 1 0		
Bradshaw, J. Esq. Weymouth		0 10 0	0 10 0		
Braikenridge, Rev. G. W. Clevedon		0 10 6	0 10 6		
Braithwaite, Robt. Esq.		0 10 6	0 10 6		
Braithwaite, J. Esq.			1 0 0		
Brewin, A. Esq. Tiverton		1 0 0			
Bridger, Rev. J.		0 10 0			
Brietzcke, Misses			1 0 0		
Brock, Major G. Colchester		1 1 0	1 1 0		
Brokenshaw, Lieut. Teignmouth		0 10 0			
Brook, Thos. Esq. Huddersfield		1 1 0	1 1 0		
Brook, John, Esq. Huddersfield		1 1 0	1 1 0		
Brooke, Thos. B. Esq. Holloway		0 10 0			
Brooke, Robt. Esq. Plymouth		0 10 0	0 10 0		
Brown, Mr. G. Salisbury		1 1 0	1 1 0		
Brown, Mr. G. jun. ditto		1 1 0	1 1 0		
Brown, J. Sharp, Esq. Halifax		2 2 0			
Brown, Mrs. Reading		0 2 6			
Brown, Mr. Plymouth			0 5 0		
Bruin, J. Esq. Reading		1 0 0			

		1851-2.		
	(2 years)	£.	s.	d.
Buck, the Misses		1	0	0
Buckingham, Mrs. Dodiscombe Leigh		0	6	0
Burgess, Miss, Bath		0	10	0
Burnett, Mr.		0	10	0
Burton, Rev. R. W.		0	10	6
Bushell, Mr. E. per "Record"		1	1	0
Bushe, Mrs. J. P. per Mr. Nisbet		1	0	0
Bushe, Miss		1	0	0
Buswell, Rev. W. Chelmsford		1	1	0
Butcher, Major, Clifton		1	0	0
Butler, Mr. and Mrs.		1	1	0
Calthorpe, the Right Hon. the Lord		2	2	0
Cavan, the Right Hon. the Earl of		5	0	0
Cholmondeley, the Marchioness of		2	0	0
Cabbell, Mrs. Hastings		0	10	0
Cadman, Rev. W. St. George's, Southwark		0	10	6
Calcraft, J. H. Esq. 12, Carlton House Terrace		2	0	0
Camidge, Rev. C. York		0	5	0
Campbell, Mrs. Reading		0	5	0
Carne, Miss, Penzance		0	10	0
Carr, Rev. E. H.		0	10	0
Chamberlain, Rev. J. Leicester			0	10 6
Chambers, Rev. W. per Praed and Co.		2	0	0
Chapman, Mrs. Reading		0	5	0
Chard, W. W. Esq. Plymouth		1	1	0
Chase, Miss, by Messrs. Nisbet		1	0	0
Cheltenham Auxiliary:—				
Allsop, Mrs.			0	5 0
Bean, Mrs. Col.			0	10 0
Bell, J. P. Esq.			0	10 0
Blunt, Mrs.			0	10 0
Bodley, T. Esq.			1	0 0
Brackenbury, Mrs.			0	5 0
Brough, Mr. and Mrs.			0	10 0
Browne, Rev. Rev. Jno. LL.B.			1	1 0
Brown, Rev. A. M. LL.D.			0	10 0
Capper, Mrs.			10	0 0
Chilver, Mrs.			0	10 0
Chinnery, Rev. Sir N. Bart.			10	10 0
Clarke, J. B. Esq., Treasurer			1	1 0
Clarke, Mrs. and Miss			0	7 6
Clarke, Mrs. E.			0	10 0
Clarke, Miss			1	0 0
Clissold, Miss E.			0	10 0
Close, Rev. F.			1	1 0
Collections after Meetings at Cheltenham			20	18 5
Cooke, C. T. Esq.			1	1 0
Coxwell, Roger, Esq.			1	1 0
Coxwell, Rev. W. R.			0	10 0
Coyle, Major			0	10 0

			1851-2.			
	£.	s.	d.	£.	s.	d.
Cheltenham Auxiliary—continued.						
Dawson, Mrs.	..			1	0	0
Ellis, Rev. W. T.	..			1	0	0
Ensor, Miss	..			1	1	0
Esdaile, E. J. Esq.	..			1	0	0
Friend, a	..			1	1	0
Gabb, Mrs. sen.	..			1	0	0
Garrett, J. Esq.	..			1	1	0
George, Mrs.	..			0	10	0
Gordon, Mrs.	..			0	5	0
Gould, Miss	..			1	0	0
Haigh, Miss	..			0	10	0
Haigh, Miss H.	..			0	10	0
Harris, Rev. C.	..			1	1	0
Hasell, Wm. Esq.	..			1	1	0
Hay, C. Esq.	..			1	1	0
Hay, Mrs. Robert	..			0	10	0
Hepworth, Rev. R. <i>Secretary for Gloucestersh.</i>	..			0	10	0
Hollyday, Mr. C.	..			0	5	0
Huddlestons, R. B. Esq.	..			0	10	0
Hutchinson, Lieut. Col.	..			1	0	0
Iredell, Capt.	..			1	0	0
Jeffercy, Miss E.	..			1	0	0
Jeffercy, Miss C.	..			1	0	0
Jerram, Mrs.	..			0	10	0
Kearney, Rev. T. H.	..			1	0	0
King, Thos. Esq.	..			0	10	6
Lake, Capt.	..			1	0	0
Layman, a	..			0	14	6
Leyrons, the Misses	..			1	0	0
Manners, Capt.	..			1	0	0
Masters, Richard, Esq.	..			0	10	0
Morton, Mrs.	..			0	6	0
Mylne, G. W. Esq.	..			0	10	0
Neale, the Misses	..			0	10	0
Newton, Mrs. Colonel	..			0	5	0
Newman, E. L. Esq.	..			1	1	0
Parry, Mrs. and Miss	..			0	7	6
Paske, Mrs.	..			1	0	0
Phayre, Mrs.	..			1	1	0
Philips, the Misses March	..			2	0	0

	1851-2.		
	£.	s. d.	£. s. d.
<i>Cheltenham Auxiliary—continued.</i>			
Roberts, Mrs.	.	..	0 10 0
Robinson, Rev. Disney	.	..	0 10 0
Smith, Mrs.	.	..	0 10 0
Smith, Mr. N.	.	..	0 6 0
Stokes, Miss	.	..	0 10 0
Squire, Mrs. G.	.	..	0 10 0
Thornhill, Mrs.	.	..	1 0 0
Valley, C. H. Esq.	.	..	1 1 0
Valley, Miss	.	..	1 1 0
Walker, Thos. Esq.	.	..	0 10 0
Wallace, Miss E.	.	..	0 10 0
Wade, Miss	.	..	1 0 0
Webb, Miss	.	..	1 1 0
Whitby, Miss	.	..	1 1 0
Williams, Miss	.	..	1 1 0
Wynch, Lieut.-Col.	.	..	1 0 0
Yerbury, Miss	.	..	0 10 0
Young, Lieut. W. F.	.	..	1 0 0
Child, Rev. John	.	0 5 0	
Child, Rev. T. G.	.	0 5 0	0 5 0
Chinnery, Rev. Sir N. Bart, Cheltenham	.	1 1 0	1 1 0
Chittock, Miss, Reading	.	0 5 0	0 5 0
Cholmeley, Rev. Jno.	.	1 0 0	
Clarke, Rev. E. T.	.	0 10 0	0 10 0
Clarke, Mrs. E. T.	.	0 10 0	0 10 0
Clarke, General	.	2 2 0	2 2 0
Clayton, Rev. H. Newcastle-upon-Tyne	.	1 1 0	
Cleaver, Rev. Wm. Cranbrook	.	1 1 0	
Clifford, Rev. J. B. Bristol	.	1 1 0	1 1 0
Cobb, F. W. Esq. Margate	.	1 1 0	1 1 0
Cock, Mr. J. H. Derby	.	1 0 0	1 0 0
Cockran, Mrs. Kingsdon, near Yeovil	.	1 0 0	1 0 0
Cockran, Miss, Sherborne	.	0 10 0	
Codrington, Miss, St. Leonards	.	0 10 0	
Cole, William, Esq. Lowestoft	.	0 10 6	0 10 6
Coles, Mr. William, 1, Manor Terrace, Chelsea	.	0 10 6	0 10 6
Collette, C. H. Esq.	.	1 1 0	1 1 0
Collins, Mrs. Yeovil	.	0 2 6	0 5 0
Collins, Mrs.	.	0 10 0	0 10 0
Colquhoun, C. J. Esq.	.	1 0 0	
Comber, Mrs. Reading	.	0 5 0	0 5 0
Combs, Frederick, Esq.	.	0 10 0	0 10 6
Condy, Rev. J. L. Liverpool	.	0 10 0	0 10 0
Cookesley, Rev. H. P. Wimborne	.	0 10 0	
Copland, the Misses, Harrow	.	1 1 0	1 1 0

1851-52.

	£.	s.	d.	£.	s.	d.
Cowan, Dr. Reading	0	10	6	0	10	0
Cox, Henry, Esq. Derby	1	1	0	1	1	0
Cox, Miss, ditto.	0	10	0	0	10	0
Cox, Mrs. Ipswich	0	10	0	0	5	0
Cox, Mrs. Clifton	0	10	6	0	10	6
Crabb, Richard, Esq. Great Baddow (3 yrs.)	1	1	0	3	0	0
Crabb, Mrs.	0	10	0	0	10	0
Crabb, Miss,	0	10	0	0	10	0
Craigie, Henry, Esq.	1	0	0			
Cressingham, Jonah, Esq.				2	0	0
Creswell, R. G. Esq. Ashby-de-la-Zouch	1	1	0	1	1	0
Creswick, N. Esq. Sheffield	1	0	0	1	0	0
Crofts, Mr. H. Exeter	1	0	0	1	0	0
Cubitt, Rev. B. L.	0	5	0			
Cumming, Rev. J. D.D. National Scotch Church	1	1	0	1	1	0
Cuppige, Mrs. J. R.	1	0	0	1	1	0
Curme, J. A. Esq. Weymouth	0	10	0	0	10	0
Curme, G. Esq. Dorchester	1	0	0	1	0	0
Curtis, Mr. James, Yeovil	0	7	6	0	7	6
D'Arcy, Miss, Tonbridge Wells	0	10	0	0	10	0
Dampier, Mrs.				0	10	6
Dare, Miss Hall				1	1	0
Darwell, E. Esq. Reading	0	5	0			
Dashwood, Rev. C. J. Whiponsett	1	1	0			
Davidson, B. Esq. Birmingham	1	1	0	1	1	0
Davidson, Mrs. per Mr. Hatchard	1	0	0			
Davies, Rev. Thos. Ponty-Pool	0	10	0			
Davies, Dr. Seaford	0	10	0			
Davies, Rev. C. G.	0	10	6			
Daw, Mr. Stoke, Davenport	0	5	0	0	5	0
Dawson, Mr. E.				0	10	6
Day, Mrs.	0	10	0	0	10	0
Dent, Miss, by Messrs. Nisbett & Co.	1	0	0			
Despard, Mrs.	0	5	0	0	5	0
Dewes, Wm. Esq. Ashby	0	10	6			
Dikes, W. H. Esq. Wakefield	1	0	0	1	0	0
Dinham, Mr. J. Exeter	1	1	0	1	1	0
Ditchburn, Mr. H. Gravesend (2 yrs.)	1	1	0	2	0	0
Dixon, Rev. J. Leicester				0	10	6
Dobree, Miss Ann, Guernsey	0	10	0	0	10	0
Dodsworth, Major				1	1	0
Doudney, E. P. Esq. Portsea	1	0	0	1	0	0
Douglas, Rev. P. H.	2	0	0			
Dove, C. Esq. Leeds	0	10	0	0	10	0
Dowden, Mrs. Reading	0	10	0	0	10	0
Dowker, Mrs. Pickering	1	0	0			
Downes, Capt. H., R.N. the late	1	1	0	1	1	0
Drake, Rev. T. R.	1	0	0	1	0	0
Duckworth, Mrs. Torquay	1	1	0	1	1	0
Dudding, Rev. H. St. Alban's	0	10	0			

				1851-52.		
	£	s.	d.	£	s.	d.
Duke, Abraham, Esq. Chichester	0	10	0	0	10	0
Dunlop & Holbrook, Messrs. Reading	0	5	0	0	5	0
Dunt, J. E. Esq. Cockspur-street	1	1	0	1	1	0
Dunsterville, Col. Plymouth	1	1	0	1	0	0
Du Port, James, Esq.	0	10	0			
Duprè, Mrs. Reading	0	5	0	0	5	0
Durrant, Dr. Ipswich	0	10	0	0	10	0
Dyson, Mr. Leicester	..			0	10	6
Eaton, R. Esq. Devonport	0	10	0	0	10	0
Edgar, the Misses, St. Leonard-on-Sea	1	0	0			
Edwards, G. Esq. Halifax	0	10	0	0	10	0
Edwards, Mr. Wm. Holborn	0	10	6	0	10	6
Eldridge, J. Esq. Newport, Isle of Wight	0	10	0	0	10	0
Elliott, Rev. James, Taunton	0	10	0	0	10	0
Ellis, J. L. Esq. per Messrs. Hankey	1	0	0	1	0	0
Ellis, E. Esq. Wimborne	0	10	0			
Elmslie, Mrs. Epsom	1	0	0	1	0	0
Elwin, E. Esq. Dover	0	10	0	0	10	0
Emly, Mrs.	1	0	0			
Enraght, J. B. Esq. Clifton	1	1	0	1	1	0
Evanston, Dr. Torquay (2 yrs.)	1	0	0	2	0	0
Evans, Rev. C. Blackwall, Worksop	0	10	0	0	10	0
Eyre, Rev. W. C.	1	0	0			
Eyre, W. Esq. Hull	1	1	0			
Finch, Geo. Esq. Burley-on-the-Hill, Rutlands.	5	5	0	5	5	0
Finch, Right Hon. Lady Louisa	2	0	0	2	0	0
Farquhar, Sir W. R. Bart. 45, Grosvenor-square	5	0	0	5	0	0
Farquhar, John, Esq. Bridgewater	0	10	0			
Falcon, Miss A. Workington	0	10	0			
Falkner, the Misses	1	0	0	1	0	0
Farrant, Mr. R. Salisbury	1	1	0	1	1	0
Farrar, W. L. Esq. Lincoln's-inn-fields	1	1	0	1	1	0
Fawcett, Mrs. Workington	1	1	0			
Fayle, Rev. R. Torquay	0	10	0			
Fell, Miss Emma, Ashby-de-la-Zouch	1	0	0	1	0	0
Fell, Rev. T. ditto	1	0	0			
Fell, Rev. T. C. Sheepy, ditto	2	0	0	2	0	0
Ferguson, Miss Elizabeth, Carlisle	0	5	0			
Ferguson, Joseph, Esq. ditto	1	0	0			
Ferris, Rev. T.	1	1	0	1	1	0
Field, Rev. J. Reading	0	10	0			
Finch, Rev. W. J.	0	10	0			
Finlay, the Misses, Cheltenham	0	10	0			
Finnis, J. Esq. Dover	1	1	0	0	10	6
Fisher, Rev. J. Higham-on-the-Hill, Hinckley	0	10	6	0	10	6
Fisher, Miss, Reading	0	2	6	0	2	6
Fleet, Miss, Fenchurch-street	1	0	0	1	0	0
Flewker, John, Esq. Derby	1	1	0			
Forbes, Sir Chas. Bart.	1	1	0			

	1851-52				1851-52		
	£.	s.	d.		£.	s.	d.
Fowler, Mrs. Melton Mowbray	1	1	0				
Fox, Miss, Leicester	1	1	0				
Fox, Mrs. Durham					1	1	0
Franklyn, Rev. Thos. Ward, Tonbridge Wells	2	2	0		2	2	0
Fraser, Miss, Kingsdon	1	1	0		1	1	0
Fraser, Miss H. North-Terrace, Camberwell	1	1	0		1	1	0
Fraser, Miss E. C. Woodcote Lodge, Epsom	0	10	6				
Frear, B. Esq. Derby	1	1	0		1	1	0
Freeman, Miss	0	10	6		0	10	6
Freemantle, Rev. W. R.	1	0	0				
Frere, J. H. Esq. 2 yrs.	2	0	0		2	0	0
Frewen, Thomas. Esq. Northiam	5	0	0				
Friend, a, Bridgewater	0	10	0				
Friends, Two, by Col. Swinhoe, Dorchester	2	0	0		2	0	0
Frowd, Miss M. Bath (2 yrs.)	1	0	0		2	0	0
Fry, Rev. James, Sompington	0	10	0		0	10	0
Fysh, Rev. Frederick, Torquay (2 yrs.)	1	1	0		2	2	0
Galloway, the Countess of	2	2	0				
Gadesden, James, Esq. Ewell Castle, Surrey	1	1	0				
Gain, Mrs. Portsea	0	5	0		0	5	0
Gaitskell, Mrs. Dorchester	0	5	0		0	5	0
Gamble, Rev. H. Ashbourn	0	10	6				
Gamble, Miss	0	5	0				
Gant, J. C. Esq.	0	10	6		0	10	6
Gardiner, Mrs. Yeovil	0	5	0		0	5	0
Gardner, Rev. Richard, Devonport	0	10	0		0	10	0
Garlick, J. P. Esq. Leeds	0	10	0		0	10	6
Garrett, F. Esq. Torquay	1	0	0		1	0	0
Garton, Mr. D. P. Margaret Street	1	0	0				
Gastineau, H. Esq.	1	1	0		1	1	0
Gell, Rev. P. Derby	1	1	0		1	1	0
Genery, W. Esq.	1	0	0		1	0	0
Gibbs, the Misses, Birmingham	1	1	0		1	1	0
Gibbs, Miss, 178, Maida-hill	1	1	0		1	1	0
Gibson, E. Esq. Hull	1	1	0		1	1	0
Gilbert, Miss	1	0	0		1	1	0
Gilbert, Mr. Salisbury	0	10	0		0	10	0
Glyde, John, Esq. Yeovil	0	5	0		0	5	0
Glyde, John, jun. Esq. Yeovil (3 yrs.)	0	5	0		0	15	0
Glyde, Mrs. Exeter	1	0	0		1	0	0
Glyn, Rev. Sir George, Ewell	1	1	0		1	1	0
Godwin, Mrs. Salisbury	0	5	0				
Goe, F. F. Esq. Louth	1	0	0		1	0	0
Goe, Mrs. ditto	1	0	0		1	0	0
Goodall, Capt. Devonport	0	10	0		0	10	0
Goodhart, Rev. C. J. Chelsea	0	10	6		0	10	0
Goodhew, Miss, Islington	0	10	0		0	10	0
Goodwin, Mrs. West Cowes, Isle of Wight	1	0	0				
Gordon, Alexander, Esq. Clapham	3	3	0		2	2	0
Gosse, Henry, Esq. Epsom	1	1	0		1	1	0

	1851-52		
	£.	s.	d.
Gould, Wm. Esq. Petworth	0	10	0
Gould, John, Esq. Petworth	1	1	0
Gould, Richard, Esq. Petworth	1	0	0
Gould, Mrs. Sarah, ditto	1	0	0
Graham, T. J. Esq. M.D. Epsom	1	1	0
Graham, G. Esq. Dover	0	10	0
Graham, T. H. Esq. Edmund Castle	0	10	0
Grant, Misses, Jersey	0	10	0
Grantham, Rev. Thomas, Bramber	1	1	0
Gray, Miss, Chelsea	0	10	0
Greaves, Henry, Esq. Sheffield	1	0	0
Greenham, F. Esq. Yeovil	1	0	0
Greenham, Mrs. ditto	0	5	0
Greet, Mrs. Taunton	1	0	0
Gregson, William, Esq. Tanfield-court, Temple	1	1	0
Grey, Rev. Harry, Torquay	1	0	0
Griffith, Rev. T.	0	10	0
Griffiths, Miss	0	5	0
Grinfield, Rev. T.	1	1	0
Gruggea, W. Esq. Chichester	1	1	0
Gurney, J. H. Esq. Norwich	2	0	0
Hadow, G. J. Esq. Clifton	1	1	0
Hall, Smith, Esq. Halifax	1	1	0
Hall, Rev. John, Clifton	1	0	0
Hall, Rev. E. M. Idle	0	10	6
Hance, Miss	0	10	0
Hancock, Miss, Kilburn	1	0	0
Hancock, W. Esq. Wolverley	1	0	0
Handley, Rev. A. Dorchester	0	10	6
Hanson, Samuel, Esq. Botolph-lane	2	2	0
Harcourt, Rear-Admiral Vernon	1	1	0
Hare, Mrs. E. H.	1	1	0
Harnies, Miss H. J. Louth	0	10	0
Harrison, Miss E.	1	1	0
Harrison, the Misses, Sheffield	1	1	0
Harrison, Rev. Thomas, Stafford	0	10	0
Hart, Mrs. Dover	0	5	0
Hart, The Right Hon. the Lady	1	0	0
Hartley, Mrs. Stoke			
Hartridge, W. Esq.	1	0	0
Harvey, G. H. Esq.	0	10	0
Hatchard, Rev. John, Plymouth			
Hatherell, Rev. Dr. Southampton	1	1	0
Hawke, W. T. Esq. Tiverton	0	10	0
Hawker, Vice-Admiral	1	0	0
Hawkins, Mr. B. Reading	0	5	0
Haydon, W. Esq. Guildford	2	0	0
Hayllar, Mr. Chichester	0	5	0
Haynes, Mr. Portsea	0	10	6

	1851-52.		
	£.	s.	d.
Heathcote, Miss	1	1	0
Heathcote, Miss C.	1	1	0
Heaton, John, Esq. Leeds	0	10	0
Hellings, Rev. N. Exeter	0	10	6
Helyar, W. Esq. East Coker, Yeovil	0	10	0
Helyar, Mrs. East Coker, Yeovil	1	0	0
Herbert, Rev. John, Goodrich	1	1	0
Heuland, Mrs.	1	1	0
Hewitt, Rev. A. Hertford	1	0	0
Hey, Wm. Esq. Leeds	0	10	6
Hick, C. W. Esq. Brixton	1	1	0
Hickes, Mr. Hastings	0	5	0
Hickson, Mrs. J. Melton Mowbray	0	4	0
Highmore, J. N. Esq. Preston, Yeovil	1	0	0
Hill, Rev. W. C. Barnstaple	0	10	0
Hill, Mrs. Worcester	0	10	6
Hill, Rev. John, M.A. Oxford	0	10	6
Hill, Hugh, Esq. Temple	1	1	0
Hill, Rev. William, Leicester			0 10 6
Hilyard, J. G. Esq. Louth	0	10	0
Hoare, Noel, Esq. Mill Hill, Hendon	5	0	0
Hobbs, Mr. B. Forton, Gosport	0	10	0
Hobbs, Mr. Henry, Portsea	0	5	0
Hockin, Rev. W. Exeter	0	10	6
Hodgson, T. H. Esq. Carlisle	1	0	0
Hoggard, T. Esq. Reading	0	10	0
Holding, Rev. J. Reading	0	5	0
Hollins, Rev. W. Exeter	0	10	6
Holmes, Rev. J. J. Exeter	0	10	0
Holworthy, Mrs. Plymouth	0	10	0
Holy, T. B. Esq. Sheffield	1	1	0
Hooper, Miss, Reading	0	10	0
Hope, Capt. George	1	0	0
Horne, Rev. T. H. Nicholas-lane	1	1	0
Horrocks, John, Esq. Preston	1	1	0
Houghton, Miss, Newport, I. W.	1	1	0
Howard, Rev. J. F. Reading	1	0	0
Hubbuck, Miss Sophia	0	10	6
Hubbuck, Miss C. L.			0 5 0
Hughes, Rich. Esq. Stafford (2 years)	0	10	0
Hughes, Robt. Esq. ditto	0	10	0
Hughes, Mr. Saml. ditto	0	5	0
Hume, Miss, Clapham-common	1	1	0
Hunt, Mr. Bristol			0 5 0
Hutchings, Mr. 42, Long Acre	1	1	0
Hutchins, Mrs. Southampton	1	0	0
Hutchinson, Lieut. Ramsgate (2 years)	0	10	6
Hyde, John, Esq. per Messrs. Nisbet and Co.	2	2	0
James, Rev. H. Sheepshed	1	1	0
James, Madame, Southampton	1	0	0

			1851-52.		
	£.	s. d.	£.	s. d.	
Janson, H. U. Esq. Exeter	1	0 0	1	0 0	
Jeffreys, Mrs. Southampton	1	0 0	0	10 0	
Jeffreys, Miss, Southampton	1	0 0	1	0 0	
Jenkins, Rev. Evan, Merthyr	0	5 0			
Jennings, Rev. T. F. Bristol	0	10 6	1	1 0	
Jesse, Miss, Victoria-terrace, Exeter	1	0 0	1	0 0	
Jewdine, Mr. Hastings	0	15 0			
Job, Mr., J. B. Truro	0	10 0			
Johnson, Robert, Esq. Watling-street	1	1 0	1	1 0	
Johnson, Mr. W. H.	1	1 0			
Johnson, Mr. Reading	0	5 0			
Johnson, J. Esq. Ashby			0	10 0	
Johnstone, Rev. W. Culmington, Salop	1	0 0	1	0 0	
Jones, John, Esq. Sheffield	0	10 0	0	10 0	
Jones, Rev. J. Burley, Rutlandshire	1	1 0	1	1 0	
Jones, W. C. Esq. Epsom	1	1 0	1	1 0	
J. P. by Mrs. C. Meigh, jun.	1	1 0			
Joy, Edward, Esq. Leeds	1	0 0			
Jubb, Rev. G. M.	0	5 0			
Keane, Rev. J. E. Bethnal Green	0	10 0			
Keen, Mrs. Maria, Godalming	0	10 0			
Keable, Mrs. R. (2 years)	0	5 0	0	10 0	
Kelly, Capt. Reading	1	1 0	1	1 0	
Kempe, Rev. E. Clifton			1	0 0	
Kendall, Rev. J. H. Launceston	0	10 0			
Kennaway, Mr. R. Charmouth	1	1 0			
Kennaway, Mrs.	1	1 0	1	1 0	
Kewell, Mr. Wm. Islington	0	5 0			
King, the Hon. Mrs. Locke	1	0 0	1	0 0	
Kinsey, Rev. W. M. Rotherfield Grays	0	5 0			
Knocker, E. Esq.	1	1 0	1	1 0	
Lanesborough, the Countess of	1	0 0			
Lady, a, by Mr. Rowbottom	6	0 0			
Lady, a, by Rev. John Fisher	0	10 6	0	10 6	
Lake, Capt.			1	1 0	
Lancaster, Rev. R. T. Brighton	1	1 0	1	1 0	
Lane, Rev. C. Kennington-oval	0	10 0	0	10 0	
Larder, Mr. Louth	1	0 0	1	0 0	
Latham, Rev. J. Derby	0	10 6			
Latham, Mrs. Melton Mowbray	0	10 0	0	10 0	
Latham, Miss, ditto	0	5 0	0	5 0	
Latter, General	1	1 0	1	1 0	
Law, George, Esq. Stoke	1	1 0	1	1 0	
Leach, Wm. Esq. India Board	0	10 6	0	10 6	
Leach, Miss, Reading (2 years)			0	10 0	
Lee, John, Esq. Whitchurch	1	1 0			
Lee, Jos. jun. Redbrook Farm. ditto	1	1 0	1	1 0	
Lee, Mr. W. Exeter	1	1 0	1	0 0	
Lester, A. Esq. Exeter	1	0 0			

1851-2.

		£.	s.	d.	£.	s.	d.
Lester, Mrs. Reading		0	10	0			
Lewis, Robert, Esq.	(2 years)	1	1	0	2	2	0
Lewis, Saml. Esq. jun.	(2 years)	1	1	0	2	2	0
Light, Rev. W. E.		1	0	0			
Lightfoot, Miss		1	1	0	1	1	0
Lighton, Rev. Sir C.		1	1	0			
Lillingstone, Rev. E.		0	10	6			
Little, P. M. Esq. Stoke		0	10	0	0	5	0
Little, Mrs. Jno.		0	5	0	0	5	0
Littler, Mrs. and Miss		0	10	0	0	10	0
Llewellyn, Peter, Esq.		1	1	0	1	1	0
Lloyd, Rev. H. J. Shirehampton		1	0	0			
Loader, Mr. Chichester		0	5	0	0	5	0
Lockwood, Geo. Esq. Leicester					1	1	0
Lodge, Mr. Reading		0	5	0			
Long, Wm. Esq. Saxmundham, Suffolk		2	2	0			
Long, Mrs. ditto		1	1	0			
Long, Rev. C. M.		1	1	0	1	1	0
Long, Miss, Bath	(2 years)	0	10	0	1	0	0
Lowther, George, Esq. Hampton-hall, Bath		1	1	0			
Lyon, Rev. Dr. Sherborne		1	1	0	1	1	0
Lyon, Thomas, Esq. Yeovil		0	10	6	0	10	6
Macdonald, Rev. B. G. Birmingham	(2 years)	0	10	6	1	1	0
Macfarlane, Major		2	0	0			
Maclean, Capt. P. Chatham		0	10	0			
McCalmont, Rev. T. Southampton		0	10	0	0	10	0
McCarthy, C. Esq. Leeds		0	10	6	0	10	6
McInnes, General		1	1	0	1	1	0
McLoughlin, Miss		0	10	6	0	10	6
Madden, Dr. Torquay		0	10	0	0	10	0
Madden, Mr. Exeter	(2 years)				0	10	0
Maingay, B. Esq. Guernsey.		1	0	0	1	0	0
Mair, Wm. Esq.		0	10	0	0	10	0
Maitland, Miss Fuller, Henley-on-Thames		2	2	0			
Malden, Lieut. Windlesham-house, Brighton		0	10	0			
Mander, C. B. Esq.		1	1	0			
Manners, Rev. J. Sheffield		0	10	0	0	10	0
Manning, Rev. N. Huddersfield		0	5	0	0	10	0
Manhing, Mrs. C. C.		15	0	0	15	0	0
Mann, Rev. W. H. G. Bowden		0	10	6	0	10	6
Mark, Mrs.		0	10	0			
Marrlott, Miss S. C. per Williams and Co.		1	1	0	1	1	0
Martyn, Miss, Wimbledon-house		1	1	0			
Marsh, Mr. Northampton		0	4	0	0	4	0
Marshall, James, Esq. Stockport		1	0	0			
Martin, Sir H. Bart.		1	1	0	1	1	0
Martin, E. Esq. Bridge-house, Richmond		1	0	0			
Martin, Wm. Esq. Buckland House, Dover		1	0	0			
Mather, Mrs. Grantham		0	10	0			
Maude, Rev. Jos. Chirk		0	10	0	0	10	0

			1851-2.		
	£.	s. d.	£.	s. d.	
Maunder, Rev. Dr. Oxford	0	10 0			
Maxton, Major, Reading	0	10 0			
May, Mr. C. ditto	0	5 0	0	5 0	
May, Mrs. John, ditto	0	5 0			
Maynard, Rev. Foster	0	10 0			
Mayo, J. Esq. Yeovil	0	5 0	0	5 0	
Mayo, George, Esq. ditto	0	5 0	0	5 0	
Mead, Rev. David	2	0 0			
Mears, Miss, Brighton	0	10 0			
Meigh, Chas. Esq.	1	1 0	1	1 0	
Meigh, Chas. jun. Esq.	1	1 0	1	1 0	
Mendham, Rev. Joseph			10	0 0	
Mensor, Mrs. Reading	0	4 0	0	2 6	
Merry, Wm. Esq. Reading	1	0 0			
Michell, Miss, Penzance	0	5 0			
Miller, Mr. Jas. Brixton	1	1 0	1	1 0	
Miller, Miss, Colchester	0	10 0	0	10 0	
Miller, Mr. Ipswich	0	5 0	0	5 0	
Miller, Mr. Robert, ditto	0	5 0			
Mills, E. B. Esq. Stoke, near Plymouth	1	0 0	1	0 0	
Milne, Rev. J. LL. D. Dollar	0	10 0			
Milroy, Mrs.			1	1 0	
Moberley, Mrs. Reading	1	1 0	1	1 0	
Molesworth, Rev. W. R. Bandon	1	0 0	0	10 0	
Molyneaux, J. M. Esq. Guildford (2 years)	1	0 0	2	0 0	
Monay, Mrs. Stenfield	1	1 0			
Montagu, Major, Clapham	1	1 0	1	1 0	
Monypenny, Rev. J. J. Hadlow	1	1 0			
Moody, T. H. C. Esq. Southampton	0	10 6	0	10 0	
Moody, C. A. Esq. Kingsdon, Yeovil	1	0 0	1	0 0	
Moody, Mr. Salisbury	0	10 6	0	10 6	
Moor, Rev. J. H. C.	0	10 6	0	10 6	
Morrell, Rev. R. P.	2	2 0	1	1 0	
Morris, Mrs.			0	5 0	
Morrison, James, Esq. Newcastle-on-Tyne	1	1 0			
Mortlock, Capt. Brighton	0	10 0			
Morton, Rev. Thomas, Fairford	0	10 0			
Mosley, Oswald, Esq.	1	1 0			
Moss, Thomas, Esq. Chelmsford	0	10 0	0	10 0	
Moule, Rev. Henry, Dorchester	1	0 0			
Mowll, Mr. W. R. Dover	0	5 0	0	5 0	
Mudge, Rev. W. Pertenhall	0	10 0			
Munt, Mr. W. Reading			0	10 6	
Murch, Mr. Joseph, Stoke	0	5 0	0	5 0	
Murray, Charles, Esq. Ockbrook, Derby	2	2 0	2	2 0	
Mursell, Rev. — Leicester			0	10 6	
Musgrave, Mrs. Leeds	0	10 0	0	10 0	
Nanpon, W. Esq. Cranbrook	1	0 0	1	1 0	
Nantes, Rev. D. Exeter	0	10 0	0	10 0	
Neale, Miss, Yeovil	1	1 0	1	1 0	

			1851-2		
	£.	s. d.	£.	s. d.	
Nelson, Rev. John	..	..	0	5	0
Nesbett, Mrs.	..	..	0	5	0
Newman, E. Esq. ditto	0	10 6	0	10	6
Newman, Mrs. Cockspur-street	1	1 0	1	1	0
Newman, the Misses	1	1 0	1	1	0
Newnham, Mrs. Chilcompton, Bath	2	2 0	2	2	0
Newnham, Rev. G. ditto	1	1 0	1	1	0
Newton, W. Esq. Derby	1	1 0			
Nicolle, Joshua, Esq. Jersey	0	10 0	0	10	6
Nichols, Mrs. Melton Mowbray	0	4 0	0	4	0
Nicholson Mrs. Reading	0	10 0			
Nicholson, Dr. B.	1	0 0			
Norman, J. K. Esq. Hadleigh (2 years)	0	10 0	1	0	0
Norman, Mr. Chichester	0	7 0	0	7	0
Norman, Rt. Hon. Lady E. Melton Mowbray	0	10 0	0	10	0
Norman, Mrs. G. ditto	0	5 0	0	5	0
Norman, Mr. G. Maiden Lane	3	0 0			
O'Connor, Mrs. Southampton	0	10 0	0	10	0
Ogle, G. B. Esq.	..	..	1	1	0
Olive, Rev. J. Ayott, Herts.	2	10 0	2	10	0
Olive, Mrs. ditto	0	10 0	1	0	0
Orme, Miss, Bramber, Sussex	0	10 6	0	10	0
Orton, J. S. Esq.	1	1 0	1	1	0
Pagden, F. P. Esq. Epsom	0	10 0	0	10	0
Palk, Mr. Southampton	1	1 0	1	1	0
Palk, Mr. J. Exeter	0	10 0			
Palmer, Mrs. Cheam	1	1 0	1	1	0
Pamphilon, Mrs. Stoke-on-Trent	1	1 0			
Parker, Rev. E. Bristol	0	10 0	0	10	6
Parkin, Rev. J. Hastings	0	10 0			
Parsons, Mr. Foulness	1	0 0			
Pascœ, Miss, Penzance	0	10 0			
Patteson, Rev. J. Chelsea	..	..	0	10	6
Paull, Mr. Chichester	0	4 0	0	4	0
Payne, Rev. W. R.	0	10 0	0	10	0
Paynter, Mrs. F. Penzance	0	10 0			
Paytherus, Miss, Clifton	1	1 0	1	1	0
Peake, Rev. Henry	0	10 0			
Pearce, Mrs. Oxford	1	0 0	1	0	0
Pears, Miss, Melton Mowbray	0	10 0			
Pease, J. R. Esq. Hull	1	0 0	1	0	0
Peavor, Captain, Chelsea Hospital	0	10 6	0	10	6
Pell, Miss, Reading	0	5 0	0	5	0
Pemberton, Rev. E. Belchamp, St. Paul's Clare	1	1 0	1	1	0
Pennethorne, the Misses, Worcester	0	10 0	0	10	0
Penny, Rev. Charles, West Coker	..	..	0	10	6
Perkins, Mrs. S. Orton Hall, Leicestershire	1	1 0	1	1	0
Petrie, W. Esq. Woolwich	..	..	1	1	0
Petrie, Mrs.	1	1 0	1	1	0
Pettener, the Misses, Louth	0	10 0	0	10	0

	1851-2.		
	£.	s.	d.
Peters, W. H. Esq. Lympstone, Exeter	2	0	0
Peyton, James, Esq.			0 10 6
Phelps, Rev. J. Langford, Salisbury	0	10	0
Phelps, Miss, Wilton	1	0	0
Phelps, Miss Jane			0 10 0
Phelps, Miss, Salisbury			0 10 0
Phillips, Rev. Dr. Worcester	0	10	6
Phipps, Miss M. River, near Dover	1	1	0
Pidcock, C. Esq. Worcester	0	10	0
Pinney, Charles, Esq. Clifton, Bristol	1	1	0
Pinney, Mrs. C. ditto	1	1	0
Pitcairn, Rev. D. Torquay	0	10	0
Pole, Miss	1	0	0
Pollen, Mrs.	2	0	0
Postle, Mrs. Norwich	1	0	0
Pratt, G. Esq. Portsea	0	10	0
Pratt, J. F. Esq. ditto	0	10	0
Pratt, Rev. Josiah, Finsbury-circus	1	1	0
Puddicombe, Miss, Reading	1	0	0
Purves, Mrs. Sunbury	5	5	0
Purves, Miss, ditto	1	1	0
Purves, Miss Elizabeth, ditto	1	1	0
Pye, H. Esq. Lowth.	0	10	0
Quarrell, Rev. R. Weston-super-Mare	1	0	0
Quilter, James, Esq. 7, Gray's-in-square	1	1	0
Rose, Right Hon. Sir George, Bart. M.P.	5	0	0
Ryder, Rt. Hon. Lady G. D. per Messrs. Nisbet and Co.	1	0	0
Ryder, Hon. D. G. ditto	2	2	0
Raban, Rev. Jno.			0 5 0
Raby, Rev. Charles, Grantham	2	0	0
Ralph, Rev. James	0	10	6
Ranking, Mr. Hastings	0	10	0
Ravenshaw, J. H. Esq.	1	1	0
Rawlings, Rev. W. Cornwall, per Praed & Co.	1	1	0
Rawson, Thos. Samuel, Esq. Moorgate-street	1	1	0
Redding, Miss, Worcester	0	5	0
Reynolds, J. S. Esq. Hampstead-heath	1	1	0
Richardson, Mr. G. Salisbury	0	10	0
Richardson, Rev. H. K.			1 1 0
Richardson, Miss	1	0	0
Richardson, Rev. James, York	1	0	0
Richardson, Rev. Thomas, ditto	0	10	0
Richardson, James, Esq. ditto	0	10	6
Richford, T. Esq. Reading	0	10	0
Ridsdale, J. H. Esq. Leeds	1	0	0
Riland, Rev. J. Birmingham	2	0	0
Robbins, Rev. W.			0 5 0
Roberts, Mrs. Bath	2	0	0

	1851-52		
	£.	s.	d.
Roberts, Mr. W. Exeter	0	10	0
Roberts, Rev. E. Brighton	1	0	0
Roberts, Mrs. Clifton	0	10	0
Roberts, Henry, Esq.	0	10	0
Robinson, Mr. C. per Miss Goodhew	0	10	0
Robinson, Rev. W. W. Chelsea	0	10	6
Robinson, Miss, Halifax	0	5	0
Rogers, Miss C. Marazion, near Penzance	2	2	0
Rogers, Miss E. ditto	2	2	0
Rogers, Miss L. ditto	1	1	0
Rogers, Rev. Hugh, Camborne	1	1	0
Rogers, Rev. R. G. Yarlinton			1 1 0
Rolfe, F. W. Esq. Reading	0	10	0
Rose, Miss, Palace Yard	2	2	0
Routh, Rev. J. Q.	0	10	0
Rowe, Mr. Plymouth	0	5	0
Rowlands, Mr. jun. Worcester	0	10	0
Rowley, Mrs. per Messrs. Countts & Co.	1	1	0
Saurin, Lady Mary, per Messrs. Nisbet & Co.	1	0	0
Sparrow, Lady Q. Brampton Park	5	0	0
Salisbury, Edward D. Esq. Lancaster	1	1	0
Sargent, Frederick, Esq. Croydon	1	1	0
Sargent, Rev. W. S.	0	5	0
Saunders, J. E. Esq. Finsbury-square	2	2	0
Saunders, Mr. Plymouth			0 5 0
Saurin, Admiral, 19, Eaton-square	1	0	0
Sawer, J. Esq. Exeter	1	1	0
Sawtell, Mrs. Nether Compton	0	5	0
Scott, Thos. Esq. Penrith	0	10	0
Scott, Miss, ditto	0	10	0
Scratton, Mrs. J. B.	1	0	0
Sex, Edw. Esq.	1	1	0
Shadwell, Mr. Hastings	0	10	0
Sharland, Mr. W. Exeter	0	10	0
Sharpnell, Miss, per Messrs. Nisbet	3	0	0
Shaw, Mrs.	1	0	0
Shears, D. T. Esq. the Lawn, South Lambeth	1	1	0
Sheppard, Joseph, Esq. Exeter	1	0	0
Sibthorpe, J. Esq.	1	0	0
Simcoe, Rev. Henry Addington, Penheale	1	1	0
Simpson, C. Esq. Hadleigh (2 years)	0	10	0
Simpson, Rev. Robert	0	10	6
Slade, John, Esq. Yeovil	1	0	0
Slater, Miss, Reading	0	5	0
Small, C. Esq. Ramsgate	0	5	0
Smelt, Rev. M. Slindon, Surrey	1	0	0
Smith, Rev. Hinton, Plymouth	0	5	0
Smith, Richard, junior, Esq. Bridgewater	1	0	0
Smith, Mrs. Barnes	0	10	0
Smith, Miss E.			0 5 0

	1851-52		
	£.	s.	d.
Smythe, Mrs. Exeter	1	0	0
Sommers, J. C. Esq.			0 5 0
Sparliug, W. Esq.	0	10	0
Spence, E. Esq., Hull	1	0	0
Spitta, Rev. F. Hackney	1	1	0
Spitta, H. T. Esq. Clapham	1	1	0
Spragge, Mrs. Torquay	2	2	0
Spurgin, Rev. J. Hockbam	0	10	6
Stables, H. E. Esq. Clapham	1	1	0
Stanley, Arthur, Esq. Bath	0	10	0
Stannard, J. Esq. Nayland	0	10	0
Stark, Hugh, Esq.			1 1 0
Steele, J. Esq. Epsom	0	10	6
Stephens, W. Esq. Reading	5	0	0
Stephenson, Mrs. Worcester	0	10	0
Stevenson, Jas. Esq. Clifton	1	0	0
Stevenson, Rev. J. Bridge	0	10	6
Steward, Rev. G. W. Caister	1	1	0
Stokes, Miss, Bath	0	10	0
Stone, Miss, Penzance	0	5	0
Storry, Rev. J. B. Colehester	1	0	0
Story, J. H. Esq. Bryanstone-square	1	1	0
Stratton, Mr.	0	10	0
Strickland, Rev. J. Bristol	0	10	6
Stuart, Mrs. William, Hill-street	1	0	0
Sullivan, Capt. B. J.	1	1	0
Sutcliffe, John F. Esq. Halifax	1	1	0
Sutcliffe, Thomas F. Esq. ditto	1	1	0
Suter, Mrs. Halifax	0	10	6
Suttaby, A. Esq. 2, Stationers'-hall-court	1	1	0
Sutton, Miss, Reading	0	3	0
Swan, Mrs. Melton	0	1	0
Swinburn, Mrs. Workington	0	10	0
Swinhoe, Col. Dorchester	0	10	0
Teignmouth, the Hon. Lord, M.P.	1	1	0
Taylor, John, Esq. Colchester			0 10 0
Taylor, Rev. R. A. Bristol (2 years)	0	10	6
Terry, Avison, Esq. Hull	2	0	0
Thomas, Rev. R.	0	10	6
Thorpe, Mr. William, Oxford	0	10	6
Tilbury, Mr. per Messrs. Nisbet and Co.	2	0	0
Tilbury, Miss	2	0	0
Tilbury, Miss C.	2	0	0
Tilbury, Miss J.	2	0	0
Tindall, Mr. H. W.	0	10	6
Tolcher, Ed. Esq.	1	0	0
Tomkins, Mrs. Yeovil	0	5	0
Torrianno, Rev. J. Reading	1	0	0
Torriano, Rev. V. Colchester			0 5 0
Townshend, H. Esq. per "Record"	1	1	0

				1850-51		
	£.	s.	d.	£.	s.	d.
Treacher, Henry, Esq.	1	1	0	1	1	0
Trench, Rev. Mr. Reading	1	1	0			
Trendell, Mr. J. Reading	0	10	0	0	10	0
Trevanion, Mrs.	1	1	0	1	1	0
Tinker, the Misses, Southampton	0	10	0			
Tucker, Rev. Mr. Cheltenham	1	0	0			
Tugwell, Mr. Salisbury	0	5	0	0	5	0
Turner, Miss E. P.	1	1	0			
Tyler, Miss, Woolwich	0	10	6	0	10	6
Underwood, Mrs. Col.				1	1	0
Vachell, Rev. H.	1	0	0			
Vale, Rev. W. H. Ecelesall, Sheffield	1	0	0	1	0	0
Van-Hagen, Mrs. Weston-super-Mare	0	10	0	0	10	0
Venning, James, Esq.	0	10	0	0	5	0
Vernon, Rev. W. H.	1	1	0			
Vigne, Mrs. 5, York-street, Baker-street	0	10	0	0	10	0
Vining, J. T. Esq. Yeovil	1	1	0	1	1	0
Wainhouse, Robert, Esq. Halifax	2	2	0	2	2	0
Waite, T. P. Esq. Louth	1	0	0	1	0	0
Wake, Miss, Brighton	0	10	0			
Walker, Edward, Esq. Torquay	1	1	0	1	1	0
Walker, Mrs. by Thos. Lyon, Esq.				0	10	0
Walsh, Rev. Robert, Newtown-Barry	0	5	0			
Walters, Melmoth, Esq.	1	1	0	1	1	0
Walters, Mrs. T. D'Oyley, Bath-Easton	2	2	0			
Warne, Miss, Yeovil	0	5	0	0	5	0
Warne, Miss Anne				0	5	0
Warren, the Misses, Southampton	0	10	0	0	10	0
Wason, Rev. John, Shrewsbury	1	1	0	1	1	0
Waterhouse, Mrs. Frances, Halifax	1	0	0	1	0	0
Watkins, Mrs. Islington	1	0	0	1	0	0
Watson, John, Esq. Derby	0	10	0	0	10	0
Watson, Mrs. Melton Mowbray	0	2	6			
Wavell, E. M. Esq. Halifax	0	10	0			
Way, Edward, Esq. Newport	1	0	0			
Webb, Mrs. Clapham	1	0	0			
Webb, Mr. Charles, 23, Old Bond Street	0	10	0	0	10	0
Welsh, General, Madras	5	0	0			
Welch, Miss, Reading	0	5	0			
Wellington, Mrs. Oakham	0	4	0	0	4	0
Wells, Edward, Esq. Wallingford	1	1	0			
West, T. Esq. Brighton	1	1	0			
Wheat, James, Esq. Sheffield	1	0	0	1	0	0
Whitby, Rev. Edward, Stafford	1	0	0	1	0	0
White, Miss Anna, Brighton	0	10	0	0	10	0
White, Miss, Reading	0	10	0			
White, Miss, Yeovil	0	2	6	0	2	6
White, Mrs. Yeovil	0	2	6	0	2	6

	1850-51		
	£.	s.	d.
Whytehead, W. Esq. York	0	10	6
Whytehead, Miss R. ditto	0	10	6
Whytehead, Rev. R.	0	5	0
Wickham, Mr. W. Bideford	0	10	0
Wigfield, Rev. Henry	0	10	0
Wilcox, Mrs. Melton Mowbray	0	10	0
Willates, Mr. Reading	0	10	0
Willates, Mrs. ditto	0	10	0
Williams, Miss, Cheshunt	1	1	0
Williams, Rev. John, Yeovil	0	5	0
Williamson, W. Esq. Derby	0	10	6
Willis, Miss, St. Leonards	0	5	0
Willmot, Lady Eardley, per Messrs. Nisbet & Co. (2 years)	1	0	0
Wilson, Rev. Dr. Southampton	1	1	0
Wilson, Henry, Esq. Sheffield	1	1	0
Wilson, Joseph, Esq. do.	1	0	0
Wilson, J. W. Esq. Louth	0	10	0
Wilson, Miss, Sheffield		1	0
Wilton, Mr. Salisbury	0	10	0
Wing, Mr. Melton Mowbray	0	5	0
Wing, Mr. T. N. ditto	0	5	0
Wippell, Mr. J. Exeter	0	10	0
Wippell, Mr. J. G. ditto	0	10	0
Wippell, Rev. W. ditto	0	5	0
Wippell, Miss, Woodbury	0	5	0
Wolland, Mr. Exeter	0	10	0
Wood, John, Esq. Martock, near Yeovil	1	1	0
Wood, G. E. Esq.	2	2	0
Woodhouse, Dr. Reading	1	1	0
Woodhouse, Geo. Esq.	0	10	0
Woodhouse, Rev. W. Ipswich	0	5	0
Woodland, Mrs. Exeter	0	10	0
Woodriff, Capt.	0	5	0
Woodward, Rev. T. Bath	1	1	0
Workman, J. Esq. Reading	0	10	0
Worthington, Mrs. Brighton	0	10	0
Wright, Rev. W. H. Newcastle-on-Tyne	0	10	0
Wright, Rev. W.	0	10	6
Wynne, Mr. Stafford	0	10	0
Yates, Capt. Guernsey	0	10	0
Yeatman, Miss C.	1	0	0
Yeadon, Mrs.		1	1
Yorke, Rev. C. J. Shenfield	0	10	6
Young, Rev. Ed. Clifton		1	0
Young, Rev. F. Reading	0	5	0
Young, Mrs. Admiral	1	0	0
Young, Capt. Henry, per Roberts & Co.	1	0	0
Young, Captain James ditto	1	1	0

AMOUNTS RECEIVED FROM AUXILIARIES.

From April 1st, 1851, to March 31st, 1852.

ALSO THE TOTAL AMOUNT RECEIVED FROM EACH SINCE THE INSTITUTION
OF THE SOCIETY.

	1851-2.			TOTALS.		
	£.	s.	d.	£.	s.	d.
Ashby-de-la-Zouch	4	11	0	61	17	6
Birmingham	18	3	0	236	14	11
Bristol	35	6	6	660	12	3
Cambridge				105	0	0
Cheltenham	90	0	0	556	5	4
Dover	36	14	11	330	8	6
Exeter	15	13	7	173	16	5
Halifax	7	3	0	177	10	6
Hertford				120	0	0
Huddersfield	6	12	0	81	4	8
Hull	7	3	0	473	2	5
Ison Green	1	14	0	4	19	7
Leeds	3	11	0	89	13	6
Leicester	5	15	6	190	9	4
Loughborough Operative	4	0	0	33	15	6
Louth	7	1	6	137	13	6
Melton Mowbray	4	8	0	249	9	7
Newcastle-on-Tyne				84	14	0
North-east London	16	10	0	735	5	0
Oxford				174	6	1
Penzance				133	15	5
Portsea	2	15	6	535	15	2
Reading	30	12	8	466	13	10
Salisbury	6	8	6	388	5	6
Sheffield	10	4	0	143	17	0
Southampton				248	15	8
Stafford				10	0	0
Yeovil	61	4	2	195	2	8
York	2	6	6	307	8	7

COLLECTED AFTER SERMONS.

	£.	s.	d.
Birkenhead, Christ Church, by Rev. W. F. Taylor	10	7	6
Bowden, by Rev. R. P. Blakeney	20	14	2
Christ Church, Claughton, Birkenhead, by Rev. R. P. Blakeney, Incumbent	29	7	0
Ewell, by Rev. J. E. Blakeney	11	1	3
Isan Green, by Rev. R. P. Blakeney, Incumbent	4	3	8
Kimberley, by do.	0	17	0
Kendal, St. George's, by Rev. W. S. Sargent	7	9	0
Portman Chapel, by Rev. J. G. Ryle	26	16	8
Ringway, by Rev. R. P. Blakeney	3	14	6
Shrewsbury, St. Julian's, by Rev. R. P. Blakeney	4	13	6
St. James' Scotch Church, Swallow Street, by Rev. Dr. Cumming	10	12	9
St. John's Liverpool, by Rev. W. F. Taylor, Incumbent	17	10	0

COLLECTED AFTER MEETINGS AT

Abergavenny	3	11	3	Lowestoft	1	2	1
Banbury	1	0	0	Llandoverly	1	10	8
Bermondsey	7	15	0	Monmouth	1	5	8
Birmingham	10	0	0	Newport	1	18	9
Brecon	4	19	0	Northampton	17	8	4
Brighton	19	0	0	Norwich	7	6	2
Brompton (Chatham)	10	10	0	Ormskirk	1	13	6
Cardiff	0	6	9	Peterborough	16	15	0
Cheltenham	20	18	5	Plymouth	19	16	9
Chepstow	3	3	8	Ramsgate	2	15	0
Colchester	2	13	10	Reading	18	8	2
Croydon	4	7	6	Richmond	10	0	0
Dover	31	11	11	Rochester	9	11	3
Deal	6	19	0	Rugby	2	4	7
Epsom	24	17	5	Southampton	5	4	0
Exeter Hall, Two Lectures by Rev. Dr. Cumming	111	19	11	Swansea	3	12	10
Greenwich	2	16	6	Stoke Newington	9	6	7
Gravesend	5	6	0	Stamford	20	0	0
Hammersmith	0	12	2	St. Helens	2	12	6
Hanover-square Rooms	17	14	0	Tronbridge Wells	32	4	6
Ipswich	7	4	2	Wigan	1	7	0
Liverpool	2	10	0	Yeovil	43	17	2
				Yarmouth	0	15	3

COLLECTED BY

E. M. C., Penny-a-week Subscriptions	1	1	0
Hall, Mrs. Bagshot	1	0	0
Peberdy, Mr.	0	17	0
Bate, Miss, Plymouth, Penny-a-week Subscriptions	1	17	0
Cock, Miss, Teignmouth	1	11	7

SPECIAL FUND FOR REPRINTING TRACTS.

Orme, Miss	0	5	0
Rev. Thos. Grantham	1	1	0

LEGACIES.

Per Wm. McGinnis, Esq.	50	0	0
The late Miss Quilter, by Rev. Geo. Quilter	20	0	0
The late Miss Jones, per Executors	45	0	0

Rent of House	50	0	0
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SPECIAL MISSION TO ROMAN CATHOLICS IN ENGLAND.

	£.	s.	d.
R. C. L. Bevan, Esq.	25	0	0
H. A. Spitta, Esq.	2	2	0
G. Lowther, Esq.	1	0	0
Miss E. M. Higgins	3	0	0
Rev. D. B. Bevan	5	0	0
H. E. Stables, Esq.	1	0	0
Mrs. Stables	0	10	0
Miss Ann Evans	2	0	0
Miss H. Adams	1	0	0
A Friend. per Messrs. Hoare	25	0	0
Rear-Adml. Harcourt	5	0	0
A Member of the Church of England	2	0	0
Mrs. Bishopp	2	0	0
Rev. E. T. Clarke	0	10	0
Major Montagu	0	9	0
Rev. W. P. McFarquhar	1	0	0
Crown Court Scotch Church Session	5	0	0
H. A. B. per "Record"	10	0	0
J. G. Rowley, Esq.	(ann.) 1	1	0
J. G. Sheppard, Esq.	5	0	0
A. Brewin, Esq.	5	0	0
Mr. Sheddon	1	0	0
Rev. G. Robinson	0	10	0
Wm. Spiking, Esq.	2	2	0
Misses Newman	0	5	0
Capt. Seymour	1	0	0
Rev. D. B. Bevan	(2nd don.) 5	0	0
Isaac Braithwaite, Esq.	5	0	0
Rev. Dr. Taylor	1	0	0
Rev. W. P. McFarquhar	(2nd don.) 2	0	0
Miss Miller	1	0	0
Mrs. Mary Clarke	2	0	0
Rev. James Hopkins	1	0	0
Mrs. Fox	5	0	0
Miss Gilbert	1	1	0
Miss Fell	1	0	0
Miss Farington	5	0	0
Miss Turner	5	0	0
Miss Armitage	2	0	0
Mrs. Barkworth	10	0	0
Rev. Joseph Mendham	5	0	0
Smith Hall, Esq.	2	0	0
Sir H. Hart, per Mr. Nisbet	1	0	0
W. C. Gwynne, Esq., by Mr. Seeley	1	0	0

ABSTRACT OF CASH ACCOUNT FOR THE YEAR ENDING MARCH 1852.

RECEIPTS.				EXPENDITURE.		
	£.	s.	d.	£.	s.	d.
Subscriptions	462	9	0	Rent of Office		55 0 0
Donations	152	11	0	Salaries to Secretaries, Missionaries, and Scripture Readers		814 16 6
Auxiliaries	161	13	3	Travelling Expenses		233 3 10
Meetings and Sermons	576	11	8	Expenses of Meetings and Sermons		165 18 11
Collected by Individuals	6	0	0	Printing and Binding Books and Tracts		813 13 6
Special Mission	208	7	0	Stationery, Advertisements, and Newspapers		163 1 11
Special Book and Tract Fund	761	17	0	Postage and Parcels		85 0 0
Legacies and Rent of House	165	0	0	Books and Pamphlets		157 16 4
Tracts sold in the Office	225	0	4	Office Expenses and Sundries		35 0 6
Balance in hand, April 1, 1851	184	0	10	Balance in hand, March 31, 1852		378 18 7
	<u>£2,903 10 1</u>				<u>£2,903 10 1</u>	

Liabilities about £200.

Audited by ANTHONY HAVISIDE.
GEORGE PEEVOR.

BRITISH REFORMATION SOCIETY.

ANNUAL SERMON,

Preached at St. Bride's Church, Fleet-street, on Wednesday Evening, May 12, 1852.

BY THE REV. ROBERT BICKERSTETH, A.M.

“ And for this cause God shall send them strong delusion that they should believe a lie.”—*2 Thess.*, ii. 11.

It is my privilege to come before you to-night as the advocate of the British Reformation Society. The name of the Association sufficiently intimates its object. It is a Society formed to promote the religious principles of the Reformation. It has nothing to do with politics : the aim of the Institution is a far nobler and more important one than to advance the cause of Protestantism under its political aspect. The aim we have in view is, to advance the Redeemer's glory in the salvation of souls, by seeking to rescue those whom we believe to be in fatal error ; and to guard others, who are in danger of departing from Scriptural truth, against making shipwreck of their faith.

It is sad that such a Society should be needed. One cannot but lament that in past days the spirit of Protestantism should have so deeply slumbered, and that Reformation principles should have been so much overlooked, as to render necessary a Society to recall attention to the just sense of those incalculable blessings which we derive from the Reformation. But it were sadder still, if, in days like the present, when all that is precious in Christianity is assailed by the advocates of a false faith, a Society like this, so well adapted to stem the tide of error, were to lack the support of any to whom the Gospel of Jesus is a

precious reality, and the Reformation of the sixteenth century an event in which they profess to rejoice.

As preparatory to an appeal in behalf of the Society, I purpose, in prayerful dependence upon the teaching of the Holy Spirit, to call attention to the description which an inspired Apostle has given of that apostasy, against which the Reformation was directed. Nothing I believe is more calculated to attach men to the principles of the Reformation than a careful survey of the delineation which is given in God's Word of Popery. It is very true that, upon mere political grounds, there exist abundant reasons for regarding the system of Romanism as worthy of vehement opposition. It is hostile to mental progress—to intellectual advancement—to civil freedom—to commercial activity—to private enterprise—to national development. Let it be the duty, however, of politicians to oppose it on these grounds. As a minister of Christ, I have to deal with Popery as a system which is dishonouring to the Saviour, opposed to the Gospel, and pernicious to men's souls. May God of his mercy rouse Protestants to a keener perception of this truth, in order that we may be more faithful to our own principles, and more charitable to the souls of our Roman Catholic brethren, than to let them perish without making an effort to snatch them from perdition.

In the words of the text, you perceive a certain penalty denounced, of a singular and terrific nature. It is nothing less than the being judicially surrendered up to a strong delusion to believe a lie, and that, be it observed, not a lie which is innocuous, but a destructive lie—a lie that not only deceives, but destroys the soul. The context involves this; for if you look at the succeeding verse, the words are, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." Hence it follows that the lie, into the belief of which these persons were to be judicially deluded, was a fatal lie—a falsehood which entails the irremediable loss of the soul. This consideration, if any can, must surely awaken the profoundest interest to ascertain the real nature of the case here referred to. Who are they upon whom God threatens

to send a strong delusion? What is the crime that provokes a judgment so severe? Now, upon these inquiries satisfactory light is thrown by the preceding part of the chapter. You may find, by examining the whole passage, that St. Paul has been referring to the growth and development of an awful apostasy in the Church of Christ, the germ of which existed at the time when he wrote, the full consummation whereof was not to be realized till a then distant period, and the destruction whereof will be coincident with the second advent of the Redeemer. The converts to whom the Epistle was originally addressed, were labouring under a misapprehension concerning the second coming of Christ. They had been led to suppose that this was an event close at hand, about immediately to take place. St. Paul, desiring to disabuse their minds of this erroneous expectation, told them by inspiration that the occurrence which they were looking for would not take place until there had been first a falling away: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." He then, you will observe, goes on to pourtray certain features of this apostasy, affirming of the Man of Sin that "He opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." This mystery of iniquity, as the Apostle states, at the seventh verse, doth already work; it was even then in operation; only, adds the Apostle, "He who now letteth"—i. e. he who now hindereth, will let, will continue to hinder, until he—i. e. the hinderer—"be taken out of the way;" and then—i. e. as I apprehend, when this restraining cause is removed—then shall that wicked one, the same with, the Man of Sin, the Son of Perdition, and the Mystery of Iniquity, before spoken of, "be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "Even him," as the Apostle adds, (still speaking of this Man of Sin) "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." Here then i-

the sketch of an apostasy, which had begun in the days of the Apostle, which was to grow and expand, gathering during successive ages augmented power and strength, and which would never be destroyed until the reappearance of Christ in his glory, when he shall come to be adored in his saints, and in flaming fire to take vengeance on them that know not God and obey not the Gospel.

Now, of the apostasy here described, I believe that the full substance and reality is realized in the principles, the doctrine, and the practice of Popery. I believe that the portraiture which the Spirit of God has sketched in this chapter belongs undividedly to Romanism; that there is no other heresy and no other development of false doctrine which corresponds with the same accuracy to the picture which we here possess. In saying this, I neither overlook or undervalue the fearfully strong terms which occur in the passage; but I believe the terms are no stronger than the facts which may be adduced respecting Popery amply justify. It has been too much the practice in modern times to shrink from the application of severe terms to the apostasy of Rome. Men have been found to advocate the use of mild and gentle language, in speaking even of errors which our Church holds to be damnable and idolatrous; but we gain nothing by such want of fidelity to God's truth on the one hand, and to Romanism on the other. Popery, depend upon it, is one thing, and Protestantism is another. The Reformers found it to be so, when in opposition to the one, and in noble defence of the other, they embraced the martyr's fire rather than let go one jot of Bible truth. It is the very essence of Popery not to change, except it be to go to a lower depth of hostility to revealed truth, and a wider aberration from the simplicity of the Gospel. If in days of Protestant supineness and indifference, the ears of many have grown too delicate to hear Popery distinguished by its right names, Antichrist, the Man of Sin, and the Mystery of Iniquity, it is only the more imperative to uplift the Scriptural standard, and with the torch of eternal truth in our hands, expose the darkness and abominations of this giant apostasy. Let there be the utmost tenderness and compassion in dealing with Romanists.

Let us use no other instrumentality with them, to lead them out of error, than the cord which is woven of the golden beams of truth, intertwined with the silken threads of love ; but let us have no compromise with the system. . Let us love the sinner, while we hate the sin. Let us compassionate the poor victim, whilst we abhor the tyranny which makes him a slave.

I proceed to examine, in one or two important particulars, the correspondence which exists between the delineation which is given in this chapter and the history as well as the doctrines of Romanism. The first point we may notice is, that, according to the sketch here given, the rise of the apostasy was to be gradual—there was to be a falling away and a gradual development corresponding with the removal of a cause which operated for a season to restrain the full revelation of the mystery of iniquity. This remarkably agrees with the history of the Papacy. The Romanist often attempts to blind the eyes of Protestants by boasting of the antiquity of his religion—as though antiquity were a sufficient credential of truth ; but, in so doing, he assumes an amazing degree of ignorance in those whom he strives to delude : for, first of all, if antiquity is enough to establish the worth of a religious system, there are religions in the world older by centuries than the religion of the Romanist. The Chinese and the Hindoo can boast in behalf of their religion an antiquity which vastly exceeds that of Romanism, and next it must be observed that the Church of the Apostles, as delineated in the volume of inspiration, differs as widely as possible from the professed Church of Rome, as it exists at the present day. The history of the Papal Apostasy clearly exemplifies that gradual development of the Man of Sin which the language of this chapter seems to imply. The corruptions of Popery, against which we protest, were unquestionably the growth of centuries : For example, an older date than the tenth century cannot be claimed for the doctrine of indulgences ; nor than the fifth century for purgatory ; nor than the ninth for transubstantiation ; nor than the thirteenth for auricular confession and the Inquisition. Let any impartial inquirer judge whether this is not a gradual development of heresy which

answers to the growth of the apostasy which is depicted by St. Paul.

Observe again—this Man of Sin was clearly to arise within the professing Church of Christ; it was to be a heresy springing up within the pale of Christendom, not assailing it from without like Paganism or infidelity, but rising out of and from within the Church itself. The term apostasy signifies this—for what is an apostasy if not a severance of a portion from the entire mass with which it was once in union? In addition to this, the Apostle speaks of the Man of Sin as sitting in the “Temple of God”—an expression which can only apply to the Christian Church, and from whence it ought therefore to be inferred that the apostasy here predicted and described was to arise within the pale of the visible Church.

It is of too much importance not to remark, at this point, that the expression, “except there come a falling away first,” would more properly be rendered, “except there come *the* falling away first,” from whence we infer that Paul intended to describe an apostasy, which for the magnitude of guilt involved in it, and the extent of mischief effected by it, would exceed any other apostasy from the Church of Christ. There had been in the apostles’ days, there were to be in subsequent days, as history has proved, other wide departures from the simplicity of the Gospel. This, however, was the apostasy of apostasies, worthy to be characterised not only as *a* falling away, but as *the* falling away predicted by Daniel, referred to by our blessed Lord himself; sketched by Apostles, portrayed in revelation, and doomed to destruction at the coming of Christ.

Let us notice, another feature in the prophetic outline. It is said of this Man of Sin that “he opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God.” To enter into the force of this expression, it must be observed that the original Greek may be more literally rendered thus, “He opposeth and exalteth himself above every one who is called a God, or an object of worship.” Now, in the Old Testament, it is not un-

common to find the name God applied to the chief civil ruler. Princes of the people are occasionally termed the gods of the people. Examples of this occur in the eighty-second psalm, and in other passages of the Old Testament. When, therefore, it is said of the Man of Sin, "He opposeth and exalteth himself above all that is called God, or that is an object of worship," the meaning is, he exalteth himself above the chief civil ruler, and even arrogates the prerogative of Divinity.

Does this charge lie against Popery? Can this accusation be verified in its reference to the system of the Papacy? Let Rome speak for herself. I will quote from the Canon law of the Church of Rome her doctrine respecting the civil authority of the Pope. "He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have primacy over all the Christian world, is an heretic and cannot be saved, nor is not of the flock of Christ." "Princes' laws, if they be against the canons and decrees of the Bishop of Rome, be of no force nor strength." "The Bishop of Rome may excommunicate emperors and princes, depose them from their states, and assoil subjects from their oath of obedience to them, and so constrain them to rebellion." "The Bishop of Rome is judge in temporal things, and hath two swords, spiritual and temporal." "The Bishop of Rome may absolve subjects from their oath of fidelity, and absolve from other oaths that ought to be kept."

Does not this amount to an opposition and a self-exaltation above the chief civil authority? Nor can we pause here: judging of Rome, from her own documents and formularies, we accuse her of opposing and exalting herself not only above the authority of man, but also above the authority of God. In the same Canon law from which I have already quoted, the words occur, "The Bishop of Rome may be judged of none but of God only; for so much as he is called God he may be judged of no man, for God may be judged of no man." In the decretals of Pope Innocent III. these words occur:—"The Pope holds on earth the place of God Almighty." "The Pope, in dissolving those bonds which subsist between bishops and their churches in

the case of translation, acts not in the capacity of man but in that of God." Is not this to usurp the prerogative of Divinity? Mark further the titles which are assumed by the head of the Papacy. He is called "Universal Bishop," "Universal Head," "King of Kings," "Monarch of Christendom." He claims the power to forgive sins not only in this world but also in purgatory.

But what is more than all and worse than all, is that Popery substitutes another Gospel instead of the Gospel of our Lord and Saviour Jesus Christ. It is opposed to the righteousness and the sole intercession of Jesus as the procuring cause of man's acceptance. The language of the Ancient Church of the Apostles, as portrayed in the Epistle to the Romans, is, "We are justified freely by grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare his righteousness, that he might be just and yet the justifier of him which believeth in Jesus." Rome anathematizes every one who holds this doctrine.

Paul says, "We conclude that a man is justified by faith without the deeds of the law." Rome, by her ninth canon of the Council of Trent, declares, "Whoever shall affirm that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required to co-operate therewith in order to obtain justification, and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will, let him be accursed." The Scripture affirms that, "Christ was once offered to bear the sins of many, and how *once*, in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Rome decrees thus, "Whoever shall affirm that a true and proper sacrifice is not offered to God in the mass, or that the offering is nothing else than giving Christ himself to us to eat, let him be accursed." God's word says, "Thou shalt worship the Lord thy God and him only shalt thou serve." In her authorised Catechism, which is in general use in Ireland, the second commandment,

which contains that prohibition, is carefully cut out, and in her daily practice the Church of Rome violates the precept.

The Word of God says, "Blessed are the dead that die in the Lord, for they rest from their labours." "There is, therefore, no condemnation to them that are in Christ Jesus." "The blood of Jesus Christ, his Son, cleanseth us from all sin." The Church of Rome teaches, and requires it to be believed, that the soul, after dismissal from the body, must enter into a purgatorial fire, the intensity and duration of the punishment being in the power of the priest on earth to determine. Our gracious Redeemer, when he appointed the Holy Communion, directed all of the disciples to drink of the wine which represented his blood. The Council of Constance, in the year 1414, decided that the laity should not taste of the wine in the holy communion at all.

According to God's word, holy Scripture is able to make a person wise unto salvation, through faith which is in Christ Jesus. Rome denies the sufficiency of the Scriptures to this end. She usurps the authority to pronounce who may and who may not consult them, and under pain of the severest penalty prohibits the interpretation of a single clause, except according to what can neither be found in earth, sea, or sky, "the unanimous consent of the Fathers." The word of God says, "Confess your faults one to another;" confess to the priest, says Rome—without such confession you cannot be saved. According to Scripture, "none can forgive sins but God only;"—according to the Canon Law of Rome, "we obtain remission of sins by observing certain feasts and certain pilgrimages in the Jubilee, and other prescribed times, by virtue of the Bishop of Rome's pardons." In Scripture we are invited to come to Jesus, in order that we may have peace and pardon, acceptance and salvation. Rome will not allow of the poor sinner coming at once to Jesus; she interposes between the poor sinner and the Saviour—the Church, the priest, the Virgin; swarms of intercessors, masses, sacraments, penance; alms deeds, mortifications; tortures of all kinds, and after all a disheartening doubt of salvation, just enough to goad on the unhappy victim of it to a

complete subserviency of body, soul, and spirit, to the will of the priest. Now, if this be Popery—if there be this arrogant assumption of supreme civil and ecclesiastical authority—if the Papacy claims power over kingdoms and the government of Churches—if she sanctions the ascription to the Pope of titles, blasphemous if given to any creature, because they pertain to God only—if in her doctrines she is opposed to the plain teaching of Scripture—if to support her own dogmas she mutilates in one place, and overlays in another the sacred Oracles—usurps the right of withholding or permitting the use of the Scriptures, ignores the office of the Spirit as the interpreter of his own word—assumes the prerogative of forgiving sins—shall it not be confessed by every candid and unprejudiced observer, that never has there been upon earth an apostasy which more faithfully corresponds with the sketch St. Paul has given of the Man of Sin, “who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.”

But there are other features in the inspired delineation which must not be overlooked. Mark what is said at the 6th and 7th verses: “And now ye know what withholdeth that he might be revealed in his time, for the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way.” The Apostle manifestly refers to some restraining power which acted in his day as a temporary check to the complete development of the Man of Sin. It is generally agreed amongst commentators, that the power to which St. Paul here refers was the Roman Empire, in the person of Constantine. So long as he possessed the imperial power, there was an obstruction to the full development of the Papacy. Nothing contributed more to augment the influence of the Bishop of Rome, than the final abandonment of the Emperor of Rome for Constantinople. From the period when this took place, the Church of Rome gradually acquired augmented power, and developed more of the features which the Scripture has portrayed as those of Antichrist. “The grandeur of the Emperor and Antichrist could not stand

together, as soon as the Emperor departed from Rome, Antichrist began to be revealed."

I remark further, that the Apostle speaks of this general apostasy as the "mystery of iniquity." A more appropriate designation could not be found for the system of Romanism. The Gospel of the ever-blessed Jesus is the mystery of godliness: the ineffable love of God, as originating the scheme of redemption; the wonder of the incarnation; the passion, the atonement, the death and the resurrection of Christ; the mysterious operation of the Holy Spirit in quickening, regenerating, and sanctifying the believer; and all this composing such a mystery of wisdom and love, so marvellously adapted to save the sinner and exalt the Saviour, to magnify the divine attributes, and yet ensure the holiness and salvation of guilty man, that eternity shall be spent in exploring the length and breadth, and depth and height, of this ineffable mystery. The Gospel of Jesus is the mystery of godliness. Mysterious in its conception, its plan, its operation, its results, it presents, and ever will present, to the whole Church of Christ the material for admiring wonder and adoring gratitude. Popery is in direct antagonism to the Gospel. It is the mystery of iniquity. The Gospel is the development of the attributes of the holy God. Popery is the development of the subtlety, the cruelty, the cunning, and the malice of Satan: his real purpose to injure the soul is artfully concealed. Disguised as an angel of light he entraps the unwary, and leads them captive at his will. Read the annals of Romanism, and say if religion has not been made the cloak for vice and for cruelty, for rapine and for lust; for tyranny and fraud; for violating all laws of God and man: for crimes from which human nature recoils, and acts of barbarism, at the mere recital of which the blood runs chill: and yet around the whole of this giant imposture there is thrown much of the semblance of Christianity, as serves to blind the ignorant, to delude the unsuspecting, and deceive the unwary. It is a mystery of iniquity: let the power it has gained, the cruelties it has practised—let the dungeons of the inquisition—the annals of the confessional—the dark deeds that have been enacted in many and many a monastery or convent—bear witness

to the truth of the epithet which we affix to Popery, when we term it "the mystery of iniquity."

We have yet to notice the expressions which occur in the 9th verse: "Even him whose coming is after the working of Satan, with all power and signs and lying wonders." Two things more especially are affirmed in this verse. The one is, that the coming of the Man of Sin is after the working of Satan; and the other is, that his pretensions are supported by signs and lying wonders.

It belonged to an inspired Apostle to lay bare the secret working by which the Man of Sin was actuated: according to St. Paul, that working is of Satan. The expression fully justifies the statement which we have already made, that whereas the Gospel is the masterpiece of the divine wisdom, mercy, and love; Popery, if such be the Man of Sin, is the master effort of Satan, to counteract, if possible, and destroy that Gospel.

Need I pause to point out that lying wonders have characterised the progress of Popery? Who can have read her legends, and not perceived the lying wonders with which she attempts to impose upon the simple: absurdities which are an insult to common sense are palmed upon the belief of the credulous, and this not unfrequently as the reason for a superstitious veneration towards the persons who are said to have wrought them. Should any one desire to see a collection of such lying wonders, and at the same time to be convinced that they have the imprimatur of the See of Rome, let him only read the legends of the canonized saints of 1839, edited by no less a person than Cardinal Wiseman: and what are the rosaries, the scapulars, the gospels, the sacred hearts of Jesus, and the medals blessed by the Pope, which are still the stock in trade of Romish priests; but lying wonders which seem to demonstrate the faithful correspondence between the portraiture given in the chapter before us and the apostasy which we recognize in the principles and the practice of Popery?

It has been my object, in the foregoing observations, to trace the correspondence between what is delineated in the chapter before us, and what may be observed in the history and doctrines of Romanism. You all know

there are other prophetic outlines given in God's Word which also tally in a remarkable manner with the known history of this apostasy. What other great corruption of Christianity besides Popery answers to the delineation which St. Paul gives when writing to Timothy: "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I believe that the circumstances of the present time especially demand of us to examine Popery by the light of prophecy. It has been too much the fashion to regard Popery as only another branch of the Church of Christ, differing indeed widely from our own, but differing only in matters of second-rate importance; but if there be truth in God's Word; if there be faithfulness in prophetic outline, and in Scriptural threatening; then I believe what the noble army of martyrs, and the gallant band of Reformers believed, that Popery is that predicted Apostasy whom the "Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." And what is the explanation of it all? Wherefore is it that so large a portion of Christendom, so called, has succumbed to the lie of the Papacy? Wherefore is it that we have seen at the present day men of reputed intelligence surrendering themselves up to an imposture of which it might be deemed that reason alone were sufficient to detect the fraud? The explanation of all this lies in the eleventh verse of this chapter: "For this cause"—i. e. as it appears from the context—"because they received not the love of the truth that they might be saved, God shall send them strong delusion that they should believe a lie." I own that no other consideration but this explains to me how any man of honest intelligence can abandon Protestantism for Popery. It is easy to comprehend why a person who has been born and cradled in Romanism continues a Romanist; it is easy to comprehend the reason why a vicious man, or a weak, or a superstitious, or an ill-informed man, is every now and then entangled in the snare

of Popery ; but except upon the supposition of a judicial delusion, we are at a loss to comprehend the defection of an intelligent reader of Scripture from Protestant truth to Romish error. This however solves the problem. When men, in the pride of reason, or the love of self-righteousness ; in their idolatry of the Church, or their neglect of the Bible as the only and all-sufficient source of saving truth, or in the excessive admiration of forms and ceremonies, with no real godliness, have not received the love of the truth ; and when, as the consequence of all this, God has sent them a strong delusion ; then I can understand their being given over to believe a lie. And such is Popery. The most monstrous lie that was ever palmed upon the world ; the most degrading in its present, and fatal in its future results, to those who embrace it. And of all penalties threatened in God's Word, where is there one more awful than this : " God shall send them a strong delusion," so that under this influence they shall cleave pertinaciously to error ; they shall resolutely retain what will destroy them ; and tenaciously clasp what will consume them ? Of all threatened judgments none is more terrific than this, to be left under the influence of a strong delusion to believe a lie. Why this is to be a moral maniac, to have the soul riven to the centre by the lightning of God's wrath ; and under the spell of such an awful hallucination the man will actually take the falsehood and defend it as though it were the truth, and he will greedily swallow the poison, as though it were nutritious food. Can you imagine a moral condition more fearful than this, to be surrendered to a spirit of deceit so as to credit a lie, the belief whereof destroys the soul.

Now, if such be the nature of Popery, if such be the peril involved in the being drawn aside into her falsehood ; what is our plain duty, as those who, by the providence of God, have been taught the truth as it is in Jesus ? Our duty is two-fold : it is of a personal and of a relative nature. As regards ourselves personally, let us bless God for the light of the glorious Reformation ; let us thank and praise him for his mercy vouchsafed to our land, when he raised up such men as Latimer, Ridley, Hooper, Bradford, and many beside ; who, being taught of the Spirit to perceive the contradiction between Popery and Christianity,

valued not their lives in comparison of the pure and unadulterated truth of the Gospel; let us cleave to the principles of the glorious Reformation; Holy Scripture the only source of saving truth; the Bible in its integrity and simplicity, the fountain from whence alone we can derive the knowledge which maketh wise unto salvation; salvation by grace through faith; justification the free gift of God, resulting from the finished obedience of the Lord Jesus Christ, and unto and upon all that believe; the sacrifice of Jesus Christ offered once for all upon the cross, the only and the all-sufficient atonement for sin; Jesus the one living and true Mediator, the Prophet, Priest, and King of his Church; sanctification, the work of the Spirit, the invariable result of being justified through faith, the indispensable requisite for admission, and yet in no sense the procuring cause of admission into heaven; forgiveness of sin descending from God in heaven, without money and without price, through no other channel than that of faith in a Redeemer's merit, freely, fully conveyed to the believing penitent, and followed by no purgatory hereafter; conversion of heart and consecration of affection to Christ's service, the moral requisite without which all knowledge and all profession are utterly unavailing. Let us maintain these principles, yes, even though at the cost of life itself. Let us stand fast in the liberty wherewith Christ has made us free, that we be not entangled with the yoke of bondage.

And while such is the duty which devolves to us personally, let us not neglect the relative duty which we owe to those who are in error; we owe it to Christ to aim at their conversion. It is our bounden duty to desire—to pray for, and to labour for their rescue from spiritual bondage and translation into the liberty of the child of God. You may all do this: all are indeed not called upon—all are not qualified to act as missionaries to the Roman Catholics, or devote time to the effort to shew them their error. But all may support, each according to his ability, a Society which has long laboured and is still labouring for the great end; and I ask of each of you, my Protestant brethren, to let the British Reformation Society have the benefit of your sympathy—your prayers, and your alms. As Protestants, we owe an immense debt of obligation to this Association. For

many years past it has been labouring in this righteous cause, when the necessity for its efforts was less appreciated than it is now, and when many who ought to have countenanced its operations, either withheld their support or gave it opposition. Meanwhile the Committee relaxed not their endeavours; year after year they poured forth fresh contributions to the cause of Protestantism; uplifted the banner of Reformation Truth, and contended against the falsehoods of Romanism. The controversy is now beginning to be better understood: the necessity for it is realized. It is time to rally around a Society by which it is conducted with such a Christian combination of zeal for the honour of Christ, and love for the souls of those whom we believe to be in danger of perdition. If it is asked, what good may be expected from the labours of such a Society? My answer is this. We do not expect the reformation of Popery—Popery will never be reformed; it is doomed to be destroyed: but we do expect this. Romanists in growing numbers will be converted: in the midst of Popery God has an elect people. Over mystic Babylon, the cry is to echo, “Come out of her, *my* people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This elect people will be called out, preparatory to the coming of Jesus. The candid exposure of the corruptions of the Papacy; the open discussion of the points in dispute; the reiterated comparison of the dogmas of Popery with the light of revelation, will avail to this blessed result—the conversion of multitudes from the error of their ways, and the salvation of souls from death. I believe that Romanism has of late received a blow by which she is shaken to her very centre. There is a mysterious movement at work amongst Romanists—France, Italy, and our beloved sister island—all contribute cheering proofs that God is accomplishing the number of his elect, and hastening his kingdom. I call upon you to support the hands of those who are labouring in the glorious work; put in your claim to a share in the blessed recompense which shall be theirs who have turned many to righteousness—“They shall shine as the stars for ever and ever.”

THE BRITISH PROTESTANT.

No. LXXXIV.—SEPTEMBER, 1852.

SPECIAL MISSION TO ROMAN CATHOLICS IN ENGLAND, IN CONNEXION WITH THE "BRITISH REFORMATION SOCIETY."

IN calling the attention of the Christian public to this important work, the Committee would, in the first place, state the reasons which induced them to establish a special mission to Roman Catholics IN ENGLAND.

1st. The reorganization of the Church of Rome by the establishment of Bishoprics, and the increased exertions now being made by the priests and other agents of that apostate system, to propagate Popery, appear to make it imperative on all who value Protestant truth, to devise some adequate means whereby the pure Gospel of Christ

may be brought more directly before the Roman Catholic portion of the population. In proof of the necessity for a Mission, it is only requisite to state that *there are more Romanists in London than in Rome itself*, and that, according to the Roman Catholic Directory for 1851, there are in Great Britain no less than 694 Romish Chapels, 11 Romish Colleges, 17 Monasteries, 53 Nunneries, and *nine hundred and seventy-two priests*. While Rome has thus been "compassing sea and land to make one proselyte," British Christians have been indulging in guilty slumbers; while Rome has her "Propaganda,"—a carefully adjusted and skilfully worked engine for the perversion of Protestants, England has made no direct or systematic effort for the conversion of Romanists; while Rome has established in every considerable town in the land a "Missionary" station, superintended by "Missionary" Priests, whose avowed object is the withdrawal of Protestants from the Faith of the Gospel, the professors of the Truth have manifested no zeal, no activity, in proclaiming to Romanists "the unsearchable riches of Christ."

2nd. The success which, through the divine blessing, has attended a similar work amongst the Roman Catholics of Ireland, led the Committee confidently to hope that the Great Head of the Church would bless the same agency to the salvation of Romanists in England.

THE OBJECT OF THE MISSION

is simply THE SALVATION OF ROMAN CATHOLICS THROUGH THE ONE ONLY MEDIATOR, CHRIST JESUS.

THE PLAN OF OPERATION

is the appointment of earnest-minded, devoted men (clergymen and laymen) to labour *exclusively* amongst Roman Catholics. It will be admitted by all who have any acquaintance with the Romish Controversy, that a special agency is required successfully to repel the aggressions of the Papacy. The Missionary to the Roman Catholic must be a man qualified not only to speak the truth, but to combat error; he must be able to detect and expose the sophistical web which Popery has woven around the Truth, and to shew to the votary of superstition the "sandy foundation" on which he builds his hopes, as well as to point him to the "rock" which alone can support the soul.

THE DUTIES OF THE MISSIONARIES

are the following :—

1. To hold weekly meetings or lectures in places where Romanists are most numerous.
2. To draw Roman Catholics, by tract distribution, and invitation conveyed from house to house, to such meetings.
3. To give patient attention to all their objections and arguments, and to plead with them on behalf of Protestant truth.
4. To visit Roman Catholics at their homes, and especially those enquiring after truth.
5. To hold special classes for the instruction of young men in the controversy with the Church of Rome, and to enlist their co-operation as much as possible in this important work.
6. To establish and superintend Schools, Day and Sabbath, for the education of Roman Catholics in the word of God.

In furtherance of this object, and in pursuance of this plan, the Rev. William Clementson, M.A. has been appointed Clerical Superintendent of the Missions. His duties will be

1. To give periodical lectures on the Controversy.

2. To train young men for the missionary work, the basis of an institute.
3. To superintend the Missionaries who may be employed.
4. To create an interest in London amongst the clergy, and to occupy pulpits for the object.
5. To correspond with clergymen in the country on the subject, and to superintend the Missions that may be opened.
6. Occasionally, when it may be desirable, to give attention to the general work of the Society.
7. To write and publish questions to Roman Catholics on the plan adopted by Mr. Blakeney in Edinburgh.
8. It is understood of course that Mr. Clementson should be a Missionary himself.

A Lay Missionary has been for some months labouring in Southwark, another in the Parish of St. John's, Liverpool, and the Rev. W. Clementson (who has just entered upon his duties) is about commencing a Mission in Westminster.

RESULTS.

Although a period of only six months has elapsed since the establishment of the Mission, the Committee rejoice in being able to state that the most satisfactory results have attended its operations; results which fully warrant their making this public appeal for funds to carry on the work on a more extended scale than the present limited income will allow.

THE SOUTHWARK MISSION

is in a most satisfactory state. The Missionary lectures weekly on the errors of Popery to large and attentive audiences. A spirit of inquiry has been excited: Romanists attend the Lectures in considerable numbers; and many have been evidently deeply impressed with the truths they have heard. These Lectures are generally characterized by most interesting discussions, con-

ducted in a friendly spirit between the Missionary and any Roman Catholic who may desire to controvert anything advanced by the lecturer.

THE YOUNG MEN'S CLASS,

in connection with this Mission, is also in a very satisfactory state. The Missionary's Journal contains much interesting information on this point; the following extract is given as a specimen :—

"The Young Men's Class, which has been opened in connexion with the Special Mission for the instruction of young men in the controversy with Rome, progresses favourably. Several who were previously ignorant of the Controversy, have, under the Divine blessing, made considerable progress, and bid fair to become formidable antagonists to that anti-christian and soul-destroying system. One evening a respectable young man came forward, and stated that although he had been a member of the Church of Christ for several years, and had publicly defended Christianity against Atheism and Deism, yet he knew little or nothing of the Romish Controversy, and he desired to give his attention to this important subject. A small library has been established, consisting chiefly of lectures on the Controversy, which are read with great interest and earnestness. The number of students has varied. There are now from 30 to 40 on the books."

THE LIVERPOOL MISSION

has more than realized the most sanguine expectations of the Committee. The Rev. W. F. Taylor, M.A. incumbent of St. John's, gives the following report of its progress :—

"Three lectures have been given weekly; one in-door, and two out-door.* We have two classes for inquirers; one held for one hour after the lecture on Monday nights, the other is the Bible Class held on Sabbath morning; the latter is for males only. The domiciliary visits average about forty per week. At both lectures, classes, and visits, controversial tracts are lent, and some are given away.

* The out-door lectures will be discontinued during the winter season.

Attendance at Monday evening lecture and class, about	250
Out-door lecture	300
Bible class	8

Since the Mission commenced twelve Roman Catholics have been received into Church Communion; we have two upon trial; and there are four or five inquirers, who I think will come over by-and-bye."

In conclusion, the Committee respectfully but earnestly call upon "all who love the Lord Jesus Christ in sincerity," to "come to the help of the Lord, to the help of the Lord against the mighty;" "a great and effectual door has been opened," and although it must be added, "there are many adversaries," yet "he who openeth and no man shutteth" has promised, "Lo, I am with you always, even unto the end of the world." May the Lord put it into the hearts of his people to respond to this appeal in behalf of perishing souls. The "day" is declining, "the night cometh when no man can work."

Donations and Subscriptions for the Special Mission will be thankfully received by the Treasurers; Messrs. Williams, Deacon, and Co., bankers, Birchin Lane; Messrs. Nisbet, Berners Street; Messrs. Hatchard, Piccadilly; Messrs. Seeley, Fleet Street and Hanover Street; and at the Society's Office, No. 8, Exeter Hall, London, by Mr. James Miller, Secretary for general business.

SPECIAL MISSION TO ROMAN CATHOLICS IN CONNEXION WITH ST. JOHN'S CHURCH, LIVERPOOL.

On Tuesday evening, the 3rd inst. seven converts from the Romish Church read their recantation in the above Church, and were received into communion with the Church of England, by the Rev. W. F. Taylor, M.A., Incumbent. A Sermon was preached on the occasion from Rev. ii. 9, 10, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life:"—and the blasphemous and persecuting doctrines of the Romish Church specially dwelt on. The Church was crowded to excess by the working classes, numbers of whom were Romanists. This is the third recantation since January in the present year; making a total of nineteen persons rescued, it is to be hoped, from the impending doom of Babylon.

RECONTANTION IN ST. JOHN'S CHURCH, LIVERPOOL.

On Tuesday evening last, 15th inst. five persons formerly belonging to the Romish persuasion, were received into communion with the Church of England, in St. John's Church, by the Rev. W. F. Taylor, M.A. Incumbent. They read their recantation according to the Form drawn up by Archbishop Tenison, in the reign of Queen Anne, and edited by the Rev. H. M'Neile, D.D. A sermon was preached on the occasion by the Rev. Incumbent, from 1 Tim. iv. 1—3, "Now the Spirit speaketh expressly that in the latter times some shall depart (apostatize) from the faith; giving heed to seducing spirits and doctrines of devils (demons or dead men canonized); speaking lies in hypocrisy; having

their conscience seared with a hot iron; forbidding to marry; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The attendance was, if possible, more numerous than on the last similar occasion. Not less than two thousand persons were present, many of whom were Romanists; every door was wide open, and hundreds went away for want of accommodation.

EXTRACTS FROM THE JOURNAL OF SPECIAL MISSIONARY, ST. JOHN'S, LIVERPOOL.

Lord's Day, June 6th.—At 3 P.M. I held an out door meeting at the south end of Prince's Pier. About 500 people assembled, and all were very orderly for about half an hour; I was showing the great contrast between the teachings of the Apostles, and the teachings of the Church of Rome. At this stage, an aged Romanist interrupted the meeting, which acted as a signal for a number who had evidently come for the purpose of creating a disturbance. I said, "If you will be quiet I will answer any reasonable question on the Romish Controversy;" but they became very turbulent, and had not the police interfered, I doubt not but they would have used violence. I addressed a few remarks to them on the folly of allowing their passion to dethrone their reason, and render themselves unhappy; this had a good effect. One young man asked, "Did not St. Paul command priests not to marry." I answered in the negative, and soon showed from St. Paul's writings the reverse, and that the Church of Rome had no foundation in Scripture for enforcing the celibacy of her priests. Another asked, "Does not St. Paul say that faith without works is dead." I answered, "St. Paul makes no such statement, but St. James did." He said, "St. Paul did, and if I would lend him my Bible he would find it." I handed him my Bible, and all were silent while he looked for the passage; but it was all in vain, so he handed me the Bible back, saying, "That

Bible is not correct." They saw that the tide was making against them, so they began to make a noise, thinking to do by clamour what they could not accomplish by argument. I said, "If you will be quiet I will find you the passage." Turning to the Epistle of St. James, I read it, and compared it with several passages in the third and fourth chapters of Romans, which teach us that we are justified by faith, and that this faith, being living, active, and of the operation of the Holy Spirit, it produces those fruits or works which are the effects of genuine faith in Christ; but that no merit can be attached to our best works was evident from Eph. ii. 8, 9, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast;" this had a telling effect. After addressing them at some length, I distributed a number of copies of the Rev. R. Wall's letter. Some cried out, "He is an apostate;" "Well," I said, "hear him," so nearly all the Romanists accepted a copy. I gave out our Monday night meeting; we sung the Doxology, and parted about 5 o'clock.

Monday, June 14th.—This evening we held our usual meeting in Cuerdon Street. The room was very full; many had to stand the whole time; notwithstanding, I do not think that any were disposed to complain, for the Rev. W. F. Taylor condescended to regale us with a lecture, which was so replete with scriptural, historical, and experimental facts, that all appeared to be benefited. He took as the basis of his lecture, 2 Pet. ii. 1. After showing its import and connection with other portions of Prophecy, he shewed its application to the apostate Church of Rome. This he did by giving us historical facts, and incidents which came under his own observation while travelling in the Papal States; which facts too plainly shew that the false teachers of Rome have privately brought in damnable doctrines, and that they virtually and practically deny the Lord that bought them. This lecture will be long remembered. At the close, an

opportunity was given for any Romanist to ask questions, but all were silent except one man, who made an inquiry respecting the terms of debate, and promised to come again.

DOMICILIARY VISITATION.

Visited No. 3 Court, A—— S——. In one house I had the privilege of speaking the word of the Lord to fifteen Romanists, four men, five women, and six fine children, all capable of understanding. I felt pained at the sight of their wretchedness, and could not help reflecting upon the blighting effects of Popery. I commenced by inquiring into their condition as families, and how they subsisted. After hearing their tales of sadness, I asked, "Of what persuasion are you?" "We are all Roman Catholic, sir." "Don't your Church provide for and relieve her poor?" "O, indeed she does not, sir." "Well, then, she has not the mark of the true Church if she does not care for her poor." "O, indeed we cannot tell, sir." "Can you read?" "I can," answered one of the men. "Have you a Bible?" "We have not, sir." "Well," I said, "here is the difference between you and me; I am a Protestant, and have been taught to read my Bible, and to pray in the name of Jesus. You are Roman Catholics, and have been taught by your priests to pray in the name of some saint, and to neglect the Bible. Who do you think it is right to obey? God, who says there is only one mediator, or the priest, who in opposition to God's word, says there are many mediators?" "O, sir, it is right to obey God, but must we not honour the blessed Virgin?" "Why I am sure that I honour the blessed Virgin more by obeying God, than you can do by disobeying Him. Where has God commanded you to pray in the name of St. Joseph, St. Michael, or the Virgin." "O, sir, we don't know that God has, but the priests have power." "What to teach you to disobey God's word. If God commands you to pray in the name of Jesus, and the priest says, 'No, you must

pray in the name of Mary, who are you to obey? God or the priest?" They were silent, and listened to me reciting passages of Scripture on the work of Christ, which I pray God to bless to the saving of their soul.

EXTRACTS FROM H. MEAD'S JOURNAL.

Thursday, June 24th, 1852.—Having received information that Dr. Faa Di Bruni, R.C. priest, was delivering a course of lectures on the religion of the Church of Rome, I proceeded to the place of meeting. I found that bills posted announced the subjects, and stated that the first half hour previous to the lecture would be allowed to Protestants. The subject for the evening was, "The necessity of satisfactory works of Penance." The meeting consisted almost wholly of Romanists, amounting to upwards of 300. A young man (a Protestant,) occupied about a quarter of an hour, leaving the other portion of the half hour to myself. I stated that I was able to prove that works of penance were not at all necessary to our salvation, and gave the following as my reasons. 1st, I quoted Micah vi. 6—9, "Wherewith shall I come before the Lord," &c. I argued from this text that all we could give, all we could do or suffer, would be totally inadequate to satisfy divine justice, or to procure the favour of an offended God. 2ndly, I quoted Isaiah liii. 5. "He was wounded for our transgressions," &c. I argued from this text that there is no penance needed on our part, as Christ has done all the penance for us. It is "with His stripes (not our works or penances) we are healed." 3rdly, I quoted Titus iii. 5, "Not by works of righteousness which we have done, but according to His mercy He hath saved us," &c. I shewed that this text completely sets aside all satisfactory works of penance, and shews that we are indebted for our salvation wholly to the free grace and mercy of God in Jesus Christ. 4thly, I quoted Jer. xvii. 5, "Cursed is the man that trusteth in man," &c. I argued that those who trust in their

own works and penances lean upon an arm of flesh, and are pronounced accursed by Holy Writ. I then proceeded to shew that the forgiveness of sins is the prerogative of God alone. Isa. xliii. 25, "I, even I, am he that blotteth out thy transgressions," &c.; Dan. ix. 9, "To the Lord our God belongeth mercies and forgiveness," &c.; Mark ii. 7, "Who can forgive but God only;" John i. 29, "Behold the Lamb of God," &c.; Acts iv. 12, "Neither is there salvation," &c.; 1 John i. 7, "The blood of Jesus Christ," &c.; Acts xiii. 38—39, "Be it known therefore," &c.; Rev. i. 5, 6, "Unto Him that loved us," &c. Here I shewed the redeemed are spoken of as rendering ascriptions of praise for their salvation. They do not say, "Glory be to the priest, who took away our mortal sins in the Sacrament of Penance;" nor, "Glory be to purgatory, which purged away our venial sins;" but "*Unto Him that loved us and washed us from our sins in his own blood, be glory, and dominion for ever and ever.*" They ascribe the praise of their salvation to Him to whom alone it is due, I concluded with quoting those beautiful lines:—

"God only can our sins forgive,
To him our guilt we'll own," &c.

"To change the Ethiopian's skin,
The ocean's floods were vain;
And works or penances of sin,
Can ne'er remove the stain;
But Christ, who shed his precious blood
Our debt of guilt to pay,
Can rid us of the heavy load,
And take it all away."

The attention of the audience was rivetted as it were, during the time I was speaking, and a deep impression appeared to be made on the assemblage. Dr. Faa then commenced his lecture. He asserted that Protestants had done away with works of penance, in order to have a comfortable religion. They wished to be comfortable both in this world and the next. Addressing me, he asked, "Are you a member of the Church of England?" I replied, "Yes." He said, "The Church of England commands to fast." I said, "That I deny." He then

read the Table of Fasts, &c. from the Book of Common Prayer. Fasting and works of penance, he said, were as old as Christianity, and, in fact, as the world itself. The texts which I had quoted, he said, were poor objections. We are told, Eph. ii. 8, that it is by grace we are saved through faith, but that does not exclude works of penance. No Catholic would deny that Christ had made a sufficient atonement for the sins of the world, but that did not exonerate us from fulfilling those conditions which he requires. He then referred to Titus iii. 5, and said, "The Jews held that the law must be kept after they became Christians." He then referred to Jer. xvii. 5, and said that no Roman Catholic trusted to his penances alone, but those penances, the Roman Catholics believed, applied to him the merits of Christ. The same answer applied to the other texts which I had quoted. No Roman Catholic believed that he could be saved but through the blood of Christ. He quoted Rev. i. 5, 6, and said that the Protestants would be offended if the glory of their salvation were to be ascribed to baptism. "What is the Sacrament of Baptism?" he asked, addressing myself. I replied, "A sacrament is the outward and visible sign of the inward and spiritual grace." Dr. F. then quoted the following texts to prove that works of penance are necessary. Luke iii. 7, 8, "Bring forth fruits worthy of penance." St. John spoke of repentance and works of penance also. Giving alms was a work of penance. "When a person is penitent, he wishes to do works of penance also." Matt. iv. 17, "Jesus began to preach and to say, Do penance for the kingdom of heaven is at hand;" Matt. xi. 21, "They (Tyre and Sidon) would have done penance in sackcloth and ashes;" Matt. xvii. 21, "Let him deny himself, and take up his cross and follow me;" 1 Pet. ii. 21, "Christ also suffered for us, leaving us an example," &c. Christ suffered, he said, to make our penances and sufferings of value. It also means that *we* must do some penance. Rom. viii. 17. If we would be glorified with Christ in heaven, we must suffer with Him on earth. Job did penance in sackcloth and ashes. He had dust in his meat to chastise his body. Holy Judith also wore sackcloth. Daniel also did penance, Dan. ix. 3;

as did also Anne, Luke ii. 37. Ahab also put on sackcloth, 2 Kings xxi. 27. But without the assistance of Christ, said Dr. F., our penances are of no value. We must be chastised here, or in purgatory. If Christ became our surety, if He paid our debt, it would be nothing but right to pay the surety back again. We had a debt to pay, which we must either pay here or in purgatory. At the close of the lecture, I requested Dr. F. to allow me the half hour to reply, instead of the half hour before the lecture. This he refused. I then invited him to discussion on the whole subject; but he said, "No; you can read our books, and you will find our arguments in them."

Weekly Meeting, June 25th.—I gave a lecture on the Romish doctrine of Justification, and shewed that in the Douay Bible the Greek word "Metanoia" is rendered penance twenty times, and six times repentance. See Acts v. 21; Acts xi. 18; Rom. xi. 29; 2 Tim. ii. 25; Heb. xii. 7; Mark i. 16. I gave some quotations from "Liguori's Lives," &c. shewing how St. Liguori, in order to obtain God's favour, wore hair shirts, with an iron collar studded with spikes, eat unwholesome food, slept on a sack of straw, &c. According to the Douay Bible, angels look down and rejoice at such things. Luke xv. 10. I then shewed that we are not under the covenant of works, but the covenant of grace, and quoted the following texts: Micah vi. 6—9; Isa. lxiv. 6; Eph. ii. 8, 9; Titus ii. 11—14; Isa. liii. 5; Eph. i. 7; 1 John i. 7; 1 Tim. i. 15; Rev. i. 5, 6. Mr. Sweeney, Roman Catholic, replied, when I gave a rejoinder. At the close of the meeting, it being near 10 o'clock, Mr. Morgan, Roman Catholic, wished to speak, when the Rev. A. S. Canney, who was in the chair, informed him that he could not be allowed, as it was time to close the meeting. Morgan here made a great disturbance, abused the chairman, and told the Roman Catholics not to come again to hear such a rascally lecturer as myself. The Rev. A. S. Canney said that he approved of every word I had uttered. The Romanists cannot bear to hear these

faithful exhibitions of Gospel truth, and the exposures of their false and anti-christian system, so they are determined if possible to put down the meetings.

CORRESPONDENCE.

Belfast, May 31, 1852.

DEAR SIR,—On a former occasion your Society was pleased to favour us with a generous supply of your publications. Surely the circulation of such able documents is already found to be effective, and deserves acknowledgment *as among those prosperous causes of Ireland's awakening*. Everywhere Romanists are accessible, and Protestants are aroused to a sense of duty. But, God be helpful to us! for we are not yet aroused *to the extent* that we ought. Let us take advantage, however, of the increased facility for acting upon Romanist and Protestant for their souls' sake. Any favours sent by you to care of John A. Carter, Esq. 147, Leadenhall Street, would be forwarded to

Yours, respectfully and obliged,

THOMAS DREW, D.D.

Secretary of the Reformation Society,
8, Exeter Hall, Strand.

(FROM THE DEAN OF CORK.)

Deanery House, Cork, May 18, 1852.

DEAR SIR,—I beg leave to inform you that the city of Cork is in an interesting and excited state at present on the subject of the Roman Catholic Controversy. The inclosed will show your committee a part, and only a part, of what is doing here. Three times a week we have sermons on the Roman Catholic Controversy, attended by crowded congregations, in our largest churches. Can your Committee assist us in any way? Can you send us books and tracts on the Roman Catholic Controversy?

Can you assist us in the heavy expense of bringing clergymen from a distance to preach on the subject? If either of my old friends, Mr. Finch or J. E. Gordon, attend your Committee, I would thank you to show them this letter,

Believe me, yours,

H. W.

THE SCRIPTURES AND CHURCH AUTHORITY.

“If we once admit the Divine origin and Infallibility of Scripture, it relieves us of all difficulty about doctrines contained in it which are *beyond our comprehension*. We do not allow that there is one which is *contradictory* to our reason. We cannot comprehend the doctrine of the Trinity—neither can we understand the union of body and soul in one man. We are at a loss to explain the raising a dead body to life, or the turning water into wine; is it more easy to account for the change of an acorn into a spreading oak, or a few grains of wheat into an abundant harvest? The existence of a Being infinite in power and wisdom is forced upon us by our daily observation, and this same observation must convince us how many things there are we cannot explain or comprehend. The whole teaching of the inspired Apostles, and even of our Saviour himself, was addressed to the *reason* of the people. Why is *Church Authority* to be exempt from the same ordeal? We have the most direct evidence from Scripture itself in our favour. We read that St. Paul went into a Synagogue of the Jews, and for ‘three Sabbath days *reasoned* with them out of the Scriptures:’ that ‘he *reasoned* in the Synagogue every Sabbath, and *persuaded* the Jews, and the Greeks;’ and several other texts to the same effect, besides that remarkable passage in Isaiah, ‘Come, let us *reason* together, saith the Lord.’ We believe that the more the Scriptures are examined, the more clear and reasonable they become, and the greater would be the agreement between Christians upon them. But what shall we say of *Church principles*? The more they are examined, the more their strict application is insisted upon, the greater is the confusion, and difficulty, and difference which arises about them.”—*Nevile*.

THE BRITISH PROTESTANT.

No. LXXXV.—OCTOBER, 1852.

AN EARNEST APPEAL ON BEHALF OF THE SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN.

IN our last number we inserted a prospectus of this important Mission, setting forth its object, plan of operation, and the success which had then attended its labours. We desire again to draw the attention of our readers to the same subject, and, if possible, to stir them up to become fellow-labourers in this holy work. The events of every week tend to deepen the conviction that we have been verily guilty concerning our brethren according to the flesh, the poor benighted members of the Church of Rome. While we have been banquetting in "our Father's house," being abundantly supplied with spiritual food, it has concerned us nothing that those who have forsaken the "wine and milk" of the Gospel are perishing with hunger, nay, are imbibing DEADLY POISON, instead of wholesome food. We would earnestly ask, shall this reproach continue to stain our Christian character? Shall we continue to look on with indifference, priding ourselves on our superior privileges, while the dead and the dying are laid at our very doors? We act not so in earthly things. Temporal distress and bodily disease are no sooner known, than they enlist

our heartfelt sympathy; the fountain of benevolence is unsealed, and the streams which issue therefrom bring peace and consolation to the afflicted. If such be the response which is invariably made to an appeal on behalf of those who are enduring *ordinary* and *unavoidable* temporal calamities, how full and rapid would be the tide of charity which would flow from ten thousand Christian hearts were it to be known that thousands of their fellow-creatures were daily receiving a *deadly poison*, administered by the hands of those who professed to have had committed to their keeping a panacea for every human woe. Oh! how would England rise, as one man, to expose the unholy pretensions and claims of such a band of wholesale murderers, and to rescue from death their unsuspecting and consequently confiding victims!

And shall we, fellow Protestants, thus give full scope to the exercise of those principles of philanthropy which a God of love has entwined in our very nature? Shall we "weep with those who weep" the tears which are caused by earthly suffering? Shall every effort be put forth to alleviate the pains of the body; and shall we turn a deaf ear to the cry which is uttered by thousands of our fellow-countrymen, "No man careth for our *souls*?"

The members of the Church of Rome are drinking a POISONED CUP, placed in their hands and continually replenished by the priests of that apostate system; they are "perishing for lack of knowledge;" their spiritual faculties are benumbed; unquestioningly they quaff the deadly draught; their moral sense has ceased to "discern between good and evil;" and they know not that there is "a lie in their right hand." That this picture is

not overdrawn will be admitted by all who have any acquaintance with the soul-destroying doctrines of Popery, which uproot the very foundation of Christianity, and consequently deprive the sinner of every hope for eternity.

By means of the "Special Mission to Roman Catholics in Great Britain" we are furnished with an opportunity to give expression to those feelings and desires, which the Spirit of God calls into action in the believer's soul. The real Christian, being a partaker of the Spirit of Jesus, "must be about his Father's business;" the language of his heart is, "Lord, what wilt thou have me to do?" Fellow Christians, we call upon you, in your Saviour's name, to help to swell the cry dictated by God himself, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The Mission may now be said to be fairly established. Two Missionaries and three Readers are labouring diligently in London; one in Liverpool; and one in Leicester. But what are these among so many? Our present number contains some most interesting information, shewing the success which has been vouchsafed to our labours, and warranting us to believe, that when we are enabled to multiply our agency, the most important spiritual results will follow. Applications are constantly received from Clergymen to supply them with Missionaries, but alas! the limited means at present placed at the disposal of the Committee obliges them to decline every such application. Men are ready, able defenders of the Truth; fields of labour are daily presented for occupation; the cry "Come over and help us" is made by the ministers of many densely populated towns;—and what wait we for? The permission.

of British Christians. And shall this permission be refused? Shall those to whom God has lent "the silver and the gold" close their hands and their hearts when He calls upon them to become fellow-labourers with him? Men and brethren, we leave this cause in your hands, solemnly and affectionately entreating you to give it your prayerful consideration and active support, so that it may be testified of you at the last day, as was testified of the woman who ministered to your Saviour, "She hath done what she could."

Collecting Cards for the Mission may be obtained by application (either personally or by letter) to Rev. W. Clementson, or Mr. J. Miller, 8, Exeter Hall, London.

ACCOUNT OF MEETINGS FOR THE GENERAL OBJECTS OF THE SOCIETY.

ENGLAND.—LEICESTER.

ON Tuesday, Sept. 14th, two important meetings were held in the New Hall, which was crowded by a most influential and attentive audience. Lord Berners (in the chair). The morning meeting was addressed by the Rev. R. J. McGhee, who for two hours and a half rivetted the attention of the audience by his masterly exposure of the iniquities of Popery. The evening meeting was presided over by G. Finch, Esq., and was addressed by the Revs. Dr. Cumming and W. Clementson. Our space will not permit us to give even an outline of the speeches. The Leicester Auxiliary we think bids fair to become a most important instrument in promoting Protestantism in a town which is being made the centre of the Romish movement in the Midland District.

DOVER.

ON Wednesday, Sept. 22nd, a meeting was held in the Town Hall. The room was crowded by a most attentive audience. The Revs. Dr. Cumming and W. Clementson attended as a deputation.

FOLKESTONE.

On Thursday morning, Sept. 23rd, the same deputation addressed a numerous and influential meeting in the Town Hall. The Incumbent in the chair.

SANDGATE.

In the evening of the same day a meeting was held in the Parochial School Room, which was crowded to excess. The Rev. Dr. Cumming spoke with his usual power and eloquence, and the Rev. W. Clementson brought before the audience the object of the "Special Mission to Roman Catholics in Great Britain." J. Foster, Esq., in the chair.

RAMSGATE.

On Friday evening, Sept. 24th, the Rev. W. Clementson addressed a respectable auditory in the Music Hall of this town. Rev. E. Hoare in the chair.*

SCOTLAND.

DURING the months of July and August several great meetings were held in North Britain by the Rev. Doctors Cumming and Blakeney. We give a brief notice of them.

MOFFAT.

A lecture was delivered in the Parish Church by Dr. Blakeney. Mr. Stuart, the minister of the parish was in the chair. The attendance was highly respectable.

DUMFRIES.

Dr. Blakeney delivered a lecture to a considerable audience, and much interest appeared to be excited.

PAISLEY.

Dr. Blakeney lectured in St. George's Church. An Episcopal Minister of this town has written to Dr. B. protesting against his having given sanction to the Established Church, being Presbyterian; but Dr. B.

* The collections made after some of these meetings are to be applied to the Special Mission Fund.

justified his conduct by an appeal to the 55th canon, in which the Church of Scotland is spoken of as a part of Christ's holy Catholic Church.

GREENOCK.

Two large meetings were held here. That in the evening was crowded. Doctors Cumming and Blakeney addressed the people at considerable length.

ABERDEEN.

Two large meetings were held in this important town. The Lord Provost took the chair on both occasions, and many Clergymen of the Established Church were present.

PERTH.

This is a stronghold of the Puseyite Episcopal party. They have here a Cathedral in the Roman style, with a cross upon the altar. The meetings were largely attended.

DUNDEE.

Dr. Blakeney lectured to a large audience, chiefly composed of the working classes. The Romish party in Dundee are making great efforts.

ARBROATH.

There is a Romish chapel here, and considerable indifference to religion amongst the people. The meeting was not large, but some interest seemed to have been excited amongst those who did attend.

MONTROSE.

Dr. Blakeney lectured to a highly respectable audience. The Rev. Mr. McDermott of the English Church in the chair. Mr. McDermott's Church has no connexion, and never had, with the Scotch Bishops.

ELGIN.

The lecture was delivered in the Parish Church. Admiral Duff, so well known for his zeal and liberality, took the chair. The Rev. Mr. Wylie, the excellent minister of the parish, and several other ministers were present.

INVERNESS.

Two large meetings were held. The Provost in the chair both times. Doctors Cumming and Blakeney addressed the assembly on both occasions. The Rev. Mr. McDonnell, the excellent Parish Minister, and several other Ministers were present.

Upon the whole the tour was a most successful one, and we trust that much good, through God's blessing, has been done.

SPECIAL MISSION.

SOUTHWARK.—YOUNG MEN'S INSTRUCTION CLASS.

THIS class has recently been reorganized with a view to render it more efficient. At least five young men bid fair for being soon qualified to contend successfully for the faith once delivered to the saints. Mr. T. Croker, one of the members of the class, has been appointed Missionary to the Roman Catholics in Westminster. It is a cause of thankfulness that through the class one so able as Mr. Croker has been brought into the field of controversy. I am also happy to say that Mr. —, formerly a Roman Catholic, is in regular attendance at the class. He has renounced Popery, and is about to be received into the communion of the Church of England. Mr. W. B. Turnbull, from Edinburgh, is also training for the work in that important locality, under the auspices of J. Hope, Esq. of that city. Mr. Turnbull has made great progress in his studies. He has addressed several public meetings very effectively, and promises to be a powerful advocate of Protestant truth. At the meeting on Tuesday evening last, Mr. Thompson read an interesting essay on transubstantiation. Several young men gave in their names as members of the class.

WEEKLY MEETINGS.

Sept. 10th. The chair was taken by the Rev. W. Clementson, M.A., Superintendent of the Special Mission, who commenced with reading a portion of Scripture and prayer. He then called on Mr. Williams, a

member of the Young Men's Class, who spoke of the importance of religion, and shewed the necessity of each one striving earnestly to secure the salvation of his own soul. He then gave an interesting address on the doctrine of purgatory, and maintained that no man can by any means redeem his brother, or offer to God a ransom for him, which would be the case if the doctrine of purgatory were true, Psalm xlix. 7, 8. He then shewed that the texts usually quoted by Romanists do not prove the doctrine of purgatory; and that Christ has done all that is necessary to satisfy divine justice, and restore us to the favour of God.

Mr. Croker, another member of the class, then delivered an effective address, in which he forcibly pointed out the folly and idolatry of Romanists in bowing down to and worshipping images. They worshipped a part of the same piece of wood with which they made their fire and baked their food.

Mr. Turnbull next addressed the meeting. He shewed that Rome denies the sufficiency of Christ's work, and the efficacy of His blood in asserting that there is a place of purgatory after this life. A goodly number of Romanists were present, who conducted themselves with decorum.

CHELSEA.—READER'S EXTRACTS.

HAVING met with a young man named J. D—, from No. 3 S— S—, Hammersmith, we fell into an argument on the errors of Popery, and parted with apparently very little impression made upon his mind. He, however, came to my place in about a fortnight after, where we advanced all that each could, on a proposed subject (Purgatory.) With his success in maintaining this position, D— did not seem so well pleased as at our former meeting. Not yet satisfied, he again called in about three weeks, and did so many times afterwards, bringing forward each time what he thought best suited to his point, and introducing arguments of so eccentric and desultory a character, that I cannot collect them into

any shape now ; but the result was, that he eventually separated from the Romish Church; read his recantation, and has been, for the last eight months, a firm adherent to the Protestant faith. It may be proper to state here, that I introduced this young man to persons of greater experience than myself, and they expressed opinions of him, at least, as favourable as those given above.

From my close attention to Mr. and Mrs. F—, of No. 2, F— C—, I think I may positively assert that they are decided cases. In the first place, they have undergone all the different changes that reformed Romanists generally undergo—they presented encouraging features some sixteen months ago. Subsequently, they fell off in the hands of many zealous and devoted visitors, so much so, that all these labourers withdrew, and gave the people in question up as irrecoverably fallen away. Still, however, I persevered, and induced the man and wife to become regular attendants (many times in company with myself) at Church, which they have continued for the last eight months, except when prevented by immovable obstacles, such as sickness or some similar cause. In addition to this, they read the Scriptures when their engagements permit, to all appearance, with a view of profiting by them. And finally, their moral character has manifestly changed for the better ; not that I had anything to say against them in that respect, previously to their latter change. I should observe here, that I have been assisted in effecting some of the most important changes just mentioned, by an invaluable friend to the “ Reformation Society,” and a rare advocate for the Protestant cause in general.

Calling on M— R—, No. 15, P— W—, I find that she has assumed a most encouraging position ; a position, I think, that warrants my looking upon her as a decided case. She lately attended Church frequently, twice a day, regularly attends an adult school established in her neighbourhood, and reads the Testament and all the controversial tracts that I can furnish her with.

It may be interesting briefly to state, that about a year and a half ago, I met this person at the lowest ebb of Romish ignorance and superstition, and virtually opposed to anything that would tend to prove her religion an erroneous one. I, however, continued to wait upon her till I obtained permission to read and discourse with herself and mother. My next step was to impress upon her the benefits that would result from her attendance at the school above referred to—this suggestion she acted upon after a long struggle, and has continued to attend there up to the present day, having learned to read a little at this school, she went a few times to Church after much consideration and apparently with much caution. Soon after she discontinued attending, but ultimately returned, and presents features of the most encouraging character just now.

DRURY LANE.—READER'S EXTRACTS.

Monday, August 10th. S. T—, Drury Lane, St. Giles's. I visited Mrs. M—, read to her a portion of Scripture, which she said she was very glad to hear. She has always received some tracts from me; I had a long conversation with her on the subject of Auricular Confession, and told her that we find no authority in the written word of God for confessing to a priest, for St. James, in the 5th chapter and 16th verse of his Epistle, bids us to confess our *faults* one to another, and not our sins against God, for God alone is the searcher of hearts, for against him we have all sinned and done evil in his sight. I said the priests should confess their faults to the laity, as well as the laity do to the priests, and that confessing to a priest is very defiling to the minds of young people especially. She said she knew enough about that, for she was often asked questions by Father L— and Father B—, of S— S— Chapel, that would make one's blood run cold, and would be even ashamed to let her husband know things they asked her at confession. She said, as I was the father of a family, she would give me a few slight hints of some of the ques-

tions, which she did, but delicacy forbids me to mention them. And when the priest found Mrs. M— unwilling to answer, he told her it was by the authority of the Church he asked her those questions, and they should be answered every one. I told her that Church has her authority from the bottomless pit, and is the mother of harlots and abominations of the earth, Rev. xvii., which I read part of. Mrs. M— told me she once asked a priest permission to read the Bible, and he forbade her the use of it, saying it was not a fit book for her to look at. Mrs. M— attended our class of instruction last week, and told those abominations to the Rev. Mr. W—, who presided.* The converts that were present at instruction said it was that and other such abominable things caused them to leave the Church of Rome. I feel thankful to say, that this woman has fully renounced the errors of Popery, and embraced the Protestant faith; I exhorted her to hold fast the profession of the faith of Christ without wavering, for he is faithful that promised. Heb. x. 23.

Monday Sept. 20th. I visited P. L—, in W— P—. After a little conversation I commenced reading a portion of the Douay Testament. Mrs. L— said she would much rather hear me speak about something than to read the Bible. I told her it was a Testament of the Church of Rome. She asked me if it was such a one as I lent her husband some time ago, and if it was it was half Protestant? I said it really was not a Protestant Testament, and shewed the difference. I asked her if she would like to hear me read something about

Rev. W. Welsh's Certificate.

* I have had charge of a class of Romanist enquirers for the past three months, held in the vestry of St. Giles'-in-the-Fields. The ordinary attendance has been from twelve to twenty persons. At the close of the meeting on Tuesday the 12th inst. I put the question to each individual, Were you and are you a Roman Catholic? Twelve out of fifteen present answered, "I was, but I am not." I know there are about fifteen or sixteen converts in the class.

W. WELSH.

Oct. 14th, 1852.

the Virgin Mary. She said yes, and would be very glad to hear something about the blessed Virgin. I read the 2nd chapter of St. Matthew's Gospel; another woman who was present heard me with much attention; I commented on the wise men falling down and worshipping the child, and not his mother, and presenting him with gifts, &c., &c.; but Mary seemed to be the object of those women, rather than the Saviour. I said the wise men had too much wisdom to give the creature the worship which was due to the only begotten Son of God; and those that worship saint or angel must be idolators, for God has said, I will not give my glory to another, &c., &c. I spoke to some extent on these passages. Mrs. L— now began to relate part of a sermon she heard preached from the altar by a priest, saying, the blessed Virgin was born the same way as our Saviour, and the angel gave the same announcement to Saint Ann, her mother, as he did to the blessed Virgin, and that she was born immaculate. And when they took their flight into Egypt with the child Jesus, that a party of Herod's soldiers pursued them so close that a shepherd took the child in his arms and carried it, and it became a white lamb, and so deceived the soldiers that they thought it was a lamb, and made their escape—that was to save the child's life, and it is from that occurrence that Jesus is called the Lamb of God. I told Mrs. L— I had not patience to hear such an invention of priestcraft, for they preach every thing but the Gospel, and teach nothing but dangerous fables and deceits. I told her that the old Prophets have stated in their writings, that Jesus was the Lamb slain from the foundation of the world, which was before the Virgin Mary or her mother were born; I shewed them from St. John's Gospel, i. 29, "Behold the Lamb of God that taketh away the sins of the world," and not purgatory, masses, confession, &c. &c.

Monday, Sept. 27th. I visited J. B—, living in T— S—, and family, also a Mrs. S— and her son; read a few portions of Scripture, and then introduced a conversation respecting the image and relic worship of the Romish Church. I told them such is its

rule of faith, and not the written word of God. Mr. B— said, there is too much of that going on, which he does not approve of. Mrs. S—, who lives in the same house, told me that she lived with a Protestant family a short time ago, and one of them died, and she went to the funeral and heard the Protestant Clergyman read the burial service of the dead. She then soon after went to the chapel to her Father Confessor, and told him that she went to a Protestant funeral, &c. ; and he told her for that cause he would not hear her confession, and gave her a very great reprimand. She went to another priest, and he also denied her, saying, that he could not and would not hear her confession, because she heard the Protestant minister read. Mrs. S— told me she would never again ask a priest to hear her confession. I said I would go with her to a Protestant minister, whom she would hear preach the Gospel, which is glad tidings of great joy, that is not preached in a Popish chapel, as nothing is preached there but about relics, purgatory, masses, and confession. Mrs. S— has accepted my invitation.

LEICESTER.—READER'S EXTRACTS.

G— S—, R. C. read (2 Cor. v.). She seemed in earnest about her soul. I had read to her several times before ; she asked me to call again soon. I have hopes of her becoming a Christian.

G— S—, R. C. Read and quoted many passages of Scripture ; two men soon left the house. I have still great hopes of the woman. They have told her if she goes with me, she must take three great oaths that the Virgin Mary is no more than any other woman ; and Father Nicols told her she could not have any thing unless she prayed to the Virgin. I shewed them how Christ taught his disciples to pray (and James i. 5). I repeated some poetry ; she seemed delighted, and said she should never forget what I had told her.

C— S—. Mr. Nicols visited her husband, and

said if he could get up to the altar to confess his sins he would give him absolution, and pray for him to get out of purgatory; her husband told him, his sins were washed in the blood of Christ; they had been to her since the death of her husband for her to take the child to be baptized and anointed, and they said it would be healed of a bad head.

D—S—, Roman Catholic, objected to hear the Scripture read; he could read, but had no Bible; he had other books; he said a Bible cost so much. I asked him to have one of ours. He said their Church taught them all they wanted to know. It could not fall into error. I quoted Rom. xi. 29, 21, "Be not highminded," for their Church had become erroneous. He said that Christ was always present in the sacrament, and they could not err. I asked him if he had seen a wafer broken; he said no. I said if you had it is but a wafer. He quoted Matt. xxvi. 26, 28. I asked him do you think Christ's body was broken and his blood shed before he was on the cross, and after Christ had pronounced these words he called it the fruit of the wine, which shews no change had taken place. He said he did not know, but their Church was right; he quoted John vii. 3, 5. I said if we took it literally it would prove that any one who receives the sacrament must be saved, and unless we receive the communion in both kinds according to the Church of Rome we cannot be saved, and the Old Testament saints could not be, for they did not receive the communion as held by the Church of Rome, and if it is to be understood literally it would rather prove that his body was changed into bread, and not bread into his body (verse 63); it is the Spirit that quickeneth, the flesh profiteth nothing, &c., and in every instance recorded in Scripture of one substance being changed into another, such change is plainly stated, and those who were present had sensible evidence of it. Christ was offered, &c. (Heb. ix. 28). He said Christ was present everywhere. I said in spirit. John xiv. 16, 17, He shall give you another Comforter, &c. And when I spoke of purgatory, a woman and he said they should not care if they got there, they should

have hopes of getting out some time. I said, see the beauty of the Protestant religion, they have the Scriptures for their guide, † Psalm ciii. 12; Rom. vii. 1, 33; Rev. xiv. 13; Blessed are the dead, 1 John i. 7; Luke vii. 47, 48, Her sins which are many are all forgiven.

LIVERPOOL.

REV. W. F. TAYLOR'S LETTER, MISSIONARY'S REPORT.

Monday, Liverpool, St. John's.

MY DEAR BROTHER,—I only received your letter on Saturday, being absent from town. I enclose an extract from the Journal of the Missionary, wherewith he furnished me this morning. He is working on very satisfactorily, and we expect to have a recantation before long, as there are four or five inquirers in course of preparation.

In haste, ever yours, most truly,
W. F. TAYLOR.

Weekly Meeting, Sept. 13th, 1852.—Our meeting this evening was well attended, I delivered a short lecture on the doctrine of the Mass, after which we held an inquiry meeting for one hour; the following is a part of the conversation which took place:—A very respectable Romanist rose up, and asked, "Was Christ a priest after the order of Melchizedek?" I answered in the affirmative. Then said he, "As Melchizedek offered bread and wine, and he was the type, so did Christ offer the same, and commanded His priests to do likewise." I then offered him the Douay Bible, and asked him to prove, either from Genesis xiv. 18, or from Luke xxii. 19, that either Melchizedek or Christ offered bread and wine in sacrifice. He declined to prove it, so I read the passages, which do not in the slightest degree convey such an opinion. After I had shewn from Heb. vii. 16, in what sense Christ was a priest after the order of Melchizedek, he would not offer any further remarks on that head, but asked, "Did not Malachi, i. 11, teach that a continual sacrifice was to be offered?" I answered it did; then said he, "It must mean the sacrifice of the mass;" well, I said, let us read the passage—so I read it out of the Douay Bible, and pointed out that the translators of the Douay Bible

having altered the future and substituted the present tense, the passage proves that the Gentiles offered in every place a sacrifice 400 years before Christ instituted the Lord's Supper; I also shewed from Psalm cxl. 2, and Heb. xiii. 15 and 16, that it was expressive of the spiritual sacrifices of prayer and praise, which it is the privilege of all God's people to offer. He then asked, "How could our prayers and praises be called a pure offering, when it is said that all our righteousness is as filthy rags?" To this I answered, that Christ was made a sin-offering for us, He knew no sin, that all that believe might be made the righteousness of God in Him, "Ye are complete in Him who is made of God unto the believer, wisdom, righteousness, sanctification, and redemption;" thus while it remains true that of ourselves we are all unrighteous, and cannot save ourselves, it is also true that the true follower of Christ is mystically united to Christ, and stands complete in Him, and is enabled by grace to offer to God the perpetual sacrifice of praise. Several other questions were asked, and answers given by several Protestants. The meeting was characterized with good feeling and order; at its close I distributed a number of hand tracts, printed purposely for Romanists.

Domiciliary Visitation.—Among my other visits to-day I called upon Mrs. F—H—, who is one that has recently read her recantation. I found her upon inquiry not only a changed person in opinion, but, I believe, in principle too; she professes to have experienced that great change of heart which produces peace with God, and enables her to call him Abba Father; and I am thankful that her husband bears testimony to the same, as far as outward evidences are concerned. His words to me were as follows:—"Sir, I am exceedingly thankful to God for directing you to my house; if your Mission never accomplishes any more than it has already done, it has done great things: you have been the means, in the hands of God, of saving my wife—before you visited her she was a perfect devil, but now she is like a lamb; I feel it a pleasure now to come home, for now we have peace, where for many years nothing but disturbance reigned." To the Lord be all the praise.

THE BRITISH PROTESTANT.

No. LXXXVI.—JANUARY, 1853.

"SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN."

It is with feelings of deep gratitude to the Great Head of the Church that we announce to our readers the increased interest that is being manifested throughout the country in the work of the "Special Mission." Wherever the subject has been introduced it has invariably called forth the warmest sympathies of the Lord's people, who are beginning to feel the necessity for active steps being taken to stem the torrent of superstition and error which is threatening to overwhelm our hitherto Protestant land.

Since the publication of our last number many most interesting meetings have been held on behalf of the Society, a detailed account of which, did our space permit it to be given, would prove that the people of England still prize and love that pure unadulterated Gospel for which their Fathers bled, and are determined not only to keep for themselves, and hand down to their children, its sacred truths, but also to endeavour, with the help of God, to extend the blessing which they themselves enjoy to those who are still in darkness—the victims of superstition and idolatry.

This truly Christian spirit was exhibited in a remarkable manner within the last few days at Cheltenham, on the occasion of the annual Meetings of the Society.

Both morning and evening the Town Hall was filled to overflowing long before the time appointed for the proceedings to commence; (to use the words of the "Cheltenham Journal") "*not only every seat, but*

every foot of standing room being occupied ;” and hundreds were unable to obtain admittance.

The Chair was taken in the morning by the Incumbent of the Parish Church, the Rev. F. Close, “whose praise is in all the Churches.” We give a brief outline of two of the speeches, extracted from a Cheltenham Paper.

“The Chairman having made a few introductory observations, called upon the Rev. W. Clementson to address the Meeting.

In the course of his observations, Mr. Clementson said the British Reformation Society was no longer an exclusively controversial society ; that is, its work does not consist entirely in holding meetings, and delivering lectures on points of difference between Popery and Protestantism, or in the arranging of discussions between Protestants and Romanists, but that it had entered on another line of action—namely, that of sending forth missionaries into various parts of England, to labour exclusively among the Roman Catholic population. He thought they had been, in a great measure, incited to undertake this work by witnessing the remarkable success which God, in his infinite mercy, had granted to that noble institution, the Irish Church Missions ; thousands in the sister island were coming out from the darkness of Popery to the glorious light of the gospel of Christ, and the committee and others naturally argued—“Why should not the same instrumentality, blessed by the same Almighty power, produce the same results in England ?” And when the vast Romish population located in our large towns is considered, it could not be believed that such an agency was useless or superfluous. In London alone, by which he meant not merely the city, but the entire metropolis, the Romish population amounts to upwards of 250,000, as large as the whole population of the city of Glasgow. In Liverpool, Manchester, Birmingham, Bristol, and other large towns, the Romish population is in the same proportion. If, in addition to this, they took into consideration the extended efforts that are being made by the agents of the Papacy—that the land had been divided by the Pope into dioceses, with a bishop presiding over each—and that our parishes are also claimed as parishes, the duty must appear much stronger. Only lately, a staff of missionary priests had been located in the neighbourhood of Cheltenham ; namely, at Broadway, where they were making every effort (as he understood from Mr. Franklin) to circulate and propagate their poisonous dogmas. When they considered the energy of the Church of Rome in propagating error, surely it became them to be just as energetic, if not more so, in proclaiming the gospel of Christ. Influenced by these considerations, the committee of the British Reformation Society had determined to establish a special mission to Roman Catholics in Great Britain, and to appoint, as

their funds would enable them, men well-versed in controversy, in the word of God, and, above all, filled with the power of the gospel of Christ in their own souls, who should labour exclusively in teaching the Romanists in the localities where they may be placed, holding meetings to which they should invite the attendance of Roman Catholics, visiting them from house to house, establishing schools for the instruction of their children, and superintending and conducting classes for the instruction of inquiring Roman Catholics. This had been in operation scarcely a year, and therefore they could not speak very much of the results which had attended their labours. However, thanks to God, they could tell of some results, which he trusted were but an earnest of a glorious harvest yet to be gathered in. They had three missionaries in London, and three readers, the one in Westminster being paid for by the people of Cheltenham. The work of these missionaries is to deliver two lectures weekly in the districts to which they are appointed—to superintend at least one class of inquiring Romanists—to visit for so many hours each day among Roman Catholics, and exclusively among them—to attend the Sunday schools connected with the districts or parishes in which they are labouring—and to endeavour to induce Romanists to send their children to such schools. They had a missionary in Leicester who was labouring most successfully, and another in Liverpool. Only about three weeks ago, they received a letter from a clergyman at Birkenhead, and to their great astonishment, it was signed by the “Secretary to the Birkenhead Auxiliary to the British Reformation Society.” They were not aware, until this letter arrived, that they had any auxiliary there. The letter was to the effect that the Romish population of Birkenhead amounted to 5,000, and they desired a clergyman to labour exclusively amongst them. The committee were perfectly convinced that the energy of the clergy of Birkenhead was such that that mission would pay its own expenses; and they decided, as soon as a suitable person could be procured, to appoint him to that post. They had also applications from Broadway (which they intended to occupy); Stone, in Staffordshire; Macclesfield, and other places to most of which they were obliged to reply in the negative—they had not the means to send forth the men. Besides the appointment of missionaries, it was necessary that they should have a class of men prepared for the work—men well-instructed in the controversy between the Church of Rome and the Protestant Church. Consequently, they had resolved to establish a Training Institute for the instruction of young men to be employed in connection with the special mission. Had they the men and the money, the committee could find employment, in various parts of the country, for forty or fifty agents if not more. With respect to results, he would just state that, in the parish of St. Giles, London, they had a reader who was labouring most diligently. A class of inquirers met every Tuesday evening, under the superintendence of Mr. Bickersteth or one of his curates. He (Mr.

Clementson) attended there one evening, when nineteen were present ; of these, at the beginning of the year, seventeen were bigotted Roman Catholics ; and every one of the class, which numbers altogether twenty-eight, have now left the Church of Rome, and are professing the simple gospel of Christ. In Liverpool, a Missionary has been labouring since February. During the summer months, he had three lectures weekly—one in-door and two out-door ; and, since the mission commenced there, as many as twenty-seven have publicly and openly renounced the errors of Popery. The Westminster missionary, who was called " the Cheltenham missionary," and was carrying on his work under the very nose of Cardinal Wiseman himself, had been labouring two or three months and had excited the attention of the Romanists in the neighbourhood to a great extent.

The Rev. Dr. Cumming rose amid loud cheers. He said—I rise to sustain by such advocacy as I may be enabled to present, the very important and intensely comprehensive and interesting appeal made by my friend. I believe a crisis has occurred in the state of the Roman Catholic mind unprecedented since the era of the Reformation. I will not use the word chance, because such a word may be fitted for an Atheist's vocabulary, but not for a Christian's ; but I believe that there is an opening. Some wave from the fountain of life and light seems to have swept over them, and predisposed them for some great movement, the issue of which it is possible and pleasing to calculate. I believe the Roman Catholics of England are just as predisposed for the reception of divine truth, as the great mass in Ireland which Mr. Dallas has been the means of calling attention to, and who are nobly responding to the summons, to escape from darkness. I believe this peculiar feature is coincident with a special era in the prophetic record at which I believe we are now arriving. My conviction is most strong in God's Holy Word, that there is as much likelihood of Mahomet gaining supremacy as there is of the Church of Rome gaining a permanent supremacy. The next tidings that I hear of the remainder of an earthquake that strikes our land, I would fain hope may be the remains of that dread earthquake which shall shatter that system of superstition, and which precedes the millennial jubilee, " Babylon the great is fallen, is fallen." I do not believe that Rome is to gain the supremacy. Her present appearance of success is the prophecy of her downfall. The dying candle flickers up just before it expires. The dying horse on the field of battle makes his most desperate efforts in his death agony ; although he may do much mischief for the time, it is his death agony. I believe that just so the Church of Rome is at the present time putting forth all her energies. She may tear up thrones, scatter dynasties, convulse great kingdoms, but she is doomed in the record in which there can be no change, and from which there can be no appeal—for strong is the Lord God who judgeth her. I believe she will put forth great efforts and do great mischief. I have reason to think we shall have a dark night, a

sharp night, but a short one. We deserve to be punished—no, we shall not be punished. I believe we are God's great land—many in the midst of her are steadfast; He chastens his own and inflicts penalties only on His foes. Our sins have been all in connection with that system. We have forgotten the warnings of Reformers—we have forgotten its own peculiar, inexhaustible wickedness—we have madly endowed it when we ought to have protested against it. God will make the sins we have committed the scourges with which He will chasten us; but this will be for our good. Believing that system is about to be destroyed, what is the call that is immediately to precede its destruction—"Come out of her, my people." That is as much a call to the Tractarians in the Church of England as to any in the Church of Rome. Those that "partake of her sins" will also "partake of her plagues." It is possible to be a Romanist and do the Pope's work with Queen Victoria's pay, but the declaration is, They that partake of her sins will also partake of her plagues. I believe the hour is now coming when those men who have joined her, such men as Archdeacon Manning, with much that is earnest, sincere, and real in character, but awfully fatally deceived, I believe, I hope, I pray will yet come out of her. Dr. Newman with his gifted mind, I regret that so keen, so effective a sword should be put into the hands of so deceptive a foe.—Who knows but what he too may come out of her? The cry rings from heaven, and begins to be responded to by tens of thousands, "Come out of her, my people." Ireland is responding from all her provinces, "We come, we come," and even in Austria—that prison of God's people—and France—if only depotism would give liberty—thousands would come out. A feeling is arising that neither Popes nor Cardinals will be able to put down. The answer is, "Lord, we come, we come rejoicing to be enfranchised with the liberty with which thou makest thy people free." Never were Christians called upon so urgently to aid to the utmost of their power. Let the tide ebb, and the vessel cannot set sail. Let Spring with its soft soil go by without sowing the seed, and there will be no golden fruits in Autumn. Let the crisis now pass—God will not lose his glory, but we shall lose the mighty honour of aiding in the rescue of those whose hearts are now plunged in dense darkness, living without hope. This is the best way to reply to the Papal Aggression. The Irish Church Mission is the fruit of Cardinal Wiseman's invasion. I believe if Pope Pío Nono had really foreseen the result of that indiscreet and most fallible attempt of his, that he would have called back the battalion of priests. The poor old man on that same Papal throne dreamed in his fallibility that the crotchets of the few were the convictions of the many. He thought, foolish old man as he is, infallible though he thinks himself, he thought that the pulse at the Bishop of Exeter's wrist was the beat in old England's heart.

The collection (including a donation of £10 from J.

B. Clarke, Esq.) amounted to the noble sum of £100, a considerable number of new annual subscribers were enrolled, and upwards of fifty collecting cards distributed.

For this result the Society is mainly indebted to the untiring zeal and devotedness of the excellent treasurer of the Local Association, J. B. Clarke, Esq. whose exertions in the cause of Protestant Truth are beyond all praise, and will secure for him the respect and esteem of all who desire the spread of the Gospel of Christ. Since the Meetings, and in addition to the collection then made, Mr. Clarke has received upwards of £70 in subscriptions and donations. Nor do the labours of this servant of God terminate in efforts to obtain funds; he is no less active in seeking for places where those funds can be expended with the greatest advantage. Some time since Mr. Clarke informed the Committee that a Monastic Establishment of the Order of Passionists had been formed at Broadway, about fifteen miles from Cheltenham, and in conjunction with the Vicar of that place, solicited the Society to supply them with a Missionary, a lady in the parish promising to contribute £30 per annum towards the required stipend, Mr. Clarke £5, and Mr. Esdaile, (another warm friend of Protestantism) £5. With this request the Committee have complied; the Missionary will (D. V.) commence the work on the 1st of January. Thus another labourer has been introduced into the spiritual field through the liberality of our friends in Gloucestershire, who, as some of our readers are aware, already support the Missionary who has been appointed to Westminster.

We cannot lay aside our pen, without adverting to another demonstration in favour of Protestant truth, which was witnessed at Birkenhead about a fortnight since, when the Rev. Dr. Cumming delivered two important Lectures in the School Rooms of Christ's Church, Cloughton, of which the Rev. Dr. Blakeney is minister. We have not space to give even an outline of the proceedings. Suffice it to say that the large rooms (which were decorated for the occasion with banners, &c. by the ladies of the congregation) were densely crowded by a most influential audience, and that the collection (in-

cladding the produce of some collecting cards) realized a sum equal to the meetings at Cheltenham. Our readers will be rejoiced to hear that the clergy of Birkenhead have unanimously come to the decision to throw themselves into the work, and to appoint a *Clerical Missionary* to labour, in connexion with the "Special Mission," amongst the Roman Catholics of that important town. This station will be occupied as soon as a clergyman, experienced in the controversy, can be provided. We trust that the noble example set by the good people of Cheltenham and Birkenhead will stir up other large towns to activity; and that many individual Christians, who may not hitherto have taken an active part in this portion of the missionary work, will be led by the Spirit of God to come "to the help of the Lord, to the help of the Lord against the mighty."

IMPORTANT RESULTS IN LIVERPOOL OF THE SPECIAL MISSION.

THE work in Liverpool, under the superintendence of the Rev. W. F. Taylor, is most successful. Through the blessing of God much inquiry has been excited amongst the Roman Catholics by the labours of the Missionary, and on the evening of the 9th instant **SEVEN CONVERTS WERE PUBLICLY ADMITTED INTO THE CHURCH.** St. John's Church was densely crowded on the occasion. May God continue his blessing to the work, and open the hearts of British Protestants to contribute towards the establishment of Missionary stations in other important places.

We insert the following from a Liverpool newspaper :

ON Tuesday evening last, seven converts from the Church of Rome read their recantation in St. John's Church, in this town, and were received into communion with the Church of England, by the Rev. W. F. Taylor, M.A., incumbent, by whom a sermon was preached from a portion of the Second Lesson of the Evening Service

—“Prove all things. Hold fast that which is good,”—
1 Thess. v. 21.

The Preacher shewed that the exercise of private judgment is a natural right, of which no man should be, and no man can be, wholly deprived. The exercise of this function is as much the result of one's mental, as seeing, hearing, and breathing are the result of one's bodily constitution. Even the most bigoted Romanist cannot wholly divest himself of this right, not even when he determines to surrender his judgment altogether to the teaching of his Church; for the very determination so to do, is an act of his private judgment. It is not only a right, but a duty, for the due discharge of which God will hold us accountable; and hence is made the subject of specific command, as in the text, and a duty, all the more urgent when the great necessity thereof is taken into consideration, for on all sides we have error and falsehood, on all sides we have pretenders to the exclusive possession of the truth of Christianity; and, therefore, if we would not be deceived, it is absolutely incumbent on us that we “prove all things,” whether principles, precepts, or practices; lest a mistake be made in a matter concerning our eternal welfare. The rule according to which we should prove all things is manifestly the Word of God—the only correct standard whereby all things should be measured—the only faithful balance wherein all things should be weighed. The prophet Isaiah is express: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them,” viii. 20. The Romanists states that the priest will be accountable for what he teaches him, and will have to answer for his soul. Very true; but this will be a matter of small comfort when *both* are suffering together for their wickedness. I say both; for our blessed Lord distinctly tells us that, “if the blind lead the blind, *both* shall fall into the ditch,” Matt. xv. 14. The reverend preacher then contrasted the doctrines of Rome and England on this point, by reading—first, the fourth rule of the Index of Prohibited Books, and the second article of Pope Pius' Creed. According to which “the Scripture is admitted

only according to the sense which the Church of Rome has held and does hold ; and according to the unanimous consent of the Fathers,"—a doctrine which practically prohibits the reading of the Holy Scriptures altogether,—seeing that Rome has no authorised commentary, giving the infallible sense of any one chapter of the Word of God, and that the Fathers are just as diverse in their interpretations as Protestants themselves. He then referred the congregation to the sixth, twentieth, and twenty-first Articles of the Church, where the Holy Scriptures are set forth as the final standard of reference—the ultimate court of appeal ; the supremacy of which, in all matters of controversy, is one of the fundamental doctrines of the English Church.

This recantation is the fourth which has taken place in this church in the present year ; the total number of converts being twenty-six. There is an inquiring class for Romanists held every Monday evening in the district, which is conducted generally by a lay missionary, whose salary is provided by the British Reformation Society. Many Romanists frequently attend, state their objections, and have their difficulties solved. After a certain period of probation, they are examined, separately, by the incumbent ; and, if approved, they are allowed to read a public profession of the change which has taken place in their views. In no case are they urged to take this public step as a *sine quâ non*. The absolute necessity of leaving the Romish Church is, indeed, insisted on in every case ; but a public recantation is only recommended when it can be done prudently, and as an important means of encouraging others who may yet be "halting between two opinions," and who may, with the divine blessing, be influenced for good by the noble example thus brought before them. And we are happy to say that this has been the effect in many instances ; for the Recantation Service is always attended by a crowded congregation, many of whom are Romanists of the working classes. Many of those who have recanted have been unsettled in their minds a long time previously. The controversial lectures at St. Paul's, every Thursday evening, are telling with good effect on the Romish

population. The inquiring class in Cornwallis-street,—the tract-distributors and Scripture-readers are all sowing the seed, and we hope that an abundant harvest will yet be gathered in. Such matters demand large and liberal support, especially that noble society for promoting the principles of the British Reformation, and which has now commenced a special mission to Roman Catholics in this country. Funds only are wanted to carry on this movement with vigour; and thus a *Protestant aggression*, in a spiritual sense, be made as a counter-movement to the *Papal aggression* of 1850.

REMARKABLE DEFEAT OF A ROMISH PRIEST.

THE Rev. Dr. Blakeney was announced to deliver a lecture in the Assembly Rooms, Taunton, on Monday the 25th of October.

Long before the appointed time the room was crowded to overflowing. Some hundreds failed in their efforts to obtain admission. The Romish Priest came forward, but received such a defeat as will not soon be forgotten. The main question was that of religious liberty. Dr. Blakeney invited the Priest to sign a petition to the Pope in favour of liberty in Roman Catholic countries, and the result we shall allow one of the local papers, *The Somerset Gazette*, to state.

Mr. Fanning then thanked the Chairman for the handsome manner in which he had given him leave to address the meeting, and the audience for the kindness with which they had heard him.

Dr. Blakeney asked: Were they satisfied with that reply?—(No, no). Was it at all to the point?—("No"). Mr. Fanning had not spoken to the point and had not answered the question.

Mr. Fanning was here about to descend from the platform and retire; but

Dr. Blakeney said they must bring him to the test—(much applause). They must not allow Mr. Fanning

to go till he had answered the question—(No, no, and much laughter).

Mr. Fanning: *I want to go*—(“No, no,” “Stop,” and much laughter).

Dr. Blakeney would ask the question, would Mr. Fanning sign such a petition to the Pope?—(“There is a Protestant Church in Rome.”) His friend suggested that there was a Protestant Church in Rome; but where? Outside the walls, over a cow-house—(laughter, and “That’s their own fault; they could have it better if they would.”) Were they allowed to build Protestant Churches there? Mr. Fanning was permitted to stand on that platform although he (Dr. B.) had engaged the room for his own purpose; but could he (Dr. B.) go to a Roman Catholic country and there meet the priests on their platforms?—(“No.”) He was an advocate for religious liberty throughout the world; but was Mr. Fanning?—(laughter). Would he sign the petition for free discussion in Rome?—(Laughter and applause).

Mr. Fanning said the Italians did not require it, and therefore why should he interfere?

Dr. Blakeney said they demanded it. He would give him a case—the Madias?—(applause)—who were now imprisoned because they read the Bible and taught Protestant principles. There were many in Italy who demanded freedom of discussion; they wanted the French army to be withdrawn. He asked again, would Mr. Fanning sign a petition to the Pope to withdraw the French army and establish freedom of discussion?

Mr. Fanning: Why not ask me to sign a petition to the Emperor of Russia?—(laughter).

Dr. Blakeney: Is that an answer to the question?

Mr. Fanning continued: They were satisfied with their religion; and could the Pope say that they should not hold it? Why should he interfere when they were satisfied?—(Laughter and “That won’t do.”)

Dr. Blakeney said Mr. Fanning had asked him why he was not asked to sign a petition to the Emperor of Russia. Mr. Fanning appeared to have some acquaintance with Liguori—he would not come to the point; he would not answer the question—(laughter). They had

heard that Liguori taught it was lawful to prevaricate—(renewed laughter). It was not to be wondered at that Mr. Fanning's replies showed some prevarication, as he had to pray every year that he might be aided by his admonition—(laughter). He would answer Mr. Fanning's question. The Emperor of Russia was not a Roman Catholic; the Emperor of Russia had nothing to do with Rome, and would never acknowledge the supremacy of the Pope—(applause). Mr. Fanning had never sworn allegiance to the Emperor of Russia, as he had to the Pope. He was connected with the Pope; and it was for that reason that he (Dr. B.) asked him to sign the petition. Let them hear the next attempt to answer—(laughter).

Mr. Fanning: I am not to be allowed to leave this room till I answer "Yes" or "No?"

Dr. Blakeney: NO.

Mr. Fanning: Then I say "NO"—(roars of laughter).

Dr. Blakeney said he was obliged for that plain answer. Let them mark, that Mr. Fanning advocated religious liberty in England, *but would not advocate religious liberty in Italy*—(applause). But suppose that England became Roman Catholic!—(applause; and "it will," "Never.") Mr. Fanning might then on the same ground say he would not interfere to prevent religious liberty from being put down—(applause). If Mr. Fanning's principles were right in one part of the world, they were right in another part of the world. If persecution and religious slavery would do in Rome, they would also do in England—(applause). He was glad to have that distinct answer. He hoped Mr. Fanning might become a Protestant, and that he might yet stand on that platform an advocate of Protestant principles—(applause). He hoped he would follow the example which many of his fellow priests in Ireland had given, and stand forth for the old faith—the true religion—and for freedom of conscience over all the world—(loud and continued applause).

Mr. Fanning was then permitted to leave, which he did wishing the company good night—(laughter).

Dr. Blakeney then addressed the meeting at length, and the result was most triumphant.

MEETINGS OF THE SOCIETY.

Since the publication of the last number of the "British Protestant," important meetings have been held or lectures delivered at the following places. Exeter, (2), Plymouth, Barnstable, Bideford, Taunton, Yeovil, (2), Sherborne, Stockton, Bishop's Auckland, Durham, Newcastle, Shields, Birkenhead (2), Shrewsbury (2), Reading (2), Bermondsey, Cheltenham (2), and Wallingford.

Sermons have been preached on behalf of the Society at Wallingford (3), and Epsom (2).

MISSIONARY PROCEEDINGS IN LONDON.

The following extract from the "Minutes of Meetings and Lectures in London held or delivered by the Missionaries of the Special Mission to Roman Catholics in Great Britain," may prove interesting to our readers as a specimen of the weekly public labours of one of our Missionaries:

MR. MEAD. MISSIONARY.

Tuesday, Dec. 7th.

INSTRUCTION CLASS.

Conducted by Mr. Mead.

Attendance 12.

Subject. The Church not the Rule of Faith.

Speaker. Mr. Mead.

Observation. An interesting meeting.

The evening very wet.

Wednesday, Dec. 8th.—Meeting—Temperance Hall, Chelsea.

Attendance 230.

Subject. That from the time of Moses down to that of the Apostle John (who was the last of the Apostles) there was a constant succession of Prophets and Apostles and others who protested against image worship.

Speakers. Mr. Turnbull, (Chairman),
and Mr. Mead.

Observations. A very good meeting, very attentive; the Roman Catholics very quiet, no opposition.

Friday, Dec. 10th.—Meeting—Windmill Street.

Attendance 102.

Subject. The authority of the Church.

Speakers. Mr. Mead and Mr. Brassnell, (a discussion.)

Chairman. Mr. Turnbull.

Observations. Mr. Brassnell stated that he had formerly been a clergyman of the Protestant Church. A very good meeting. A Roman Catholic admitted that Mr. Mead had the best of the argument.

EXTRACTS FROM JOURNALS.

From Mr. Turnbull's Journal.

Friday, Dec. 17th, 1852.—Attended class at the office to-day, was examined by the Rev. Dr. Blakeney on Chillingworth and the Manual. In the evening I took the chair at a Discussion between Mr. Mead and a Mr. Brassnell, (who says he was once a minister of the Church of England;) the subject was the Rule of Faith. Mr. Brassnell commenced by saying that the Rule of Faith in the Church of Rome was Scripture and tradition, and that God had placed a judge in that Church to determine all controversies. He then said that he would prove that the Protestant Rule of Faith was no rule at all, and that without tradition they could not prove the Bible to be true.

Mr. Mead ably met him in every point, demanded of him to produce his Rule of Faith, and proved that no Roman Catholic could persuade any man to become a Papist without *first* shaking his confidence in the truth of God's word; and earnestly urged all present to trust God rather than man. The meeting was very full, and all paid great attention. The Rev. Dr. Butler was present and refuted a statement made by Mr. Brassnell, (*i. e.*) that he had asked to get back to the Church of Rome—the poor fellow (Mr. Brassnell) turned as pale as death; the Dr. challenged him, or any priest or bishop, to meet him in discussion.

From Mr. John Underwood's Journal, Leicester.

Oct. 5th.—Whilst conversing with Mr. C— in B— Street, about Augustine not being the first preacher of the Gospel in England, a man, passing at the time, swore an oath that it was the free circulation of the Bible which caused so much swearing. I asked him what it was that made Roman Catholics swear? He said, Disobedience to the Church; I said, your Church is founded upon the traditions of men, and not upon the word of God, and you must not charge God's word with teaching men to swear. He said, before two years are at an end the French and the Americans will do for you.

Oct. 26th.—Visited Mrs. G—, who waited on Mrs. M— in —'s Y— till her death; she said two ladies from the Roman Catholic Chapel visited Mrs. M— the day before her death, and told her to cry to Mary. Mrs. M— said, Christ is first, and I have had good teaching. When the priest came she so offended him, that he left the house without his hat and gloves. Mrs. G— did not know what passed between them. Miss W— came several times afterwards, and wanted her to send for the priest, but Mrs. M— told her to go and pray for her, and not to plague her about the priest, and that she knew that he would never come near her again. The last time I saw her, I had a long conversation with her, and she seemed very thankful for what I told her. I set before her the finished work of Christ as the way of salvation for the lost sinner.

Oct. 28th.—Visited —, in C— S—. The man was ill some time ago, and a woman, sent by the priest, has called several times since to invite them to the chapel, and persuade them that he was cured by mass being said for him; I hope, by the help of God, to keep them away. They asked me to engage in prayer, I did so.

Oct. 29th.—Visited —, A— S—. The man is blind, but goes to mass every morning. The language he used to me is not fit to mention. He is the most awful being I ever met with.

— and his wife are still glad to see me ; they have promised never to go to mass again, and to go to church with me. The priest was visiting one side of the street whilst I was visiting the other.

Visited —, L—— F—— L——. They persuaded the woman to take her child to the Roman Catholic chapel to be cured of the hooping cough ; the priest put some water in the child's mouth, and told the woman to bring it three times, but she was so frightened she went no more.

Nov. 29th.—Visited —, M—— S——, Roman Catholics. One woman said, she would go the way she was going if it led her to hell. I shewed there was but one way to heaven ; they said every tub must stand on its own bottom. I shewed that we had no bottom, as John Berridge said Adam kicked the bottom out four thousand years ago—I shewed the one foundation and the one way, and told them to read for themselves.

Visited —, L—— C—— S——. The sister of the wife has been trying hard for some time to bring them over to the Church of Rome ; I gave them all the counsel I could, for which they seemed very thankful.

Dec. 1st.—Visited —, G—— S——, Roman Catholics. They told me that the priest, Father —, had been to them and told them that he would kill them if they had anything to do with me ; some objected to hear me, others said they could not understand.

Dec. 3rd.—Met a woman in B—— G—— that was very abusive to me some time ago, she said she had been led to see the truth of what I said, and she believed the Church of Rome was wrong.

Visited —, A—— S——, Roman Catholics. I read Isaiah xlv. The woman seemed affected when I set forth the free salvation by Christ.

— and his wife still keep away from the priest.

NOTICE.

Press of matter obliges us to omit several very interesting extracts from the Journals of other Missionaries.

THE BRITISH P R O T E S T A N T.

No. LXXXVII.—FEBRUARY, 1853.

THE SPECIAL MISSION.

WE rejoice in being able to say that the Mission is progressing rapidly, under the divine blessing. At Liverpool a great spirit of enquiry has been roused, and Romanists are obeying the call, "Come out of her, my people." Similar success attends the labours of the Society in Bermondsey. There the Rev. Dr. Butler, formerly a leading priest and advocate of the Church of Rome, lectures weekly with considerable effect. In Broadway near Cheltenham, Mr. Mead, the Society's missionary, has recently commenced operations, and the Papal missionaries, in that quarter, are already falling back. Mr. Mead's appointment to Broadway is a mere temporary arrangement, until a permanent missionary takes his place. His station at Southwark is at present supplied by Mr. Turnbull, one of the Society's students. At Leicester and Westminster the missionaries are actively employed. Meanwhile, many doors are opening. From several quarters the invitation is given, "come over and help us." Applications have been received from Birkenhead, Stone, Newport, Kensal Green, Clifton, &c. &c.

There are two great wants—suitable men and money.

The Training Institute has already commenced, and it is expected that there will be soon a large

accession of students. In order to meet all this, it is obvious that great expense must be incurred. We regret to say that the funds, placed at the disposal of the Society, are altogether inadequate.

We urge upon our Christian brethren to come to the help of the Lord in this good work.

We acknowledge, with great pleasure, the zeal and labours of Mr. Clarke at Cheltenham, and Mrs. Stables at Clapham, and hope that many will follow their example.

We have no hesitation in saying that Missions to Roman Catholics is the great work of the day, and, through God's blessing, our remedy against the inroads and advances of Rome.

MEETINGS OF THE SOCIETY.

CLIFTON.

Two most influential meetings have lately been held at Clifton. The room crowded to excess. The Rev. Dr. Cumming, and the Rev. W. Clementson, the deputation. The Protestant zeal and enthusiasm of the audience were great; and a collection corresponding thereto ensued.

Besides the above, important meetings have been held in other localities.

During the month of December, Dr. Blakeney visited the North of England, and excited much interest. Allusion thereto is made in the following extract from the "Bulwark."

PROTESTANTISM IN THE NORTH OF ENGLAND, CHALLENGE TO DR. CAHILL.

At the same time, Dr. Blakeney sent the following spirited challenge to Dr. Cahill, whom the Papists profess to consider an oracle, but who has hitherto acted in

rather a cowardly way—refusing all challenges, and esteeming “discretion the better part of valour.” These men are perfectly aware that they cannot defend the cause against a well-informed opponent, and before an intelligent audience. And if this challenge is not accepted, Dr. Cahill should be posted over England as an arrant coward and impostor:—

“DR. CAHILL.

“SIR,—Finding by pure accident (humanly speaking) that I am again in your neighbourhood, and hearing that you have publicly expressed your willingness to meet any clergyman, either in Newcastle or the country at large, in public *viva voce* discussion, I beg to say that I am ready (God being my helper) to meet you at any time or place that you please, and to prove that your Church is *unholy, uncatholic, and apostate*, and *inimical to man's best interests in time and in eternity*.

“I remain, Rev. sir, your obedient servant,

“R. P. BLAKENEY,

“Minister of Christ Church, Birkenhead.

“2nd December, 15, Eldon Square, Newcastle.”

If the friends of the Reformation in the three Kingdoms would only have courage and energy worthy of their ancestors and of their glorious cause, Popery, as ashamed, would soon hide its face.”—*From the Bulwark*.

We give a brief detail of the meetings.

STOCKTON-UPON-TEES.

Dr. Blakeney delivered a lecture to a large audience. The excellent Vicar, the Rev. Mr. James, opened the meeting with prayer. There are many Romanists in Stockton.

DURHAM.

Dr. Blakeney lectured here; the attendance was not large, owing to the fact that the town was then in a state of excitement, on account of the election.

The Rev. G. A. Fox deserves great praise for his labours in the Protestant cause here and elsewhere.

AUCKLAND.

Dr. Blakeney lectured to a large audience. J. Stobart, Esq. a Christian gentleman of the county, in the chair. Ministers of various denominations were present.

SOUTH SHIELDS.

A lecture was also delivered here by Dr. Blakeney. The chair was taken by the Vicar, and the room crowded to excess. A newspaper controversy is at present going on between the Rev. J. E. Kelly, now of Shields, but formerly of Wigton. We wish we had space to give some specimens of Dr. Blakeney's exposure of his fallacies, and deliberate mis-statements.

During the present month Dr. Blakeney has lectured in several important towns in the Midland counties.

WELLINGBOROUGH.

The excellent Vicar, the Rev. J. Broughton, in the chair. Dr. Blakeney lectured.

PETERBOROUGH.

Dr. Blakeney lectured to a large audience. The truly evangelical Vicar, the Rev. Mr. Davys, son of the Bishop, took the chair. The Romish priest was present during the whole lecture, and paid great attention.

WHITTLESEA.

Dr. Blakeney lectured to a very large audience. The room crowded in every part.

NORTHAMPTON.

Dr. Blakeney lectured here. The Rev. Mr. Trottmann, the Rural Dean, took the chair. Several of the Clergy from the neighbourhood were present. This meeting was got up by Mr. Mulliner, a pious and zealous layman.

On Sunday, 23rd, Dr. Blakeney preached in St. James's Church, Clapham, to a very crowded congregation, on the coming of Christ, the signs of the times, and the need of Protestant Missions. On the same

day the Rev. W. Clementson preached in Christ Church, Chelsea, to a very large congregation on "the Special Mission."

THE CHURCH OF ROME,

BROUGHT TO THE TEST.

DURING the past month much interest has been excited in Chelsea and the neighbourhood, in consequence of the Rev. H. G. Brassnell, formerly a clergyman of the Church of England, but now a member of the Church of Rome, having publicly come forward to defend the doctrines of his adopted Church. For several weeks Mr. Brassnell regularly attended the various meetings held by the missionaries in London in connexion with the "Special Mission," stating that he was sent by the Roman Catholic authorities in London for the express purpose of refuting the arguments against the doctrines of the Papacy, which might be adduced by the Protestant advocate. Information of this having been given to the Rev. W. Clementson, the Superintendent of the Special Mission, that gentleman addressed the following letter to Mr. Brassnell, which was delivered to him by one of the missionaries on Friday, December 24th.

December 24th, 1852.

SIR,—I am informed that you have lately attended the weekly meetings at Chelsea and Southwark, which are held by our Missionaries, and there introduced yourself as a member of the Church of Rome, authorized by the Roman Catholic authorities in London to defend that Church against the charges which are brought against her. I am very anxious that the claims of the Papacy to our allegiance should be fairly and fully examined, and therefore I take the liberty to write to you on the subject, and to make the following offer.

I hereby pledge myself to renounce Protestantism, and become a member of the Church of Rome if you can prove—

1st. That the twelve articles of the Creed of Pope Pius the 4th, commencing with the article, "I most stedfastly admit and embrace apostolical and ecclesiastical traditions, &c." ever had an existence, as a Creed, in the Christian Church, or were ever proposed to a convert to the Catholic faith, before the 9th day of December, 1564.

2nd. I will join your Church if you will give me fairly and openly the "sense" which your Church "has held and does hold," *of any one chapter in the whole Bible*, say the 8th chapter of St. Paul's Epistle to the Church at *Rome*; and "the unanimous consent of the Fathers" (according to which *alone you* can interpret Scripture), on your favourite text, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Should you kindly consent to give me this information, we will call a public meeting for this purpose, and if you succeed in either or both particulars, I will, then and there, give in my adhesion to the Church of Rome.

I have the honour to be, Sir,
Your faithful servant, for Christ's sake,
W. CLEMENTSON, M.A.

Superintendent of the Special Mission to
Roman Catholics in Great Britain.

Mr. Brassnell.

Mr. Clementson not having received any reply to his letter (though Mr. Brassnell promised the missionary that he would answer it), attended the weekly meeting at Chelsea on Wednesday evening, December 29th, at which, as usual, Mr. Brassnell was present. After in vain endeavouring to avoid the subject, Mr. Brassnell at last consented to answer the questions proposed by Mr. Clementson, at a public meeting to be called for the purpose. It was then proposed that there should be two Chairmen appointed, one by Mr. Brassnell, and the other by Mr. Clementson, and it was suggested that Cardinal Wiseman should be invited to preside on behalf of the Roman Catholic advocate.

In consequence of some observations made by Mr. Brassnell, the following letter was posted the next day to the Cardinal.

December 30th, 1852.

RIGHT REVEREND SIR,

I take the liberty to enclose a copy of a letter written by me, a few days since, to a Mr. Brassnell, who states that he was formerly a clergyman of the Church of England, but is now a member of the Church of Rome. It may, perhaps, appear strange that I should trouble your Eminence in this matter, and therefore I will briefly state my reason for so doing.

At a Protestant meeting held in Chelsea last evening, at which Mr. Brassnell was present, I suggested that there should be two Chairmen, one a Roman Catholic, and the other a Protestant, to

preside over the intended public meeting; and ventured to propose that you should be invited to preside on behalf of the Church of Rome. Mr. Brassnell, in reply, stated that he had the honour of being personally acquainted with your Eminence, and from his knowledge of you, had no doubt that your Eminence would yourself willingly undertake to comply with the request made by me in my letter to him. Encouraged by this, I venture respectfully to ask whether your Eminence will kindly give me the required information (see my letter to Mr. Brassnell) at a meeting to be held for the purpose on Wednesday evening next in the Cadogan Institute, Sloane Street, Chelsea. Should that day not suit your convenience, if your Eminence will name any subsequent evening, your wishes shall be strictly attended to.

I am sure Mr. Brassnell will, equally with myself, rejoice to have an opportunity of hearing from one who is the recognized representative of the Church of Rome in this country, a satisfactory solution of these questions.

Should it not be your pleasure to comply with this request, may I hope that you will kindly consent to *preside* at the aforesaid meeting, at which Mr. Brassnell has engaged to solve my difficulties on the points contained in my letter.

An answer, at your earliest convenience, will be esteemed a favour by your faithful servant,

For Christ's sake,

W. CLEMENTSON, M.A.

Superintendent of the Special Mission to
Roman Catholics in Great Britain.

To Cardinal Wiseman.

By the same post the Rev. W. Clementson wrote to Mr. Brassnell.

December 30th, 1852.

SIR,—It gives me much pleasure to inform you that I have engaged the large room of the Cadogan Institute, Sloane Street, Chelsea, for the proposed meeting on Wednesday evening next, January 5th.

As you stated at the meeting last Wednesday that you were sure Cardinal Wiseman would willingly undertake to answer my questions, I have taken the liberty to write to his Eminence on the subject, informing him of your statement, and respectfully asking him to give me the required information, or to preside at the meeting. I ventured to remark in my letter to his Eminence, that I felt sure you "equally with myself would rejoice to have an opportunity of hearing from one who is the recognized representative of the Church of Rome in this country," a satisfactory solution of my difficulties. The position which Cardinal Wiseman occupies in your Church will, I am sure, acquit me of any want of courtesy towards yourself in making this proposal to him. Your own ob-

servations at the Chelsea meeting first suggested to my mind the propriety of addressing his Eminence.

The meeting will, if the Lord permit, commence at half past seven in the evening.

I have the honour to be,

Sir,

Your faithful servant, for Christ's sake,

W. CLEMENTSON, M.A.

Superintendent of the Special Mission to Roman Catholics in Great Britain.

Mr. Brassnell.

Monday, January 3rd, brought an answer from Cardinal Wiseman's Secretary.

+ Shearn Hall, Walthamstow,
January 1, 1853.

SIR,—I am directed by his Eminence Cardinal Wiseman to acknowledge the receipt of your letter of the 30th ult. to himself, and of a copy of one dated December 24th to Mr. Brassnell.

In reply, I have to inform you that his Eminence must decline your invitation to preside as one of the Chairmen at the public meeting proposed to be held at the Cadogan Institute on Wednesday next. And I have to correct an expression in your letter to Mr. Brassnell, where you allude to him as authorized by the Roman Catholic authorities in London to defend that Church; this is incorrect, whether stated by Mr. Brassnell himself, or by others for him, as though lately a Clergyman of the Established religion, he is now only a layman in the Catholic Church, and consequently not authorized to teach or defend her dogmas.

I have the honour to be, Sir,

Your obedient servant,

F. CAN. SEARLE.

Rev. W. Clementson, M.A.

On the evening appointed, January 5th, two hours before the time fixed for the commencement of the proceedings, an immense crowd had congregated at the entrance of the Cadogan Institute; and, as soon as the doors were opened, every spot of standing room was occupied, and hundreds who had been waiting for a considerable time were unable to obtain admittance. The windows were all thrown open, and it is calculated that as large a number as was able to get inside the building, stood, during the whole of the meeting, outside the walls, many listening most attentively to the speakers within.

At the appointed hour, the Chair was taken by the Rev. Dr. Cumming, on behalf of Mr. Clementson; and by a person named Morgan on behalf of Mr. Brassnell.

The proceedings having been opened with prayer, Mr. Clementson was called upon to read the correspondence which had led to the calling of the meeting, after which Mr. Brassnell addressed the audience on the *first* question proposed; but, instead of entering upon the point at issue, he dilated on subjects in no way connected with the object of the meeting. In vain did Mr. Clementson request a distinct answer to his question, until at length, as it was evidently the object of Mr. Brassnell to while away the evening without grappling with the difficulty, Mr. Clementson put the following pointed question: "Mr. Brassnell, Had the Twelve Articles of the Creed of Pope Pius IV., commencing with the Article, 'I most stedfastly admit and embrace apostolical and ecclesiastical traditions,' &c. &c. ever an existence, as a Creed, in the Christian Church, or were they ever proposed to a convert to the Catholic Faith, before the 9th day of December, 1564?—Yes or No?"

Mr. Brassnell being thus driven into a corner, without any possibility of escape, despairingly cried in a loud voice, "If I must answer in a monosyllable, I reply—NO!!!"

Having thus ingloriously relieved himself of the burden he had imposed upon himself, Mr. Brassnell declined entering upon the two remaining questions, reserving them for a future meeting. The room having proved so inadequate to contain the numbers who were anxious to attend, on the following Friday evening the Commercial Hall, King's Road, was, with the sanction of Mr. Brassnell, engaged for the Adjourned Meeting, on Monday evening, January 10th, and although the bills announcing the meeting were not in circulation until late on Saturday, long before the appointed hour, the large room was literally crammed by a respectable auditory, and hundreds were disappointed in their desire to be present.

On this occasion, the Chairmen were, the Rev. J. Folliott, M.A., Pembroke College, Oxford, and Stapeley

House, Cheshire, (for Mr. Clementson); and a Mr. Ballard, (for Mr. Brassnell).

The meeting was opened with prayer by the Rev. W. W. Robinson, Incumbent of Christ Church, Chelsea. Mr. Brassnell (who on this occasion *read* his address) then essayed to reply to the second and third questions which he had undertaken to answer, but after much rambling from the subject, and most strenuous exertions to escape out of the difficulty in which he had involved himself, he was obliged to confess that “the Church” *has not given a full interpretation of any one chapter or verse of the Bible*. On the third point, Mr. Brassnell quoted an extract from each of *three* of the Fathers (among whom was *Origen*, who is no great authority with the Church of Rome, being regarded as *more than half a heretic*), referring the “rock” to Peter. Mr. Clementson gave extracts from four of five of the Fathers in which the “rock” is referred, by some to *Christ*, by others to Peter’s *confession*. Mr. Brassnell objected that one of the authors quoted by Mr. Clementson had already been referred to by himself, as giving a different interpretation of the passage. Mr. Clementson then asked whether Mr. Brassnell disputed the genuineness of his (Mr. C.’s) quotation, for if so, he would be most happy to accompany Mr. Brassnell to the British Museum the following morning to verify the quotation. Mr. Brassnell evincing no inclination to question the correctness of Mr. Clementson’s extracts, Mr. C. then observed that so far from Mr. Brassnell having given “the unanimous consent of the Fathers” on the proposed text, he had himself contributed to prove that the same Father gave two different interpretations of that passage. Mr. Brassnell was unable to reply to this, and wisely abstained from the attempt. The benediction having been pronounced by the Rev. W. W. Robinson, the meeting was dissolved.

It will be satisfactory to our readers to be informed that, notwithstanding the excitement necessarily connected with the subject, the most perfect order was maintained, especially at the second meeting, which was characterized by the greatest decorum, and the deepest

attention. The proprietor of the rooms declared that no meeting had ever been held for any purpose where greater quietness had prevailed. We doubt not that much good will result from this signal defeat of the agent of the Church of Rome—a defeat manifest to all. Two individuals (Roman Catholics) have declared their resolution to renounce Popery, being convinced of the hollowness of its pretensions by the forced admissions of Mr. Brassnell, who, notwithstanding the disclaimer of Cardinal Wiseman, persists in asserting that he is commissioned by “Priests who have authority in London” to defend the Church of Rome.

MORE RESULTS OF THE LIVERPOOL MISSION.

The following letter has been received by the Rev. W. Clementson, from the Rev. W. F. Taylor:—

St. John's, Liverpool, 19th January, 1853.

MY DEAR BROTHER,—We had a public recantation last evening in St. John's Church—six adults and eight children; five of the latter were the children of the converts who either then or had formerly recanted, the remaining three were the children of mixed marriages, the Popish parents of whom having deceased, the surviving Protestant parents were desirous to have them received into the Church.

It was an affecting sight to see these little ones presented by the parents.

The form of admission in their case was—“I, W. F. T., Incumbent of St. John's, Liverpool, do upon this thy solemn profession and earnest request, receive these thy children (*or*, this, thy child) into the Holy Communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

The Church was crowded, though not quite so full as at other times, owing, I think, to a great public meeting in the Collegiate, to be addressed by Dr. M'Neil, and the Lord Bishop of Chester, &c.

I preached from Rom. xvi. 17, 18, the Second Lesson, Evening.

Invoking the Divine blessing on your labours in the good cause, believe me, your sincere friend,

W. F. TAYLOR.

ENCOURAGING PROSPECTS AT BROADWAY, NEAR CHELTENHAM.

Since the publication of the last number of the "British Protestant" the "Mission" therein referred to as about to be established at Broadway has been commenced, under the superintendence of the Rev. S. Franklin, the Vicar of the Parish. A confraternity of "Passionists" has lately settled in this town, which has been made the centre of a movement by the Church of Rome for the proselytism of the ignorant and unwary throughout the district. We are, however, happy to say that their operations have received a severe check, and, under the Divine blessing, will, we doubt not, be rendered wholly futile. Mr. Mead, the Society's Missionary in Southwark, has been appointed to occupy this station until a permanent labourer can be secured. The following extracts from letters addressed to J. B. Clarke, Esq., Cheltenham, show the interest which is being excited on the subject.

Broadway, January 5, 1853.

My dear Sir,—I am well pleased with Mr. Mead, he is a plain, unassuming man, and appears to have at heart the salvation of souls. Mr. M. shewed me a letter this morning which he had received from you, wishing him to visit Winchcomb. Will you allow me to say, that under present circumstances I think it would be imprudent to divert our operations for a single day from Broadway. We are just now carrying on the conflict in the camp of the enemy. The attack must be unremitting. Our first public meeting was held last evening; the room was overflowing, a few perverts were there and much information was given.

* * * * *

You will be much interested with the contents of Mr. Mead's diary, and I do not think that the Committee will accuse us either

of sloth or cowardice. When the work here is a little matured it will give me much pleasure to meet you at Winchcomb.

I will not be negligent in collecting supplies, but you must remember Broadway is not Cheltenham.

Believe me, my dear Sir,

Sincerely yours,

SAM. FRANKLIN.

J. B. Clarke, Esq.

Broadway, January 13, 1853.

SIR,—I beg to state that the work here is still progressing. The room on Tuesday evening was crowded to excess, indeed, I am told that hundreds went away who could not obtain admission. Parties are flocking in from the neighbouring villages, wet, dark, and uncomfortable as the weather is. The movement has created an immense interest here. I am holding an extra meeting to-night for the young, who are excluded from the other for want of room, so that I shall have now two weekly meetings in Broadway.

I am, dear Sir,

Yours in Christ,

HENRY MEAD.

Our readers will understand what is the position of our Missionary at Broadway from a letter we have received from Mr. Mead, to which we gladly give insertion.

ROMISH SUPERSTITION AND FANATICISM IN WORCESTERSHIRE.

"This know also, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving and being deceived. But they shall proceed no further; for their folly shall be manifest unto all men."—2 Tim. iii. 1, 9, 13.

To the Editor of the "British Protestant."

SIR,—I beg most respectfully that you will insert the following case of superstition and fanaticism in your valuable Journal.

In the Parish of Broadway there is a Monastery of the Order of Passionists, connected with which there is a Day and Sunday School for children, where the pernicious and soul-destroying doctrines of the Church of Rome are inculcated and engrafted on the minds of the young and rising generation.

There is also a Roman Catholic female Scripture Reader (?) constantly engaged in visiting the Protestants; for you must know that Roman Catholics are unwilling that Protestants should remain

in ignorance, so they send female Scripture Readers to instruct us ! But I would ask, are there no Roman Catholics who need instruction ? But it is not instruction, but proselytism the Church of Rome is aiming at. Like the Pharisees of old they "compass sea and land to make one proselyte, and when he is made he is two-fold more the child of hell than before." But to proceed to the case in hand.

A poor woman living in this parish, Mrs. D——, had a young child taken ill. Father Bernard, the Superior of the Monastery at Broadway, called upon her, and asked her if the child had been baptized ? To which question she replied in the affirmative, stating that the Rev. S. Franklin (the Vicar) had baptized the child. Perhaps, said the wily Jesuit, it was not baptized rightly. Mrs. D——, however, refused to have it re-baptized, upon which he told her that if it was not rightly baptized, (meaning I suppose with oil, spittle, salt, &c. and the priest breathing his noxious breath into the infant's face)* it would never be at rest, but its spirit would always be flying about in the air like a bird !!!

I am happy to state that the woman has taken her children from the Roman Catholic School, and sent them to the Protestant School.

H. MEAD, *Missionary.*

TO THE COMMITTEE OF THE BRITISH REFORMATION SOCIETY.

GENTLEMEN,

We, the undersigned members, lately belonging to Mr. Mead's Young Men's Class held for the study of the Romish Controversy, have to express our deep regret at his removal from the Southwark District ; but we think that we shall only be doing justice to Mr. Mead when we state that since he commenced the class for the purpose above-named, he has given us every possible facility in his power to enable us to prosecute our studies, and that through his zealous and indefatigable exertions on our behalf, we have been enabled to gain much knowledge on this very important controversy, which prior to our belonging to his class we did not possess.

Trusting that after having fulfilled his mission in the country, he may be re-appointed to the Southwark

* See " Poor Man's Catechism," p. 191-193

District, in order that we may have the benefit of his valuable assistance,

We remain, Gentlemen,
Your very obedient servants,

M. HOWARD.	G. W. THOMSON.
T. D. WELSH.	W. CROKER.
R. WELSH.	WM. HARRIS.
F. WILLIAMS.	S. HOWARD.
RT. JEFFREYS.	WM. BUSH.

Southwark, 14th January, 1853.

EXTRACTS FROM JOURNALS.

From the Rev. Dr. Butler's Journal.

Tuesday, Dec. 20th, 1852.—I began to speak at half-past seven, and came to a conclusion at a quarter past nine. No one objected, but several Roman Catholics before I left the room made known their intention of joining the Church of England. Amongst others, —1st, R—— of whom I have already spoken; 2nd, A blind man, S——, eighty years of age, who on a former occasion was sent by the priest of Dockhead to disturb the meeting, and was actually, on that very occasion, owing to his conduct, obliged by the audience to leave the place of meeting; and 3rdly, the priest Donovan's chief witness in evidence on his trial, a Mrs. H——. She it was who took the bed from under the poor woman M——; on the trial she did what she could to save the priest. She says she even perjured herself, and for so doing, she can have no peace of mind since, so she is determined to remain no longer a Roman Catholic.

Thursday.—Visited Bermondsey. Nothing particular occurred, only that the people, especially the poor, are anxious that I should be seen there officiating as a clergyman. Visited, among others, during the day, a man of the name of C——, of whom I have made mention before, and found him also disposed to become a Protestant. He has assured me that there is something

very extraordinary taking place amongst his countrymen, that even the very poor, who understand and speak *only Irish*, are anxious—exceedingly anxious to hear the truth, and that it is no use for the priests to attempt to say, that they will prevent them from attending our lectures. “Oh, sir,” says he, “that day was, but will never return.” It is wonderful how the priests have lost—entirely lost their influence over the people.

From Mr. Downey's Journal

I visited Mrs. M——, who has attended our class nearly since the commencement. I believe her to be a real good convert from Popery. She told me, when she was retiring from the class the other evening, a party of her Popish neighbours surrounded her and abused her for having left the true Church, and denying the Blessed Virgin, who would never forsake her, and that Mrs. M——, and them that brought her there, should be tied back to back and burned, as they did the heretics long ago. Mrs. M—— said she was much alarmed, for fear they would beat her. “They told her how kind the Virgin Mary was to a woman some time ago, whom she met in her garden, and brought the pattern of a new gown, and cut it out for her with a pair of scissors, and also asked the woman many questions.” I told Mrs. M—— that those people, who depend more on Mary than on the Saviour, should be called Maryorators. I shewed her, from Alphonsus Liguori, the many blasphemies he has imposed on the Papist community, and that it has given many of them to see it is the great apostasy foretold by St. Paul, in his first Epistle to Timothy, 4th chapter. Mrs. M—— told me, during the many years she was going to the Romish Church, she never heard one chapter from the Bible explained, and has returned thanks to God for having her spiritual eyes opened to see the danger she was in with regard to the salvation of her soul.

THE BRITISH PROTESTANT.

No. LXXXVIII.—MARCH, 1853.

SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN.

It is admitted by all who have any acquaintance with the genius of Christianity, that as soon as man has, by the grace of God, been brought "from darkness into light," there immediately springs up within his soul a desire to "be about his Father's business." "Lord, what wilt thou have me to do?" is, we might almost say, the very first question which the Holy Spirit prompts the new-born child of God to utter; and though, when first spoken, the words may proceed from trembling lips and a stammering tongue, yet the principle which dictated them "grows with the growth," and "strengthens with the spiritual strength" of the renewed man, until it becomes the one object of his life, "his meat and drink," to do his heavenly Father's will; to "spend and be spent" in the service of the Lord Jesus Christ. It will be found, moreover, that wherever this desire to imitate him who "went about doing good" exists, the Lord invariably rejoices the hearts of his children by opening up a way in which they may be able to serve him and to promote his glory.

These thoughts have been forcibly suggested to us during the past month by the unwearied zeal and exertions of a Christian lady residing at Clap-

ham, and the wonderful success which it pleased God to grant to her labours. Not more than ten weeks have elapsed since the Lord put it into the heart of his servant to interest herself on behalf of the "Special Mission," and acting upon the Divine requirement, "Whatsoever thy hand findeth to do, *do it with thy might*," with ardour worthy of the imitation of every believer, she entered upon this work of the Lord. Having but a mean opinion of her own abilities, her anticipations of success were far from extravagant;—to collect the sum of £20 towards the funds of the "Mission" being the object at which she aimed. The Lord, however, had work for her to do, and joy to give her, of which, at that time, she knew not. In the midst of much discouragement, this praying, waiting, working servant of God persevered in her labour. Her object was at length gained—£20 were realized; and now a voice whispered to her "Go forward!" her labours were redoubled, hearts were opened to respond to her appeals; until at length she seriously entertained the hope (which at the commencement of her labours she would have deemed almost presumption) of *raising a sufficient sum to supply the entire salary of a Missionary*. Her prayers were granted; the desire of her heart was accomplished; a Missionary's salary for one year was obtained; but still this devoted Christian was not "weary in well doing," nor did she relax her exertions. Writing about this time to the Clerical Superintendent of the Mission, she says, "I was asked the other day, 'When do you intend to give up, and be satisfied?' I replied, 'When the Lord withholds the silver and the gold, and shuts the hearts.' I feel more and more the importance of the work, and the *honour* in being allowed to help."

Our readers will rejoice to hear that a rich

reward has been granted to Mrs. — as the result of her labours. No less a sum than ONE HUNDRED AND TWENTY POUNDS has been forwarded by her to the Society, which, added to several contributions received at the office, will give a total of about £150!! obtained either directly or indirectly through her instrumentality. To those to whom God has imparted the *desire* to help in this great work, but who may be withheld by the feeling that they can do but little, we would say, take encouragement from the above simple recital. Remember that though you may be weak, your Master possesses “everlasting strength;” though you may have little or no influence, He holdeth the hearts of all men in his hand, and “turneth them as seemeth best to his Godly wisdom.” It is “not by might nor by power,” but by the blessing of the Lord that success can be obtained, and often he uses the weakest instruments to effect the greatest objects. We would, therefore, earnestly press upon all who “love the Lord Jesus Christ with sincerity,” to help forward this holy work by their prayers, their contributions, and their exertions. Souls are perishing; time is passing swiftly away; God is opening many doors into which he invites us to enter; and his blessing is being abundantly poured out upon our labours. His people are therefore called upon by every consideration of sympathy, of responsibility, of duty, and of gratitude, to become “fellow-labourers” with him in bringing souls to Christ.

In conclusion, we would only state that as soon as arrangements can be made, a Missionary will be appointed to one of the most destitute districts in London, and thus another labourer will be brought into the Missionary field by the self-denying exertions of *one* faithful follower of the Lamb.

IMPORTANT LECTURE AT FROME.

ON Tuesday evening, the 22nd of February, Dr. Blakeney delivered a lecture in the National School, Frome, on the errors of Romanism. The room was well filled by a most attentive audience. In the course of his address, the lecturer shewed that Tractarianism is plainly repugnant to Scripture, and to the doctrine of the Church of England.

A wish was generally expressed that Dr. Blakeney should visit Frome again, which very probably ere long he will do.

The state of things in Frome is painful in the extreme. Mr. Bennett's church is well filled, and large sums of money placed at his disposal by persons at a distance. It is an astounding fact, that he has lately received about ten thousand pounds! Several of the local clergy are most devoted men, but the patronage of the churches belongs to the Vicar. What will be the issue, time alone will tell! We hope that every effort will be made to keep alive the Protestant feeling, and we, for our part, will do all that we can.

MEETINGS AT BRIGHTON.

Two meetings of the friends and supporters of the British Reformation Society were held at the Town Hall on Tuesday, February 15th, one in the morning and one in the evening. R. C. L. Bevan, Esq., presided at the

morning meeting; and among those present were Sir Thomas Blomefield, Bart., the Rev. Dr. Cumming, Paul Foskett, Esq., Lieutenant Dixon, R.N., R. Bevan, Esq., C. Eley, Esq., Captain Hall, — Klyne, Esq., F. Verner, Esq., Rev. Mr. Holland, Rev. Mr. Rooper, Rev. W. Clementson (Superintendent of the Special Mission), Rev. Dr. Armstrong, and Mr. Coppard. It being generally understood that Dr. Cumming would address the meeting, the room was crowded. The meeting having been opened with prayer by the Rev. Mr. Clementson,

The CHAIRMAN would take this opportunity of saying to all present, that if any Roman Catholic, or any other person present, might consider that the statements which would be put forth by the various speakers this morning, were misstatements, and that anything which might be quoted, was falsely quoted, if that person would put down in writing what he conceived to be a misstatement, he would be perfectly at liberty to rise and say what that misstatement was. It was very hard, after a meeting, that speakers should be accused of making gross misstatements, when such alleged misstatements might be corrected at the time the speeches were made. They knew, on entering into this contest, that they were not likely to meet with any apparent success. Such had never been the result at any one time; indeed, too great success might perhaps be their ruin. He felt confident that there was a right and a wrong side, and that the right side was the Lord's side; therefore, they were determined to persevere in spite of Romanism, and in spite of Puseyism. And although it might not be attended with any apparent success, it might open the eyes of some who are now blind, and involved in all the horrors of Popery, to the truths of the blessed Gospel.

The Rev. Dr. ARMSTRONG (of Bermondsey) observed that the Chairman had just told the meeting that they were looked upon in the light of troublers. If this were the case, he must appear to them doubly so, having appeared before them only yesterday; but, he had a very good reason for again presenting himself. From the

circumstance of his being in the town while a meeting of this kind was going on, and not attending, his friends might suppose there was not entire sympathy between them. There was an old saying that "love begets love," and there had been such a manifestation towards his work by the Protestant Reformation Society, that it would be impossible for him to have ought but a kindly feeling in return for the kindness shewn him. He had at present, labouring under his direction, an agent provided by the Reformation Society, who had done great good in the glorious cause of Protestantism, in Bermondsey, among the respectable Roman Catholics of that parish. It was of vital importance that all should unite in the work of opposing Popery. God seemed to have opened the hearts of the Christian people to aid this great work of promoting Protestantism. If the endeavours they were now making had been made some years ago for the promotion of God's glory among Roman Catholics, they might not have succeeded, but now the hand of God seemed in it, and he could speak more especially of his own field of labour. He knew of numbers who would leave the Church of Rome, but dared not. So it was in Ireland, which he left within the last few days. While there, numbers assured him that they would gladly come out of Rome, if they were protected; and it was especially important that this protection should be afforded to converts. The speaker concluded by recommending the Society to support.

Dr. CUMMING and Mr. CLEMENTSON then addressed the meeting.

BROADWAY MISSION.

EXTRACTS FROM H. MEAD'S JOURNAL.

Thursday, Feb. 3rd.—The Juvenile Meeting was held this evening in the National School Room. The Rev. S. Franklin opened the meeting with singing, reading a portion of the 110th Psalm, and prayer. On this

occasion we were favoured with the company of two monks and a Roman Catholic layman, Mr. Moore. I gave a catechetical lecture on the worship of the Virgin Mary. Shewed from John x. that Christ is the door, and that all who enter not in by the door, *i. e.* Christ, but climb up some other way (as Roman Catholics do when they worship the Virgin Mary) will be accounted thieves and robbers, and punished accordingly. At the close of the lecture, the Rev. S. Franklin asked the Roman Catholics present whether they had any objection to make to what had been advanced. One of them rose, and gave his name,—Father Albert. He said, he had nothing to say about the lecture; but the real question is, “Is it lawful to honour the Virgin Mary?” I said, “We do honour her, as the mother of the human nature of our Lord, but we believe it to be idolatry to worship her.” Father Albert said, “Can you give any text which forbids us to worship her?” A boy replied *instantly*, “Thou shalt worship the Lord thy God, and *Him only* shalt thou serve.” I said, “You see the children can confute you.” I shewed from Rev. xxii. 8, 9, that when St. John would have worshipped an angel, he said unto him, “*See thou do it not, worship God.*” The priest said, This was not a command, but advice. I said, Then why don’t you take the advice? He (the priest) then argued that it was necessary the Virgin Mary should be preserved from original sin, as God would not choose one for his mother who was defiled by sin, for God is a lover of purity. Could not God have caused that His mother should be born without the stain of original sin? I said, The question is not *what God can do*, but what *He has done*. We find that the blessed Virgin Mary acknowledges *herself* to be a sinner. She says, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” If she had not been a sinner, she had not needed a Saviour. Father Albert, “Is it necessary to be a sinner in order to have a Saviour?” The Rev. S. Franklin said, “Certainly.” I shewed that “*all* have sinned, and come short of the glory of God,” and that no exception is made in favour of the Virgin Mary. Father Albert, “Do you take

that text in the absolute sense?" I said, "Yes." Father Albert, "Then it would prove that Christ was a sinner." I said, "No; an exception is made in his case, for we are told that in Him was no sin. It is true that Christ suffered (the temporal punishment due to sin), but it was not for His own sin, but for ours. 'He was wounded for *our* transgressions, He was bruised for *our* iniquities,' &c." I spoke of the novelty of the creed of Pope Pius IV. and challenged Father Albert to prove that his creed was known in the Christian Church till Dec. 9th, 1564. Father Albert said, the words were not known, but the creed was!

Father Albert agreed to meet me on the following Tuesday evening, to discuss the question, "Which is the true religion?" *if his Superior would give him leave.*

Tuesday, Feb. 8th.—The discussion took place according to arrangement. Long before the time for commencing the meeting, hundreds of persons had assembled. The room was crowded to excess; the great majority were unable to gain admittance. At seven o'clock the Rev. S. Franklin took the chair, and opened the meeting with reading a portion of Scripture and prayer. He then called on Father Albert to commence the discussion. Father Albert then commenced. He spoke of the importance of religion, the great happiness of those who are saved, and the misery of the lost. He assured the people that he was their greatest friend. Christ had said, "I am the way, the truth, and the life." There was but one true way in which men could be saved, and that way was Christ. The holy Scriptures contained the true faith in which God would have us go. Those Scriptures also contained one true and infallible Church, and that was the Roman Church. He then read over a long list of Popes, commencing with St. Peter.

I then replied. Before entering on the subject for the evening, I had a few observations to make to Father Albert. I said, "On last Sunday evening I was one of your hearers. You then introduced what had transpired in this room on last Thursday evening, when you knew that no one could contradict your statements. You spoke of the invocation of saints—the infallibility of the

Church—of swords, pistols and fists, old rags and scare-crows. You spoke of yourself, and of your manner of dealing with the discussion; but nothing about Christ. Now, Sir, if you would prove yourself a worthy successor of the Apostles, I would advise you to follow the Apostolic precept, 'For I determined to know nothing among men, but Christ and Him crucified'—to preach not yourself, but Christ. If you believe that the text, 'Feed my sheep,' applies to yourself and the Roman Catholic clergy, I would advise you to feed your flock with the pure and unadulterated word of God, and not with the chaff with which you supplied us so liberally on that occasion." Father Albert had told us that Christ is the only way by which we can be saved, but the Church of Rome holds that there is no salvation but through Mary. See "Glories of Mary."

Father Albert said he would like to settle one question at once, so he fixed on the infallibility of the Church. Christ had promised to be with His Apostles always, Matt. xxviii. 20; this constituted the Church infallible. I replied, "The text which has been quoted by Father Albert to prove the infallibility of the Church, would prove that every Christian is infallible." Father Albert, "I admit that every Christian is infallible." I said, "Then if every Christian is infallible, it is as much the duty of the Church to hear me, as it is my duty to hear the Church. If the Church be infallible, I would like to know where infallibility is to be found?" Father Albert, "The Pope and a General Council are infallible." I said, "It is of no use to me to tell me where infallibility is, if I cannot find it. There are no such things as a Pope and Council in existence. There was no General Council before the year 325, and there has been none since 1564." Father Albert, "The Pope and a majority of bishops are infallible." I said, "Prove that from Scripture." Father Albert, after a long pause, "The Church is infallible, therefore the Pope and a majority of bishops are infallible." The Rev. S. Marsden said, "Prove that St. Peter was bishop of Rome." Father Albert, "St. Peter was bishop of the whole Church, and therefore was bishop of Rome."

I shewed that the doctrine of infallibility is a will-o'-the-wisp, an *ignis fatuus*; the more you follow it, the further you are from finding it. I exhorted the people not to be deluded by such hollow pretensions, but to try the spirits, whether they are of God, for many false prophets are gone out into the world.

Father Albert refused to meet me any more, his Superior having forbid him to come to our meetings in future.

FROM MR. TURNBULL'S JOURNAL.

I am happy to say that the movement under my care in Southwark is (so far as we can see) in a good condition, and I trust, under God, good is being done. The usual weekly meeting has been well attended both by Protestants and Romanists, and the attention paid to the important subjects brought under their notice bid us hope that many will be led to come out of that apostate system, which demands obedience to dogmas opposed to God's word, and hence calculated to ruin the souls of men. I have ever sought, in all my lectures, not only to lead them from Popery but to lead them to Christ, by representing him as so filled with love towards men that no saint is required to plead for us, for in truth he is more willing to save than the sinner is to be saved; and I do trust that he who has said "Sow the seed," shall bring forth fruit, which will prove that our labour has not altogether been in vain. From the amount of study I have, to prepare for the classes in the Institute, I do not devote that time to visiting that in other circumstances I should like to do. I spend about seven hours per week in that way, and I am glad to say that I am in all cases well received. I never enter into controversy while visiting. I read God's book to the people—urge them to flee from the wrath to come by taking refuge in Him who is the only refuge from the storm and the only covert from the blast, and leave by kindly inviting them to the weekly meeting. The Young

Men's Class is in a prosperous condition, and from it I trust many young men will come well qualified and useful missionaries. I have also opened a class for young women, and I hope it will be the means of teaching the mothers of a coming generation the true nature of Popery. The Class Book which we use is the Rev. Dr. Blakeney's 'Manual of Romish Controversy,' a book which I would recommend all agents and conductors of classes to make their Class Book; it is one of the best works for the student or controversialist I have ever met with. The book is published at 2s 6d, and is cheap at that, but my classes are composed of working young men, and being anxious that all should be able to get a copy, I wrote to the proprietor of the work (John Hope, Esq. 31, Moray Place, Edinburgh) to see if he would kindly give it to the members of my classes at a reduced rate, when that gentleman, in his usual benevolent manner, reduced it to 1s 6d. I desire, in the name of my two classes, to return that gentleman my sincere thanks for his kindness, and I have no doubt but any conductor of classes will, by applying to him, receive the 'Manual' at that low rate. Space will not allow me to give you many extracts from my Journal; I will only give one or two.

Friday, Feb. 4th, 1853. Attended Class to-day, and was examined by the Rev. Wm. Clementson, M.A.; after which I visited for three hours in Southwark. In the evening, according to appointment, I had a Public Discussion on 'Communion in one kind,' with the Rev. Mr. Brassnell, (late minister in the Church of England, now a member of the Church of Rome,) the Rev. Wm. Clementson in the chair. I opened the discussion by laying down the following proposition, viz. That the Church of Rome had robbed her members of blessings which Christ instituted and left for his people, inasmuch as she had taken the cup from the laity and compelled them to communicate in one kind only. I took up the Romish arguments on this subject, and tested them with the Word of God and the experience of primitive times. I then proved from Scripture that the Saviour instituted

the ordinance under both kinds, and that the apostles and primitive Christians commemorated the death of their Master in both kinds—bread and wine, (Matt. xxvi. 27,) “*Drink ye all of it;*”—(1 Cor. xi. 25,) “This cup is the New Testament in my blood, this do ye as oft as ye *drink* it, in remembrance of me.” I then proved, from the Council of Constance and many Roman Catholic divines, that the present system in the Church of Rome was a novelty, for the people of God for ages received the cup as well as the bread.

Mr. Brassnell said, that the Church of Rome believed in transubstantiation, and therefore they believed, that when they eat the flesh, they eat the blood also. He then took up the passage, and read in Matt. xxvi. 27, and said that Christ only spake these words to the Apostles and no others; and the passage in 1 Cor. xi. 25, he said that it was a mis-translation; that the word *and* was put in for *or*. He then spoke on matters away from the point altogether. He said that when he was chaplain in some prison, one of the prisoners had been the means of convincing him that Protestantism was wrong, and that transubstantiation was right. In my reply I said, that I did not know whether he got his knowledge in a prison or in a college, but I thought it was of a very dark kind. I then said, that though what he said were true, in reference to the blood being in the wafer (which I denied), yet that was not obeying Christ —“*Drink ye all of it;*” there was some little difference, I thought, between eating and drinking. But Mr. Brassnell said, that the words in Matt. xxvi. 27, were only meant for the Apostles and none else: if so, that would only prove that the laity should not get the bread either, for it was only the Apostles who got the bread. I denied that the passage in 1 Cor. xi. 27, was incorrect, and referred to several high authorities to prove that the particle (*ἡ*) sometimes signifies *and* as well as *or*. I shewed that several of the best manuscripts read *καὶ*, and not *ἡ*, and I asked him, if it was wrong, how was it never detected till the year 1414, by the Council of Constance. I closed by appealing to the Roman Catho-

lies present, if they would remain in a Church that had dared to mutilate an institution of the Saviour, and thus impoverish their own souls.

At the close of this meeting, Mr. M'Carthy, one of the Society's agents (formerly a Roman Catholic) asked Mr. Brassnell if ever he had received money from Cardinal Wiseman, sent by Father Oakely to him, when a prisoner in one of the City prisons. Mr. Brassnell said, that through his kindness he had got himself into pecuniary difficulties, and he did confess, that Cardinal Wiseman sent Father Oakely with £12, to send him through the Insolvent Debtors Court. Mr. M'Carthy said, that since he left the Church of Rome he had been told by Roman Catholics that he had been bribed; but he thought, after Mr. Brassnell had confessed that Cardinal Wiseman had given him £12, they would say nothing more on that subject.

Friday, Feb. 11th.—Held a meeting to-night in Windmill Street, Southwark. I delivered a lecture on Justification by Faith only. After the lecture, Mr. Morgan, a Roman Catholic, replied, but really he did not seem to know anything about it; even Romanists seemed ashamed of him, for one of them stood up in the body of the meeting, and said that he thought Mr. Morgan would be better at home than at these meetings. Query, would he have said so, if he thought he had the best of the argument? No, verily. Many Roman Catholics were present, and I trust they left the meeting more determined to trust in Christ, and not on their own works, nor the works of any other for salvation, but on the complete and finished work of our Lord Jesus Christ.

APPLICATIONS FROM CLERGYMEN FOR HELP TO THE MISSION.

We call especial attention to the following letters, as shewing the great need of Missionary efforts. We earnestly hope that the Protestant public will enable us, by their contributions, to respond favourably to these pressing applications:—

* * * * "I must abandon this, then, and see what I can do through the agency of English-speaking Missionaries. And, could I be provided with one, *at once*, have good hope of being able to raise £50 here for the first year; it will depend on the progress we make in that time, how far the annual subscriptions will be *increased*.

"I do not know in all England a more important post, for such an agency, as ———, its nearness to ———, the head-quarters of Popery in the North—where also too sad an encouragement has been given, *and is still given*, by the Church of England clergy.

"We have there, in succession, Archbishop M'Hale, Dr. Newman, Dr. Pusey, and Dr. Cahill!! and unless some mighty effort be made, and that *promptly*, the overwhelming tide will spread throughout all our great manufacturing towns, and thus the North of England will become as *priest-ridden* as the darkest spots in poor Ireland.

"Do let me implore your Committee to turn their serious attention to this alarming state of things, or the day will come (if the Protestants of this country continue wilfully blind to their dangerous position) when Ireland shall be evangelized, peaceful and happy, and England—Protestant England—groan beneath the withering, blighting curse of Popery.

"The priests of Rome are doing all in their power to encourage immigration from Ireland, and this for a *double* purpose—first, to take them out of the way of the Church Missions there; and secondly, to swell the monster roll in this country, and to furnish themselves with the materials for carrying into operation their *Canon Law*, which is now in full force, in spite of all the Acts of Parliament, and they wait only for sufficient strength of population to make the English Protestants *feel its force*.

"Mr. Finch is acquainted with Bradford, and perhaps may recollect me, when he was chairman of a meeting in London last year, at which both Mr. Moriarty and myself spoke in behalf of 'the London Irish Society.'

"I must apologise for this long epistle; but, once

I get on a subject of this kind, I find it difficult to stop."

The following letter is from a clergyman in another quarter :—

"REV. AND DEAR SIR,

"The establishment of the gas factory has drawn a great number of the Irish poor to this neighbourhood, who are literally wandering like sheep without a shepherd. No priest seems to visit or take any notice of them ; and from the way in which they have received my visits, and listened to my account of the real evils of Ireland, I think much good might be done if we could procure a Scripture Reader acquainted with the Irish language and character, and the Roman Catholic controversy. Can you kindly inform me what aid your Society gives in such cases. As I feel assured that much good might be effected, under God's blessing, if those who have left the shores of Ireland and settled in this and other countries could be furnished with means of grace and proper instruction.

"Some of the Romanists here are very intelligent in argument, while others seem to have scarcely any correct notion of the Deity or of any religion, except that which is naturally implanted in the breasts of all."

CORRESPONDENCE.

MR. EDITOR,—In perusing your little work I am very thankful to find that we have so much truth compressed in so small a space ; and I likewise rejoice to know, that the soul-stirring and momentous controversy with the Church of Rome is not confined to your pages. On Friday evening, Sept. 24, 1852, I entered a Ragged School Room in Windmill Street, New Cut, Lambeth, occupied, I understand, by a Mr. Mead (a tried and able servant of the British Reformation Society), who conducts the meeting and delivers lectures on Friday evenings, the lecture commencing at 8 o'clock ; but th

lecturer on the evening I speak of was a Mr. Turnbull from Edinburgh, sent by John Hope, Esq. of that city, expressly for the purpose of studying the Romish controversy, and to return in a few months with the view of superintending a mission there. Never was my heart more gladdened than when listening to the eloquence of Mr. T. in delivering the lecture; though, by the bye, it had been arranged that a public discussion should take place that evening between Mr. T. and a person of the name of Morgan, a lively advocate of the errors of the Church of Rome—but the subject not exactly suiting him he declined, and Mr. T. was left to lecture to a very crowded room on the characteristics of the Church of Christ, proving that the Church of Rome in doctrine and in practice was at complete variance with the Church of Christ; shewing that in the Church of Christ there was unity, apostolicity, and holiness, and that the Church of Rome possesses none of these marks.

It was heart-cheering to a Christian spirit to find that the worthy lecturer kept close to the word of his divine Master, needing no other reference than the book of God for the support of his own principles, and the discomfiture of the opposing powers. He shewed that a Church was a body met for the express purpose of serving God, and that none could be members of Christ's church but such as believe in him, and that none can be made to believe in him but through him and him alone, without the help of angel, saint, or virgin. Never was a more attentive audience, though at times a unanimous burst of Christian indignation or manly feeling would exhibit itself, yet the meeting quickly resumed its original calm and quiet attention. After the lecture, which lasted upwards of an hour and a half, one great shout of approbation burst from more than a hundred hearts and lips. The opposite party, who were very numerous, were constrained to admit that they had seldom heard in like manner. The lecturer expressed his willingness to meet any Romanist, to discuss any of the Roman Catholic doctrines, before he left England.

J. C. WALWORTH.

THE BRITISH P R O T E S T A N T.

No. LXXXIX.—APRIL, 1853.

THE PRESENT POLICY OF THE CHURCH OF ROME IN GREAT BRITAIN.

“His Eminence does not think that these discussions do any good to the Catholic faith.” Such was the reply of the Hon. and Rev. G. Spencer, now better known as “Father Ignatius,” when asked by Dr. Cumming what reasons Dr. Wiseman assigned for issuing an inhibition against that monk’s attendance at Exeter Hall. This opinion, never intended to reach the public ear, was expressed by Dr. Wiseman in May 1851, and the conviction was no doubt the result of a careful investigation of the effects produced upon the minds of Englishmen by those discussions into which, now and then, some priest, more courageous than his brethren, ventured to enter. Probably *his own experience* in controversial warfare may have contributed, in no small degree, towards the formation of this opinion in the mind of Dr. Wiseman; but whatever may have been the premises from which this foreign prelate has drawn the above important conclusion, the statement itself is worthy of the most attentive consideration of Protestant Christians; especially when we reflect that *so strong* is the impression entertained by Dr. Wiseman, that “these discussions do no good to the Catholic faith,” that it has been transmitted, either by *electricity*, or inspiration, or some less subtle but equally powerful agency, into the minds

of the priests of the Church of Rome throughout the kingdom, and has produced the most marked results. Never was the assertion of the above-named monk, "Father Ignatius"—"We do not act individually, we always act as an organization"—more clearly exemplified than in the case before us. Dr. Wiseman has whispered in his study in Golden Square, or in his oratory at Shearn Hall, "*these discussions do no good to the Catholic faith,*" and the whisper has been conveyed with lightning speed into the closet of every bishop of his Church, whence it has proceeded, "gathering strength in its progress," into the more humble dwelling of every priest of Rome throughout the land, carrying conviction to every heart. And the effect has been little less than magical. The most belligerent of the priesthood, who, like Goliath of Gath, daily came forth to "defy the armies of the living God," no sooner come into contact with the Cardinal's "battery," than their weapons fall heavily to the earth, and each one (the shock which he received having produced an instantaneous revolution of opinion) wrapping himself more closely in the mantle of infallibility, it may be with a sigh or a groan, but still in the spirit of "passive obedience," whispers to his neighbour, "These discussions do no good to the Catholic faith."

Dr. Wiseman's avowal furnishes us with the solution of what would otherwise have appeared (at least to some minds) inexplicable, viz. the reason of the present policy adopted by the agents of the Church of Rome in this country.

Some years ago the Romish priests were not only willing to enter into controversy with the advocates of Protestant truth, but appeared to court discussion, issuing challenges, disturbing Protestant meetings, &c. &c. Now, however,

their tactics are entirely changed; open discussion is not only avoided, but invariably declined, opposition at public meetings is rarely, if ever, witnessed, and every attempt to induce the authorized expositors of the creed of the Romish Church *publicly* to defend its dogmas signally fails. It is needless to produce instances: one or two have, however, been lately brought so prominently before us, that we cannot forbear adverting to them. Dr. Cahill, who has of late obtained so much notoriety in the metropolis and several provincial towns, seems to be one of those individuals over whom Dr. Wiseman finds it very difficult to exercise his "*electro-biological*" power, so as to produce complete submission to his will. It will, however, be seen, that this *Eminent* "mesmerist" has no reason to despair of Dr. C.'s becoming as *impressible* as his heart can wish. Dr. Cahill has (whether with or without permission it is not for us to say) come forward as the apologist of the Church of Rome, and the assailer of Protestantism. He made his "debut" some time ago in Liverpool and Birkenhead. The Rev. Dr. Blakeney, who, as our readers are aware, has done good service to the cause of truth both by his voice and his pen, boldly took up the gauntlet thrown down by the champion of Rome; immediately an emanation from Dr. Wiseman entered into the spirit of Dr. Cahill, and, actuated by some mysterious impulse, he shrunk with instinctive horror from the combat which he had himself provoked, and for a time, his will seemed to be completely absorbed in that of his spiritual master. This impression however, soon in some degree, wore away; again the Dr. made good his retreat from the centre to the verge of the "mesmeric circle;" again (though in another part of the kingdom) the voice of bold defiance was raised, and the Clergy of the Church of England chal-

lenged to discussion. Unknown to this (valiant?) defender of Popery, Dr. Blakeney happened to be in the vicinity, and in reply to Dr. Cahill's challenge, addressed to him the following note:—

“ DR. CAHILL.

“ SIR,—Finding by pure accident (humanly speaking) that I am again in your neighbourhood, and hearing that you have publicly expressed your willingness to meet any clergyman, either in Newcastle or the country at large, in public *viva voce* discussion, I beg to say that I am ready (God being my helper) to meet you at any time or place that you please, and to prove that your Church is *unholy, uncatholic, and apostate, and inimical to man's best interests in time and in eternity.*

“ I remain, Rev. Sir, your obedient servant,

“ R. P. BLAKENEY,

“ Minister of Christ Church, Birkenhead.

“ 2nd December, 15, Eldon Square, Newcastle.”

Again the mysterious influence of Dr. Wiseman pervades every faculty of his mind, and Dr. Cahill is drawn back again to the centre, and in *solemn silence* lays down his armour at Dr. Wiseman's feet. Once more the potency of the spell is diminished, and in the Metropolis, a thundering voice is heard, “challenging contradiction” to the calumnies which issued therefrom; once more a reply is given—the challenge is accepted by a Protestant Clergyman (the Rev. R. Maguire); and once more a few “passes” made by a magic hand, bring back the wanderer to his Master's footstool, confessing in penitential accents, “*these discussions do no good to the Catholic faith.*”

Another illustration is furnished us in “The Tablet” of March the 19th, which contains a challenge from two Protestant Clergymen in Ireland to two Roman Catholic Priests. It appears that the latter gentlemen (one of them Mr. W. Lockhart, a pervert) have lately visited the town of Newry, and there delivered a lengthened course

of sermons, avowedly for the object of "leading Catholics to repentance (this we suppose, refers to the numerous converts from the Church of Rome, Ed. B. P.), and for the confirmation of the faithful."

In fulfilment of their ordination vow to "give all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word," the Rev. A. M. Pollock and the Rev. J. Chamney addressed a letter to the Romish advocates, in which they state:—

"We wish a *real investigation* to be made into the great questions between us. Let the public have an opportunity of deciding on which side truth lies. We, therefore, hereby challenge you and invite you to a public discussion of any topics you like to select in this controversy. Take what you please. If you ask us to choose we shall name the subjects of Confession, Priestly Absolution, and the Invocation of Saints; and we choose them merely because they are favourite doctrines of your own. But we leave you to select what subjects you like. We leave also all the details to be arranged by a committee, composed half of Protestants and half of Roman Catholics. Let the discussion be in a public place, and let the admission be by tickets, free of charge, an equal number to both parties. Let the time for each person's address, and all such matters, be arranged by the committee, and let every thing be done fairly and impartially, so that the victory shall be ensured to the truth alone."

To this letter Mr. Lockhart replies: "*As for your challenge, both Father Rinolfi and myself, being used to receive such communications, have long since made up our minds never to enter into any such controversial discussions as you propose, because we have watched the progress of such proceedings with pain, though we have never been engaged in any; AND HAVE OBSERVED THAT NEITHER TRUTH NOR CHARITY ARE EVER PROMOTED BY SUCH MEETINGS.*" The Church of Rome maintains that "truth and charity" are to be found only in her communion, and therefore this opinion of Mr. Lockhart is the very echo of

Dr. Wiseman's—" *These discussions do no good to the Catholic faith.*"

This Priest further informs us in the same epistle, that the challenges of Protestant Ministers are not accepted, "partly owing to our own (THE PRIESTS) good sense and feeling, and still more, owing to *the prudent discouragement of our Bishops.*" (The Italics are ours.)

The above facts abundantly prove that the Romish "Organization" in these countries has fully imbibed the feelings and opinions of its "Head," Dr. Wiseman, and that each member of the body acts implicitly in obedience to his will. It is evident, therefore, that the Church of Rome having made trial of open and fair discussion and found that this does "no good to the Catholic Faith," is determined for the present to change, and has already changed, her policy. Has she, then, laid down her weapons and yielded to the force of truth? Far from it; her enmity against the simple Gospel of Christ is unabated, and her efforts to undermine the truth and establish idolatry on its ruins, are as unremitting as ever. She shuns the light of Scripture and free discussion, because her deeds of darkness would be made manifest thereby,—but the attacks of her Bishops and Priests from the pulpit, and by means of the press, are unceasing. Week after week the Romish pulpits and altars ring with declamations against Protestantism, and sophistical arguments in defence of the tenets of Romanism; and thousands of ignorant nominal Protestants, attracted by the sweetness of the music or the fame of the orator, drink in the poison *where it is impossible to furnish them with the antidote*; while tens of thousands of poor blinded Romanists are confirmed in their errors and their apostacy by the "fair speeches" and unblushing statements of their Priests.

But what is our object in thus drawing the attention of our readers to the present policy of the Church of Rome in Great Britain? Is it merely to reveal some of the "secrets of the prison-house," to make them acquainted with the subtlety and complete "organization" of the Romish Church? We trust that the exposure will have a *practical* effect upon the hearts of all who love the glorious gospel of our God, and desire that it should "have free course and be glorified." We think that Protestant Christians may learn an important and valuable lesson from Dr. Wiseman's declaration, that "these discussions do no good to the Catholic Faith," and the conformity of the *practice* of the Priesthood with that opinion. It is sometimes stated that controversial discussions tend only to swell the ranks of the Church of Rome—and this assertion is made by the wily Jesuit as well as by the lukewarm and unwary Protestant. Let us try the assertion by Dr. Wiseman's *private* avowal to "Father Ignatius," and the "unanimous consent" of his Bishops and Priests. We cannot believe that one whose admitted mission to this country is the perversion of its population, would inculcate upon his emissaries the necessity of abstaining from a plan of "aggression" which he knew to be productive of much benefit to his cause, neither can we be persuaded that the agents of the Church of Rome would not only omit to take advantage of the willingness of Protestant advocates to enter into discussions, but positively and invariably refuse every invitation that is given, if they believed that an accession would thereby be made to their numbers. The exception that is taken against controversy on this ground is, we firmly believe, a device of the enemy, whereby he endeavours to withdraw the advocate of the truth from the vantage ground which he

occupies. Mark the *apparent contradiction*—but at the same time, *perfect consistency* of the two statements. Dr. Wiseman, speaking advisedly and *confidentially* to HIS PRIESTS, informs them of a fact with the truth of which he had made himself thoroughly acquainted, “these discussions do no good to the Catholic Faith,” and requires them, in consequence (an order which they are implicitly obeying), to abstain from entering into such discussions. This injunction, and the reason for it, we can clearly understand. But another Priest, or a Layman instructed by his Priest, proclaims in the ears of *Protestants*, “these discussions swell our ranks and promote our cause;” and the unsuspecting Protestant believes the assertion, adopts it as the expression of his own opinion, and uses all his influence to discourage for the future all controversial meetings; and thus the object of the agents of the Church of Rome is gained; that which, according to Dr. Wiseman, does “no good” to his cause, by the ingenious insinuations of his Priests, is stopped by *Protestants themselves*, and the truth languishes while error stalks boldly through the land. We would bid Protestants beware of this as well as every other plot of the Papacy. They may rest assured that Dr. Wiseman’s statement made to a *Priest* is *true*, and that the assertion proclaimed to *Protestants* is *false*. What then is our duty in this matter? Evidently to adopt that plan of warfare which “does no good to the Catholic (Popish) Faith.” We must “contend earnestly for the faith once delivered to the saints.” We must hold forth truth contrasted with error, assured that the light and beauty of the former will shine forth more resplendently when placed in juxta-position with the darkness and deformity of the latter. And if we would be guiltless of our

brother's blood, we must seek, as God has given us means and opportunity, to bring to the knowledge of Him, those who are fast bound with the chains of error and idolatry. Rome is busily employed in rivetting those chains more firmly on the hearts and consciences of her votaries; let Christians resolve by the help of God to take no rest until the links thereof are sundered by the sword of the Spirit; the captives set free; and the oppressor "destroyed with the brightness of the Saviour's coming." We earnestly call upon all the Lord's people to help in this God-like work; to join with us in raising the cry, which has already been responded to by many captive spirits, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

MEETINGS OF THE SOCIETY.

SINCE the publication of our last number many very important and deeply interesting meetings have been held in various towns, a brief account of which we subjoin.

SOUTHAMPTON.

The annual meetings of this auxiliary were held on Monday evening, February 28th, and Tuesday morning, March 1st. At the evening meeting (to use the words of a local newspaper) "there was a very full attendance of both the clergy, laity, and Roman Catholics." The chair was occupied by Colonel Capon. The Rev. W. Orger opened the proceedings with prayer, and the meeting was addressed by the Chairman; the Rev. W. Orger; the Rev. W. Clementson; the Rev. W. Brock; and Mr. T. H. C. Moody, the zealous local secretary of the Society. At the meeting on Tuesday morning (when the room was crowded) the chair was taken by Colonel Bullock. The Rev. G. S. Fitzgerald engaged

in prayer, and the Rev. Dr. Cumming and W. Clementson pleaded the cause of the Society.

It is remarkable, that although many Roman Catholics were present at both meetings not the slightest opposition was given, a phenomenon never before witnessed in Southampton. May the word spoken take deep root in many hearts, and bring forth much fruit !

RYDE, ISLE OF WIGHT.

The Rev. W. Clementson advocated the cause of the Society at a meeting held at this place on Wednesday evening, March 2nd. The Rev. G. Ranking presided.

NEWPORT, ISLE OF WIGHT.

A meeting was held here on Thursday evening, March 3rd; the attendance was large. The meeting was addressed by the Rev. G. Connor, the Rev. W. Clementson, and several of the local clergy.

CHELSEA.

A crowded meeting was held in one of the school rooms connected with Park Chapel on Monday evening, March 7th, the Rev. C. J. Goodhart presided, and the Rev. W. Clementson explained the object and operations of the "Special Mission to Roman Catholics in Great Britain."

LEAMINGTON.

The Revs. Dr. Cumming and W. Clementson attended two meetings in this town on Thursday, March 10th. The Assembly Rooms were crowded to excess on both occasions, and very many were unable to obtain even standing room. A most remarkable occurrence was witnessed here, illustrative of the deep interest which the inhabitants of Leamington take in this important work. Dr. Cumming was obliged to return to London that evening, and in order to afford to those who value Protestant truth an opportunity of hearing that eminent Divine a second time, it was announced at the close of the morning meeting (*half past four, p.m.*) that the chair would be taken at *six* o'clock instead of *seven*, the hour advertized; but notwithstanding the shortness of

the notice the room was literally crammed. The chair was occupied by Captain Beville, Edmonscote Manor House. The collections were very liberal, several annual subscribers were enrolled, and many ladies volunteered their services to collect for the Society.

BATH.

On Monday, March 14th, the same deputation attended a meeting in the assembly rooms in this city. Long before the hour appointed for the proceedings to commence the spacious room was filled to overflowing, by a most respectable audience, embracing the *elite* of the City: every foot of standing room was occupied, and several hundreds were unable to obtain admittance.

IMPORTANT MOVEMENT IN LEEDS.

THE Rev. Dr. Blakeney, at the request of some of the local Clergy, delivered a lecture in Leeds on the 1st of March. We quote from a leading Article in "the Leeds Intelligencer," on the importance of this movement:—

"We are unwilling to allow the two excellent lectures which have just been delivered at the Music Hall to pass by without expressing our sense of their importance to the cause of Protestantism in this town. A more appropriate time for their delivery could ~~not~~ have been chosen than immediately after the audacious display of garbled history and specious eloquence by which Dr. WISEMAN attempted to recommend the Church of Rome to public favour. Nor could better men have been selected for the task of supplying an antidote to the insidious poison so industriously circulated, not merely on the platform; but in all quarters and by every means. A few such lecturers scattered over the country would do immense good, both by exposing the errors of Popery, and arousing Protestants to active exertion in defence of their religion and freedom. We are happy to learn from Dr. BLAKENEY—whose lecture we commend to the perusal of all as a most masterly refutation of the doctrines, constitution, and practice of the Romish Church—that a Protestant mission to the Romanists in this country has been set on foot, and we cannot but hope the move that has been made in Leeds will be found to have produced very beneficial effects. It was plain from the way in which Mr.

STOWELL's proposal for starting a Protestant organisation here was received, that he had already kindled a healthy enthusiasm in the minds of many, a feeling which certainly *ought* to be greatly increased and confirmed by the solid matter-of-fact arguments of Dr. BLAKENEY. The agencies of Rome are ever at work to undermine our faith, rob us of our Bible, and destroy our civil rights and religious liberty. It is at our peril that we allow them to pursue their deadly machinations, without putting ourselves on our guard against them."—*Leeds Intelligencer*.

SERMONS.

THE Rev. W. Clementson has lately preached on behalf of the "Special Mission" in Trinity Church, Newington, St. James's Church, Holloway, and St. John's Chapel, Bedford Row.

We would respectfully but earnestly entreat our Clerical friends to allow the cause of the Society to be pleaded in their Churches, and thus to give most valuable aid in carrying on the good work in which we desire to "spend and be spent."

THE LEICESTER MISSION.

THE work in this town is progressing most favourably under the superintendence of a very efficient Committee, who have lately made arrangements for the delivery of a course of Lectures, intended to counteract the exertions of Mr. Anderdon and other perverts, who are most active in the cause of their adopted Church; and who, we believe, have lately been delivering a course of controversial sermons in the Romish chapel in Leicester. The following notice of the first Protestant lecture is taken from a local newspaper:—

"BRITISH REFORMATION SOCIETY.—The first lecture of the course arranged by the above Society was delivered on Wednesday evening, at the New Hall, by the Rev. James Bardsley, of Manchester. Subject, 'The Bible, the Divine Rule of Faith and Practice.' A more eloquent and powerful address we never heard truly calculated to meet the Romish and Tractarian errors unhappily so prevalent in our times. The attendance was most gratifying, the audience highly respectable and most attentive. The chair was

taken by the Right Hon. Lord Bernal, whose kindness and untiring zeal in promoting the interests of Protestantism can never be sufficiently appreciated; and we sincerely trust his good example will be cheerfully followed by others. The collection at the doors after the meeting, was very good. We understand that these lectures will be continued every fortnight for some months, and that several other eminent divines, including the Rev. Dr. Cumming, the Rev. Robert M'Ghee, Dr. Blakeney, the Rev. Horatius Bonar, and the Rev. C. Stuart Stanford, of Dublin, have engaged to deliver lectures; and we confidently expect that such opportunities as will now be afforded to all true-hearted Protestants will not be neglected, but that they will lend their assistance by their presence and by their purses to the British Reformation Society, and come to the help of the Lord against the mighty."

THE BROADWAY MISSION.

THIS Mission is in a most satisfactory state, and promises ere long to produce much fruit. The following correspondence proves that the falsehood and misrepresentations of the monks have been completely exposed. It will be necessary to state, that Mr. Mead having been removed to another station, Broadway is at present occupied by the Rev. Dr. Butler, of whose faithfulness and zeal the excellent clergyman of the parish, the Rev. S. Franklin, speaks in the highest terms. The appearance of Dr. Butler in Broadway has created much interest. The school room has been found inadequate to contain the numbers that flock to his lectures, and therefore the Rev. S. Franklin has opened the church, which contains about 1000 sittings, for their delivery. Referring to the attendance at one of these lectures, Dr. Butler says: "For some time before the appointed hour, the church was occupied by the parishioners of Broadway, and the inhabitants of the neighbouring parishes (some came from a distance of eight miles), as also by the Nonconformists, and I am happy to add, by the Roman Catholics." In another communication, Dr. Butler says, "I have a Bible Class and short lecture for the young in the school room every Friday evening. The attendance is always very good, and the

monks are beginning to feel the effects of it; they lament that the children who used to attend their schools are being quietly removed."

Dr. Butler states in another letter, "The monks here have industriously circulated every where, and *still continue to do so*, that the late Rev. Mr. Armitage, Mr. Franklin's predecessor, died a Romanist! and also that Mr. Battersby, a clergyman formerly in this locality, had conformed to Romanism."

The Rev. S. Franklin resolved to investigate the truth of these statements, and the result will be seen from the following letters; the first addressed to Mr. Franklin by the father of the Rev. Mr. Armitage, and the other to a clergyman in the neighbourhood of Broadway from the *alleged pervert himself*.

" Stompertown Hall, Sheffield,
28th Dec. 1852.

" MY DEAR SIR,

" When your letter arrived here I was from home, which will account for my delay in replying to it. It is my earnest desire that so wicked and mischievous a report as that of my son Henry having died a Roman Catholic should be as widely contradicted as it has been circulated. It is to such miserable subterfuges those poor deluded Romanists are compelled to have recourse to prop up a falling system of delusions. But blessed be God, my dear Henry died as he had lived and preached, a firm adherent to the Protestant faith, trusting to the *alone* merits of his Saviour Christ for salvation, and having the sweet assurance that on his departure hence he would immediately be with Him where He is, and abide with Him for ever. From his quiet and peaceable disposition towards those who differed from him in matters of religion whilst at Broadway he may have been suspected of indifference to the cause of the Truth. If such is the case, it is indeed a great error. For no one was more alive to the errors of his Roman Catholic brethren, and no one more jealous of any system that had a tendency to detract from the finished work of his Lord and Master. I am glad to hear that both you and Mrs.

Franklin continue to like Broadway. May the Lord give you strength for your work, and success in the conflict around you, and believe me,

“My dear sir, yours very truly,

“J. L. ARMITAGE.”

“Marburg Villa, Bristol,
Jan. 10th, 1853.

“MY DEAR SIR,

“Your letter was put into my hand yesterday morning, just as I and Mrs. Battersby were going to St. John's Church, where, I am thankful to say, I am still curate with the sole charge of the Parish, consequently the report of my having joined the Roman Catholic community is not true. Neither am I aware that, since I entered upon this curacy, I have said or done anything to cause people to suppose that I have the least sympathy with Rome. In my teaching I have studiously avoided controversial subjects, confining myself to those which have a practical bearing, which concern man's every day conduct as a probationer for the life to come. And with regard to my mode of conducting the service in the Church, no one can charge me with innovation. I cannot imagine, therefore, in what the rumour concerning me has originated, nor who are the authors of it, except it be the Papists themselves at Broadway, who having heard that my ministrations were formerly exercised in that place have conceived, perhaps, that it might tend to assist their cause to assert that I have become a convert to their faith. In order to relieve you and others of my friends from all anxiety concerning me, I can only declare in the sincerity of my inmost soul, and in the presence of Him from Whom no secrets are hid, that I am still as warmly attached to England's Church as I ever was, that I hope to minister at her altars as long as it shall please God to continue to me the blessing of health, and that in her communion I hope to die.”

“I am, my dear Sir, yours very sincerely,

W. BATTERSBY.”

THE BRISTOL MISSION.

SINCE the publication of our last, a mission has been commenced in Bristol and Clifton. This station is at present occupied by Mr. Mead, who has been transferred from Broadway. It is impossible to over-estimate the importance of carrying on the missionary work with vigour in a locality where the most strenuous efforts are being made by the adversaries of the truth to "beguile unstable souls." May the blessing of the God of truth rest upon the labours of our Missionary!

CHALLENGE TO DR. WISEMAN.

FOUR great meetings are about to be held in Exeter Hall, at which Dr. Wiseman is invited to preside, on important subjects connected with the controversy. The Revs. Dr. Cumming and R. J. M'Ghee will be the speakers. The meetings will be held in the evenings of March 30th, April 6th, 20th and 27th. We hope to give a report in our next.

APPLICATIONS FOR MISSIONARIES.

DURING the past month applications for Missionaries to labour amongst Roman Catholics have been received from Leeds, Leamington and Northampton. An excellent clergyman, the Incumbent of one of the churches in Leeds, writes to the Rev. W. Clementson as follows:—

"I believe that on consideration of our circumstances the Committee will acknowledge that no place can have a stronger claim than Leeds. There are here about fifteen thousand Roman Catholics, very many of them Irish speakers. They have now three chapels, and we are about to have a large well-endowed convent, for which several nuns have come, under the superintendence of Lady Harris, a pervert."—We would earnestly ask the prayers and assistance of all true-hearted Protestants, that we may be enabled to enter into the many fields of usefulness which are daily presenting themselves for occupation. The Society's funds are already taxed to their utmost limit, while new doors are daily opening, and many voices uttering the cry, "Come over and help us."

THE BRITISH PROTESTANT.

No. XC.—MAY, 1853.

THE GREAT MEETINGS IN EXETER HALL.

IN our last number we informed our readers that it was intended to hold four meetings in Exeter Hall, for the consideration of some very important subjects connected with the controversy with the Church of Rome, and that Dr. Wiseman had been invited to preside. In fulfilment of a promise then given we now furnish the friends of Protestantism with a brief summary of the proceedings.

The following is a copy of the placard announcing the meetings :—

“CHALLENGE TO CARDINAL WISEMAN.

“Four great Meetings will be held in the Large Room, Exeter Hall, on Wednesday evenings, March 30, April 6, 20, and 27, at each of which Cardinal Wiseman is invited to preside. A chair will be provided for his Eminence, and half of the platform railed off for the use of the Cardinal and as many of the bishops and priests of his Church as he may be pleased to bring. The Rev. R. J. M'Ghee and the Rev. Dr. Cumming will attend the Meetings.

FIRST MEETING.—The Rev. R. J. M'Ghee will propose to Cardinal Wiseman that he (the Rev. R. J. M'Ghee), and a large number of the clergy and laity will subscribe to his Creed and join his Church, provided the Cardinal proves that the Creed proposed as a test of communion, and sworn to by beneficed

priests, and presented to all converts to the Romish Church, was ever heard of or known as a Creed previous to A.D. 1564.

"Dr. Cumming will shew, at the same time, the utter falsehood and deception of the Second Article of the Cardinal's Creed, from the fact that the Church of Rome never has given her sense and interpretation of any chapter of the Bible, and that she is unable, in answer to the above invitation, to give the sense which the Church holds, and has held, on any one chapter of the Bible.

"SECOND MEETING.—The Rev. Dr. Cumming and the Rev. R. J. M'Ghee will lecture on the crimes of the Madiai, at which his Eminence is also invited to attend.

"THIRD MEETING.—The Rev. R. J. M'Ghee and the Rev. Dr. Cumming will shew the falsehood of a reiterated propitiatory sacrifice for the sins of the living and the dead, when Cardinal Wiseman, or any bishop or priest delegated by him, is invited to give the Church's sense of the Nine and Tenth Chapters of the Epistle to the Hebrews.

"FOURTH MEETING.—The Rev. Dr. Cumming and the Rev. R. J. M'Ghee will deliver Addresses on the Canonical Punishments of the Madiai for the crimes of which they have been found to be guilty.

"The Chair will be taken each evening at Seven o'Clock precisely."

The letter to Dr. Wiseman, inviting his attendance, was delivered at his house, Golden Square, by the Rev. W. Clementson, and was to the following effect,—

"British Reformation Society, 8, Exeter Hall,
22nd March, 1853."

"Sir,—I am directed by the Committee of this Society to enclose for your perusal a placard announcing a most important inquiry, and at the same time to ask whether it will suit your convenience either personally or by delegate to appear at any or all of

the Meetings advertised therein. Should you give notice to them of your intention to be present, I am instructed to say that the Committee will have great pleasure in making every arrangement that will suit your comfort and convenience.

"And for this purpose they will be glad to know how many tickets you will require, and they have also desired me to add that these tickets will be placed at your acceptance.

"I have the honour to be, Sir, your most obedient
humble servant,

JAMES MILLER,
Secretary."

Dr. Wiseman.

In conformity with the announcement to the public, one half of the large platform (which will accommodate upwards of eight hundred persons), was railed off and kept vacant for the occupation of Dr. Wiseman and the bishops and priests of the Church of Rome, and a chair covered with scarlet cloth provided for Dr. Wiseman, as president. Some idea of the interest taken in the subject, may be formed from the fact, that in one day (the day of the first meeting), *upwards of one thousand tickets were applied for*, and long before the time appointed, the immense building was well filled with a most respectable and influential audience, there being little less than three thousand persons present.

Dr. Wiseman not having made his appearance, or condescended to give any reply to the invitation of the Committee, the chair (not the Dr.'s, that was left vacant), was taken by Rear-Admiral Vernon Harcourt, and the proceedings commenced with prayer by the Rev. J. C. Ryle, Rector of Helmingham, Suffolk; after which the Rev. R. J. McGhee rivetted the attention of the vast audience for nearly two hours, by one of the most powerful, argumentative, and conclusive addresses to

which it has ever been our privilege to listen. Mr. M'Ghee's lecture was an epitome of ecclesiastical history, setting forth in a concise form, and illustrating by large tabular maps, the progress of error in the Christian Church, until the Apostasy was developed in the Papacy, which, at the Council of Trent, stereotyped all the errors which had been accumulating for centuries, embodying them in the twelve novel articles of the Creed of Pope IV. which every convert to Popery is obliged to subscribe. Mr. M'Ghee shewed that this Creed never had an existence in Christendom until the year 1564, and consequently the Church of Rome is a novel Church. The eloquent lecturer then traced the progress of the Reformation in England, and illustrated his subject by maps, similar to those referred to above, proving that at the Reformation, the Church of England threw off the errors which had gradually crept into her and returned to the old Faith and the old Creed. We do not pretend to give even a faint idea of the immensely important statement made by this able defender of the Truth, and the unanswerable arguments by which he fortified his positions; we hope that as the lecture has been published, all who desire to become acquainted with the subject,— a subject intensely interesting at all times, but especially in the present day, will not fail to procure a copy.

Dr. Cumming, with his usual eloquence, then shewed that the Church of Rome has never given an authorised interpretation of a single chapter of the Bible, though she claims to be the sole interpreter of Scripture, and that she *cannot* as a Church do so, inasmuch as "the unanimous consent of the Fathers," according to which alone she professes to interpret the Scriptures, is a delusion and a nonentity. This Dr. Cumming shewed by

producing many conflicting statements and contradictory opinions of those writers, fully proving that there was no "unanimity" amongst them.

At the conclusion of the meeting, the following resolutions were adopted, and have been published in the principal public journals. We give them as they appeared in the papers.

" PROTESTANTISM AND POPERY.

"At a great Meeting of nearly 3000 persons, held in the Large Room, Exeter Hall, March 30, 1853, Admiral Vernon Harcourt in the Chair, it was unanimously resolved, 1st, That it has been proved to this Meeting by the Rev. R. J. M'Ghee, M.A. Rector of Holywell, Hants., and by the Rev. J. Cumming, D.D. F.R.S.E., that the Creed submitted by Cardinal Wiseman and his Bishops and Priests to Dr. Newman, Archdeacon Manning, and all the recent converts to his Church had no existence in Christendom before December, 1564, and that the existing Church of Rome, tried by her own acknowledged standards, is a recent schism.

"2nd. That it has also been proved by the above Divines, that the second of the new articles of the above Creed, viz. 'I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers,' is a deception; that the Church of Rome never has given her sense and interpretation of any one chapter of the Bible, and that she cannot as a Church in conformity with her Creed give the sense and interpretation of the Lord's Prayer, or any one chapter of the Holy Scriptures. That Cardinal Wiseman, who has demanded 'a fair contention with theological weapons,' and any or all of his Bishops and Priests were invited to the said Meeting, held in Exeter Hall, to preside or speak, and every arrange-

ment offered and made for their comfort and accommodation, and that none of them made their appearance.

"3rdly. Therefore, that our Roman Catholic fellow-countrymen be invited to abjure and renounce the new Creed and new Church of Rome, and to subscribe only to the Nicene or ancient Creed—not merely because it was put forth by the Council of Nice, but because it may be proved by Scripture.

By order of the Committee,
JAMES MILLER,
Secretary."

British Reformation Society, 8, Exeter Hall,
March 31st, 1853.

The second meeting, held on Wednesday evening, April 6th, was addressed by Dr. Cumming on the subject advertised. Dr. Wiseman not appearing, George Finch, Esq. presided, the meeting was opened with prayer by the Rev. W. Clementson, and at the conclusion the following resolution was passed unanimously.

"That it has been proved to this meeting by documentary proofs, bulls, indices, and encyclicals, and by Dr. Wiseman's own words, that the Church of Rome discourages the circulation and denounces the indiscriminate reading of the Bible in the vernacular tongue. That the Madiari, in reading and understanding God's Holy Word in their own language, have been guilty of a crime in the judgment of the Romish Church. This meeting desires to thank God that what is a crime according to the laws of the Church of Rome is the privilege of Britons and the right of all mankind."

Previously to the third meeting, the Rev. R. J. M'Ghee, addressed this letter to Dr. Wiseman,

"Holywell, St. Ives, Hants, 13th April, 1853,

"Sir,—You will not I trust consider it any deficiency in courtesy if I do not address you by any title which the law of this realm forbids.

"You have received from the Committee of the

Society for promoting the Principles of the Reformation a request to preside at a public meeting in Exeter Hall, on the evening of Wednesday next, the 20th instant.

“Permit me as one engaged in this important cause to submit to your consideration the subject proposed, and the mode in which we venture to suggest that it should be treated.

“We candidly confess to you that we entirely disbelieve the second article of the Creed of Pope Pius; we do not believe that the beneficed priests of the Church of Rome can truly swear they receive the sacred Scriptures ‘in that sense which the holy Mother the Church has held and does hold;’ for we feel convinced that there is not a priest in the Church of Rome who knows or who can give his Church’s sense or exposition of one book or one chapter in the Holy Scriptures.

“If we are wrong in this, if it arises from our ignorance, then we would respectfully ask that you will yourself give, if you please, or if not, that you will order any bishop or priest to give the Church’s interpretation of the 10th chapter of the Epistle to the Hebrews. We specify this chapter because we particularly wish to know how the Church of Rome can reconcile with the plain letter of this chapter the office of a sacrificing priest and a propitiatory sacrifice for sin as in the mass.

“We should also feel very glad to learn how the Church of Rome interprets the 44th chapter of the Prophet Isaiah on idolatry, so as to save from a direct application to a wafer all that prophet’s arguments as to idols of gold, silver, and wood.

“Lest it might be said that it would be contrary to your dignity to engage in any controversy with persons of inferior rank, I respectfully submit that on this occasion we do not invite you to any controversy. We place ourselves as mere listeners entirely at your disposal. If you are pleased to call on us to make any remarks, of course we shall do so; but unless you are pleased to do this, we pledge ourselves to you with the

most sincere good faith neither to object or interrupt but simply to hear. You being pledged to give, or to authorize any person you please to give, the Church's interpretation which you are bound to receive of Hebrews 10th chapter, which we shall take care to have faithfully reported for your authentication, and printed for the benefit of the Roman Catholic community.

"We beg to add with reference to the article of your Creed by which you are solemnly sworn to interpret the sacred Scriptures 'according to the unanimous consent of the Fathers,' that if you can give us on the platform their unanimous consent as to the interpretation even of the Lord's prayer, we will subscribe your Creed, and join the communion of the Church of Rome.

"Although from former occurrences I think if any man in England has a right to invite Dr. Wiseman to the public platform, I have a right to claim that privilege; yet as Cardinal Wiseman stands on higher ground, I hope it cannot be thought inconsistent with his dignity to preside over a most respectable meeting, placed entirely under his command, to hear him propound the interpretation of the Sacred Scriptures on the authority of what he calls an infallible Church.

"I have the honour to be, Sir, your obedient servant,
"R. J. M^CGHEE."

At the same time five thousand copies of an address to "the Roman Catholic inhabitants of the 'slums' of Westminster," were circulated in that locality. We subjoin a copy.

"DEAR ROMAN CATHOLIC FRIENDS,

"When Cardinal Wiseman was appointed by the Pope to assume the office of Archbishop of Westminster, he wrote an appeal to the people of England, in which he speaks of you in the following terms.

"'Close under the Abbey of Westminster there lie 'concealed labyrinths of lanes, and courts, and alleys,

‘and slums, nests of ignorance, vice, depravity and crime, as well as of squalor, wretchedness, and disease, whose atmosphere is typhus, whose ventilation is cholera, in which swarms a huge and almost countless population, in great measure nominally, at least, Catholic; haunts of filth which no sewage committee can reach; dark corners which no lighting board can brighten. This is the part of Westminster which alone I covet and which I shall be glad to claim and visit as a blessed pasture, in which sheep of Holy Church are to be tended, in which a bishop’s godly work has to be done, of consoling, converting, and preserving.’

“Now this was dated just three years ago; and though you have not before this enjoyed the benefit of a Cardinal’s presence, you have had all the advantage of a vicar apostolic: and certainly that vicar apostolic has had the full power of conveying to you all the religious instructions that he pleased, quite as much as the Cardinal, if the law allowed him the title the Pope has conferred on him, of Lord Archbishop of Westminster.

“Yet mark now, my Roman Catholic friends, that with all this power and these opportunities of giving all these instructions, as long as the oldest man in Westminster can remember, yet, while the Cardinal claims almost all the inhabitants of the slums of Westminster as being of his own religion, his testimony concerning you is, that your habitations are all **‘NESTS OF IGNORANCE, VICE, DEPRAVITY, AND CRIME.’**

“These are the Cardinal’s own words—concerning you whom he claims as members of his own Church.

“Now, my friends, I leave you to judge what must that Church be, which boasts as her highest son such a Cardinal, if that testimony is false; and what must be that religion, which, with full power of conveying all its instructions, produces such a population, if that testimony is true?

“One thing is clear at all events, that the population will not be improved by all the Episcopal care of a Cardinal with such a religion; and that the Cardinal can confer no benefit by that religion, which, on his

own testimony, has so long been tried in vain on the population.

"Yes, my friends, there is but one mode in which 'ignorance and vice, depravity and crime,' can ever be banished from a population, and that is by the Word of the living God.

"That Word the Cardinal is placed in his office over you by his master the Bishop of Rome to shut out from you and from your children, and to prevent you from ever hearing or reading if he can. And it is to call your attention to the Cardinal, and to this important subject, that I now address you.

"Observe, dear friends, our desire is to obtain for you the same liberty that we ourselves enjoy.

"Our blessed Lord commands us to '*search the Scriptures.*'

"*The Apostle commends Timothy, that 'from a child he had learned the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus.'*

"We prize above all things the Word of God for ourselves and our children; and we feel quite certain that if you and your children had the privilege of instruction in that word, the Cardinal could not have called your habitations 'nests of ignorance and vice, depravity and crime.'

"What could he say worse of the worst part of the world inhabited by those whom he calls heretics?

"Now, my friends, the ground on which the Cardinal and your priests shut up the word of God from you is this.

"They say "you are to receive the Holy Scripture in that sense which your Holy Mother the Church has held and does hold, to whom it belongs to judge of the sense and interpretation of the Scriptures, and that you are never to interpret them otherwise than according to the unanimous consent of the Fathers."

"This is the 2nd article of that creed which the Cardinal has been compelled to admit had never any existence in the shape of a creed till the year 1564. Now by this article your minds are blinded, and you and your children are enslaved. You are made to

believe that your Church is God's appointed interpreter of Scripture, that you are bound to receive her sense of the Scripture, and what they call 'the unanimous consent of the Fathers.' So you are not to read the Bible nor to teach it to your children lest you or your children should derive any doctrine from the Scriptures contrary to the sense of the Church and the Fathers; thus your hearts are filled with fear and your minds are enslaved by the terror of hearing even God's own word against the authority of the Church.

"Now, my friends, mark my words. That article of this creed is a complete imposture put upon you; there is not one syllable of truth in it; your Church has no sense or interpretation of the Scriptures; you are deceived by a thing that has no existence. Cardinal Wiseman could no more stand in your presence and give you his Church's interpretation of one single chapter in the Holy Scriptures than the poorest man who can read in all the slums of Westminster. And exactly for the same reason—there is no such thing in existence; so the Cardinal cannot give it forth any more than the poor man.

"Now mark, this shall be put to the proof. On Wednesday night, the 20th instant, the platform of Exeter Hall is to be open for the Cardinal. The Cardinal is invited to preside at the public meeting, and half the platform is reserved for him and his bishops and priests, and as he claims to tend you with such loving care, any number of tickets he pleases to demand for you shall be at his service.

"A most interesting question is proposed to the Cardinal to shew the validity of the office of a sacrificing priest and of the mass as a propitiatory sacrifice for sin.

"For this purpose we take a chapter in the Scriptures, the 10th chapter of the Epistle to the Hebrews, and we read that plain word of God which tells us that our blessed Lord is the High Priest who has offered the one great sacrifice for sins, and that this is all-sufficient for our salvation, our peace, and all that our hearts can want.

"Now we solicit the Cardinal to come and to give us his Church's sense of this one chapter, and to shew us on the authority of this infallible interpreter, how this word of God can be reconciled with a sacrificing Priest and a propitiatory sacrifice for sin.

"This, you perceive, is a vital question in his religion—take away the priest, and the mass and the Cardinal and the Pope are gone.

"Now do not be deceived, my friends, do not let yourselves be told that the Cardinal cannot condescend to meet such men as we are in Exeter Hall: the Cardinal is not asked to meet us in controversy, the Cardinal is asked to preside, we put ourselves for the time under his authority, we shall not ask to speak or to utter a word on this occasion.

"We ask the Cardinal to give either himself if he pleases, or to order any priest under his jurisdiction to give that interpretation of this chapter which he and his priests are sworn to receive; let him pledge himself that this is his Church's interpretation, we shall listen in respectful silence, we shall not ask or offer to reply. When the Cardinal has given his interpretation he can close the meeting; we shall get the interpretation printed, we shall distribute it among you, you shall have it yourselves; we shall probably hold other meetings to consider the Cardinal's interpretation, but the Cardinal can come and depart in all his dignity, and not be interrupted by a single word from us. You shall have your Church's interpretation, which has never yet been given to you. As for the unanimous consent of the Fathers we pledge ourselves to join the Church of Rome if the Cardinal can produce on the public platform their unanimous interpretation even of the Lord's Prayer.

"Now, dear friends, is not this plain, fair, and straightforward? Is it unkind or unchristian? If the Cardinal complies, then hear the Cardinal.

"If the Cardinal does not venture to attempt this, then burst your yoke of slavery and hear and read the Word of God, and may God bless and direct you. With sincere wishes for your best interests, I remain,

Dear Roman Catholic friends, Your sincere friend and servant in Christ,

(Signed)

R. J. M'GHEE."

On Wednesday Evening, April 20th, in accordance with this announcement, the third Meeting was held, (W. Long, Esq., in the Chair,) at which (no communication having been received from Dr. Wiseman,) the Rev. R. J. McGhee delivered a most powerful and eloquent Lecture, on the subject proposed, which was listened to with the deepest attention, and will, no doubt, with the divine blessing, be productive of much good.

The last Meeting being so late in the month, we are unable to furnish our readers with an account of it; but as all the addresses will be published, they will be able to make themselves acquainted with all the details of these most interesting proceedings.

MANUAL OF ROMISH CONTROVERSY.

The Meetings in Exeter Hall have no doubt convinced many individuals that it is absolutely necessary, in the present day, for Protestants to study the Romish Controversy, so as to be able to withstand the insidious attacks of the Agents of the Church of Rome. We have often been asked what work on the subject contains the best matter, in the plainest language, and in the most concise form. We have, invariably, recommended a little work, entitled "A Manual of Romish Controversy," by the Rev. R. P. Blakeney, LL.D., incumbent of Christ's Church, Claughton, Birkenhead, published by Paton and Ritchie, Edinburgh; and Hamilton, Adams and Co., London; and also to be obtained at the office of the Refor-

mation Society. This Manual is in truth what its motto intimates, "Multum in Parvo." It is an examination of each Article of the Creed of Pope Pius IV. every argument and text of Scripture adduced by the Romish Advocate is fairly and impartially considered, and, in not a few instances, those portions of the Word of God which are claimed by Rome as establishing her doctrines, are proved by the author not only not to favour, but to be directly antagonistic to Popish dogmas. As a book for the refreshment of the memory of the Parochial Clergyman, whose varied duties prevent his giving much time to the study of the Controversy; for the instruction of the Scripture Reader; for the use of adult classes, and schools; and for general circulation amongst all classes, we believe the Manual to be unrivalled. The Committee of the British Reformation Society have testified their sense of its value, by adopting it as a Class Book in the "Training Institute," and requiring a thorough knowledge of its contents from every one of their Missionaries.

THE SPECIAL MISSION.

Want of space precludes our giving insertion in our present number to many most interesting communications from the various Missionary Stations occupied by the Society.

The following article which appeared in a local newspaper, will be read with interest, as furnishing another proof of the value and importance of the Liverpool Mission.

RECANTATION OF ROMANISTS.

MORE FRUITS OF THE REFORMATION.

“The district of St. John, in this town, thanks to the efficient labours of the incumbent, the Rev. W. F. Taylor, M.A., presents a spectacle pleasing in the highest degree to the Protestant. There, the duty of evangelising the deluded victims of the Romish religion is fully recognized, and no mere recommendation of worldly policy prevents the incumbent from discharging his duty, as one who has been entrusted with the spiritual guardianship of a densely-peopled and important district of this great community. Apart altogether from any organised or general mission,—an institution which this town pressingly requires—Mr. Taylor has conscientiously striven to perform the work which his district so plentifully provides for the Christian missionary. While others have been engaged in the mazy intricacies of controversy, or so lukewarm as to discourage the first duty of the Protestant believer, Mr. Taylor has been silently enlightening and converting souls who were previously enthralled in the bondage of Popery. Mr. Taylor, having received a grant from the British Reformation Society, in connection with which there is a special mission to Roman Catholics in Great Britain, a lay-missionary was appointed, and by him lectures are regularly delivered, throughout the year, in the new school-room. Domiciliary visits are also made, while, through the agency of classes for inquirers, much good is done. Controversial tracts are lent, and some are given away. Altogether, the Liverpool mission has more than realized the most sanguine expectations of the Parent Society’s committee.

We have had the grateful task, in past numbers.

of the *Standard*, of recording the recantations of Romanists, converted through the agency of this mission ; and once more the agreeable duty has devolved upon us.

On Tuesday evening, at seven o'clock, seven adults, converted from the errors of Romanism, were received into the Church of England by Mr. Taylor. The interesting ceremony took place in St. John's Church, which was well filled by a most attentive and orderly congregation, many of whom were evidently inquiring Roman Catholics. Prayers having been read by the Rev. Mr. Ireland, curate of St. John's Church, the converts were formally received ; two children being at the same time admitted into the Church at the request of their parents. Afterwards, Mr. Taylor delivered an eloquent sermon on the doctrine of priestly absolution. It was, he affirmed, the most powerful species of spiritual tyranny exercised by the Church of Rome. It was a doctrine inculcated from the earliest infancy—impressed upon children of the most tender years, before they could be said to have possession of a single idea, when their minds were impressionable and easily acted on. That doctrine arrogated for the priest what was the attribute of God alone ; deluded the people into dependence upon a false basis of salvation, and gave the priests a most unlimited power over their victims. The reverend gentleman set the arguments before his hearers at great length and with much simplicity and power, in a way well fitted to operate upon the minds of his hearers, and to help on among the Roman Catholic population the good work which is progressing so hopefully.”—*Liverpool Standard*, April 19th.

**THE BRITISH
PROTESTANT.**

No. XCL.—JUNE, 1853.

**THE
TWENTY-SIXTH ANNUAL REPORT**

OF THE

British Society

FOR PROMOTING THE RELIGIOUS PRINCIPLES

OF

THE REFORMATION,

AN APPENDIX,

CONTAINING

A LIST OF DONATIONS AND SUBSCRIPTIONS, &c. &c

FOR THE YEAR ENDING MARCH 31, 1853.

VOL. IX.

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*** * *** It is particularly requested that all communications relative to the business of the Society may be addressed in the following manner :—

Mr. James Miller,
Protestant Reformation Society,
17, Berners Street,
Oxford Street,
London.

Attendance will be given at the Society's Office daily, from Ten in the Morning until Four in the Afternoon.

Vice-Presidents.

And ex-officio Members of the Committee.

THE DUKE OF MANCHESTER.
MOST NOBLE THE MARQUIS OF
CHOLMONDELEY.
THE EARL OF WINCHELSEA.
THE EARL OF RODEN.

THE EARL OF MOUNT-CASHEL.
LORD VISCOUNT LORTON.
THE LORD BISHOP OF KILMORE.
LORD FARNHAM.

Committee.

THE MOST HON. THE MARQUIS
OF BLANDFORD.
THE RIGHT HON. THE EARL OF
CAVAN.
THE RIGHT HON. SIR GEORGE
ROSE, BART. M.P.
SIR RALPH ANSTRUTHER, BART.
THE HON. GRANVILLE D. RYDER,
M.P.
REV. J. COHEN.
REV. CHAS. W. EYRE, M.A.
GEORGE FINCH, Esq.

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COURT.
ANTHONY HAVISIDE, Esq.
NOEL HOARE, Esq.
GENERAL LATTER.
WILLIAM LONG, Esq.
CAPTAIN PREVOR.
J. S. REYNOLDS, Esq.
J. G. SHEPPARD, Esq.
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WILLIAMS, DEACON, AND CO.
20, Birchin Lane.

Hon. Secretary.

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Secretary for the Midland District.

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Secretary for Scotland.

REV. J. CUMMING, D.D., F.R.S.E.

Superintendent of Special Missions.

REV. W. CLEMENTSON, M.A.

Secretary.

MR. JAMES MILLER.

Collector.

MR. SAMUEL BELCHER.

Life Governor.

GEORGE FINCH, ESQ.

Honorary Life Governors.

Having rendered essential service to the Society.

JOHN HALES CALCRAFT, ESQ., M.P.

J. E. GORDON, ESQ.

REAR-ADMIRAL VERNON HARCOURT.

Annual Governors.

RIGHT HON. THE EARL OF WINCHELSEA, V.P.

REV. Dr. TOWNSEND, Prebendary of Durham.

ALEX. GORDON, ESQ.

MRS. POOLE.

At the Twenty-sixth Annual Meeting of the British Society for promoting the Religious Principles of the Reformation, held at Hanover Square Rooms, April 26, 1853 ;—

G. NOEL HOARE, ESQ.

IN THE CHAIR ;

The Meeting having been opened with prayer, by the Rev. W. Clementson, and the Report read, the following Resolutions were passed :—

Moved by George FINCH, Esq. ; Seconded by the Rev. H. H. BEAMISH ;

- I. "That the Report, an abstract of which has just been read, be adopted and circulated, under the direction of the Committee ; and that the thanks of the Committee be presented to the Rev. John C. MILLER, for his able sermon before the Society ; that the Society be called the ' Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain ;' and that the following Gentlemen constitute the Committee for the ensuing year."*

* Vide page 83.

Moved by Rev. W. CLEMENTSON ; Seconded by Rev. J. C. MILLER, Rector of St. Martin's, Birmingham.

II. "That the nearing fulfilment of prophecy, the signs of the times, and a just appreciation of the benighted and perishing condition of hundreds of thousands of Roman Catholics in our cities and large towns, at present as sheep without a shepherd, constitute together a powerful appeal to the Christian sympathies of all that know and love the Lord Jesus Christ; and that the "Special Mission to Roman Catholics in Great Britain," recently instituted by your Committee, and now in active, and by the blessing of God successful operation, calls for the strenuous and liberal support of this Meeting."

Moved by Rev. Dr. CUMMING ; Seconded by Rev. W. W. ROBINSON.

III. "That the growing exertions of the new Titular Hierarchy in this country, and their pretensions to jurisdiction, demand on the part of Protestants of the United Kingdom—in humble reliance on the aid and blessing of the Holy Spirit—unflinching firmness, faithfulness, and still greater exertions, to defend their dearest privileges, and to deliver from deadly error those who are now its victims and its slaves."

LAWS AND REGULATIONS.

I.

THE Society shall be designated the "Protestant Society for Promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain."

II.

It shall consist of a President, Vice-Presidents, Treasurer Secretaries, Committee, and Members.

III.

All persons *professing a belief in the Holy Trinity*, who shall subscribe one Guinea, or give a Donation of Ten Guineas at one time, shall be Members of the Society.

IV.

All persons, *professing a belief in the Holy Trinity*, who shall subscribe Five Guineas, or give a Donation of Fifty Guineas at one time, shall be Governors of the Society, eligible to attend and vote at Meetings of the Committee.

V.

A Committee of Thirty-six Members shall be annually chosen, to transact the general business of the Society.

VI.

The Committee shall meet once at least in every month, for the transaction of business, and five Members shall constitute a Quorum.

VII.

An Annual Meeting shall be held, at such time and place as the Committee may determine, when a Report of the past year's Proceedings shall be presented together with an audited Statement of the Accounts.

VIII.

Thirty-six Members of the Society shall be competent to summon a General Meeting of the Subscribers, after giving notice of their intention to the Committee.

PLAN OF OPERATION.

The Society proposes, 1. To assist Clergymen and others engaged in promoting the Reformation; to purchase (when they cannot be gratuitously obtained) such quantities of Bibles, Testaments, and Religious Tracts, as may be necessary to meet the increasing wants of their respective parishes and districts.

2. To supply individuals and Branch Associations with the

means of adopting useful instructions to the local peculiarities of their respective districts, by the publications of important Controversy, Pastoral Addresses, Interesting Correspondence, and Affidavits, or other forms of testimony, in answer to mis-statements demanding refutation.

3. To defray the expense of Controversial Meetings, and the publication of their proceedings.

4. To adopt every practicable mode of disseminating the Religious Principles of the Reformation among Roman Catholics in Great Britain.

5. In the full spirit of the foregoing design, the Society *disclaims all connexion with politics*, and will hold forth no secular inducement to proselytism.

The plan which has been presented, embraces the twofold object of aiding the exertions of established Societies, and providing the additional means which are wanting, to enable individuals and Local Associations to adapt instruction to the present state of the Roman Catholic population.

From the above statement, the Public must perceive that the Protestant Reformation Society will hold out no temporal inducement to the Roman Catholics in the accomplishment of its objects. It must be equally obvious, that the views of the Directors are entirely unconnected with politics. Their aim is to combine the diffusion of religious truth with the means of its vindication, and to leave the result in the hands of Him who has said, "My word shall not return unto me void." In this solemnly important undertaking they desire to persuade their Roman Catholic brethren by their practice as well as their professions, that in exposing what they consider the pernicious errors of the Roman Catholic Religion, they are influenced solely by the interests which they feel, both for the present and eternal welfare of its professors, and by a humble desire to promote the glory of God.

The following heads of information will more fully explain the mode of the Society's operations, and serve as a guide to individuals and Associations in their applications for assistance.

EDUCATION.

Although the plan of the Protestant Reformation Society is not directly connected with general Education, or the establishment of Schools, the Committee will always feel thankful for communications on the subject; and, if it should at any time be found practicable, they will be ready to facilitate such local instruction as may directly tend to advance the Religious Principles of the Reformation.

MISSIONARIES AND SCRIPTURE READERS.

The Society will assist Clergymen and others to engage individuals as Missionaries to labour exclusively amongst Roman

Catholics, providing that they have kept three Terms in the "Training Institute," and received the Certificate of qualification signed by the examiners. Applicants for admission to this Institute must procure Testimonials from three Clergymen as to piety, good temper, discretion, good health, and acquaintance with the Scriptures.

PUBLIC OR LOCAL DISCUSSION.

Assistance in the promotion of Meetings for Discussion, and the publication of their proceedings, will be confined to such cases as bear directly on the Controversy, and are distinct from those which have reference to the objects of particular Societies. Such Discussions must be confined to the points at issue between the Protestant and Roman Catholic Churches.

ANNUAL REPORT.

IN presenting to the members and friends of the "British Society for promoting the Religious Principles of the Reformation," their twenty-sixth Annual Report, your Committee would, in the first place, record their deep sense of the privilege they enjoy in being permitted to "witness" for Christ, and uphold the purity of his Gospel in the midst of an opposing and a gainsaying world. Truly the "offence of the cross" has not "ceased," and the faithful servants of God have still to bear reproof and indignity for their Master's sake. And probably in no work in which the Christian engages is he so much the subject of the world's ridicule and opprobrium as when he boldly and openly "contends earnestly for the Faith once delivered to the saints," against the blasphemy and idolatry of the Romish apostasy. No epithet is deemed too harsh to be applied to, no condemnation too severe to be denounced against, those who in the strength of the Lord, are resolved to have 'no peace with Rome.' And alas! in not a few instances, Satan has succeeded in persuading the Lord's people that controversy with Rome is injurious to the growth of spirituality of mind, and has thus induced some to look with coldness upon those who are engaged in that holy warfare. For a quarter of a century the British Reformation Society has laboured "through good report and evil report," undismayed by the attacks of the enemies of the Truth, and undaunted by the lukewarmness and indifference of its friends. And God has set his seal to its "work of faith," and enabled its supporters to see the fulfilment of the promise, "My word shall not return unto me void." It is with feelings of deep gratitude to the

Great Head of the Church that the Committee review the events of the past year, and gather therefrom hope and encouragement for the future. He who "frustrateth the devices of princes," "bringeth the counsel of the ungodly to nought," and "maketh even the wrath of men to praise him," has evidently overruled,—the daring aggression of the Pope upon our liberties and religion, to the advancement of the cause of Protestant truth. Many who till then were slumbering at their posts, unconcerned that thousands were perishing around them, have been roused by the thunders of the Vatican, and have started up to life and activity in defence of the truth of God, and on behalf of those who are sunk in the gross darkness of Popery. Though the *excitement* which, at the period referred to, swept like a torrent over the land in its entire length and breadth, has subsided, yet, thank God, the effects still remain, as manifested in the increased and increasing sense of the importance of continued exertions being made both for the preservation of Protestants in the truth, and the recovery of Roman Catholics from "the error of their ways."

At no period of the Society's history has its value been more fully recognised than during the past year. This is evident from the fact that the appeals which have been from time to time made to the liberality of British Protestants have met with an unprecedented response.

In consequence of the increase of business, both general and in connexion with "the Special Mission," and the establishment of "a Training Institute," your Committee have been obliged to procure more commodious offices, and they beg to announce that they have secured suitable rooms at

17, BERNERS STREET, OXFORD STREET,
to which they will remove early in May.

Your Committee would briefly refer to the means which have been employed for the promotion of the great objects of the Society. These means have been varied, and may be classified under the following heads: 1. Meetings, Lectures, and Sermons; 2. Publication of Books and Tracts; and 3. "Special Mission to Roman Catholics in Great Britain."

MEETINGS, LECTURES, AND SERMONS.

During the year Meetings or Lectures have been held, or Sermons preached, at the following places:—Hackney, Gravesend, Kennington, Huddersfield, (meeting and sermon), Hull (two), Stoke Newington, Moffat, Dumfries, Paisley, Greenock (two), Aberdeen (two), Perth (two), Dundee, Arbroath, Montrose, Elgin, Inverness (two), Leicester (two meetings and sermon), Aylestone (sermon), Dover, Folkestone, Standgate, St. Peter's Chapel, Westminster (two sermons), Exeter (two), Plymouth, Barnstable, Bideford, Taunton, Yeovil (two), Sherborne, Stockton, Bishop's Auckland, Durham, Newcastle, Shields, Birkenhead (two meetings and two sermons), Shrewsbury (two), Reading (two), Bermondsey, Cheltenham (two), Wallingford (three sermons and a meeting), Epsom (two sermons and two meetings), Clifton (two), Wellingborough, Peterborough, Whittlesea, Northampton, St. James's, Clapham; Christ Church, Chelsea; Frome, Chelsea (three), Brighton (two), Southampton (two), Ryde, Isle of Wight; Newport, ditto; Leamington (two), Bath, Leeds, Trinity Church, Newington; Long Acre Chapel, St. James', Holloway; St. John's Chapel, Bedford Row; St. John's, Liverpool (two sermons).

BOOKS AND TRACTS.

During the same period free grants of books and tracts have been made to clergymen and others engaged in the Protestant work in the following

places in Great Britain and Ireland:—Leighlin Bridge, Killoghter, Old Connaught; Loughbrickland, Dublin, Armagh, Puckeridge, London Road, Bally-jamesduff, Dungannon, Ballinrobe, Cloghran, Drogheda, Castlecomer, Cashel, Scrably, Cavan, Callan, Kilkenny, Camolin, Kilmallock, Belfast, Cork, Belturbet, Ballyhaise, Rathmolyon, Templemore, Altamont, Ballytobin, Chelsea, Ross, Hereford, St. Giles's, London; Taughmaconnell Mission, Tuam, Woodchester, Antrim, Newport, Mayo, North Brixton, Blackburn, &c. &c. &c.

The total number of books sold by the Society within the year is 799 volumes of valuable controversial works, and 20,666 tracts; and the number gratuitously distributed is 78 volumes and 46,430 tracts.

SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN.

This most important branch of the Society's operations is now fully established, and the success which God has already granted to its labours leads your Committee confidently to expect that in due time an abundant harvest will be gathered into the garner of the Lord from that portion of the spiritual field which has for so long a period been permitted to lie waste, and which has, therefore, produced nothing but thorns and briars.

The "Special Mission" occupying so prominent a place in the work of the Society, your Committee propose to incorporate it into the title, and suggest that henceforth the Society should be designated,

"PROTESTANT SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION, AND FOR SPECIAL MISSIONS TO ROMAN CATHOLICS IN GREAT BRITAIN."

Though your Committee have no expectation that the apostate Church of Rome will ever be *reformed*, but firmly believe that she will continue her antago-

nism to "the truth as it is in Jesus," until her head be "destroyed with the brightness of His coming," and she herself be cast "like a millstone into the flood," yet they are convinced, and the events of every day tend to strengthen that conviction, that God has a people *within* Babylon, though not of her, and that he designs, by means of the preaching of the Gospel, to bring out that people from the midst of her, ere the final sentence is executed upon her. While, therefore, they fear to speak dogmatically on the particular way in which it shall please God to bring about the fulfilment of his own predictions, your Committee cannot fail to discern, in the extraordinary awakening of the minds of Roman Catholics, both in Ireland and in this country, the finger of God directing his Church and people to enter in at the door thus providentially opened.

In obeying what they believe to be a divine call to engage in this special work, your Committee have been deeply impressed with the importance of employing as Missionaries none but those who (in addition to personal piety and a competent knowledge of the word of God,—the qualifications of the ordinary Lay Agent or Scripture Reader) possess an intimate acquaintance with the doctrines of the Church of Rome, and the many and subtle arguments by which those doctrines are attempted to be supported; and it soon became apparent that an adequate supply of such agents could not be obtained without the establishment of a regular system of instruction in the Controversy. Your Committee, therefore, resolved to commence a

TRAINING INSTITUTE,

for the instruction of Candidates for Missionary work in connection with your Society. The Rules of the Institute, and course of study pursued therein will be found in the Appendix (p. 104). The Rev. W. Clementson, M.A. (late Rector of

Kimberley, Notts,) who has been appointed to the office of "Superintendent of Special Missions" is Principal of the Institute. Two Students who have kept the requisite number of terms, and passed the final examination, have received certificates, and been appointed to Missionary Stations, one in Westminster, and the other to commence the Missionary work in Edinburgh, under the auspices of John Hope, Esq. Five Students remain in the Institute, and two more have been accepted by the Committee, and will enter upon their studies in the course of a few weeks. Still the supply is not adequate to the demand; fields of labour are at the present moment open for at least double the above number of Missionaries; your Committee may truly exclaim "the harvest is plenteous, but the labourers are few," and they would urge upon all Christians the importance of having recourse to the only sure remedy, "Pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest."

MISSIONARY STATIONS.

Your Committee would give a brief outline of the progress of the work in the various districts occupied by the Missionaries and Readers of the Society.

LONDON.

SOUTHWARK.

The Missionary work in this locality is progressing favourably; the weekly meetings are well attended both by Romanists and Protestants, and many most interesting discussions have taken place. The classes for males and females, though not so numerous, are composed of serious, intelligent members, who have made considerable progress in the study of the Controversy, and are the means, under God, of spreading a

knowledge of the truth, and exciting a spirit of enquiry in the minds of hundreds, with whom in their several avocations they daily come into contact. One of the Students in the Institute employs a portion of his time in visiting the Romanists in this district, in conjunction with the Missionary. The Rev. W. Cadman, Rector of St. George's, has kindly undertaken the superintendence of your agent in Southwark.

BERMONDSEY.

In this district your Society employs a Missionary and a Reader, under the superintendence of the Rev. Dr. Armstrong, whose zeal and successful labours in the cause of Protestant truth are well known. The Rev. Dr. Butler (formerly a Roman Catholic Priest) has been labouring as Protestant Missionary in the parish, where once he exercised his vocation of Priest; the success which has attended his exertions, *especially amongst the better educated of his former flock* has been very great. Many have openly renounced Romanism; others have been deeply impressed, and are evidently awakening to a sense of their danger; while, with very few exceptions, the visits of your Missionary are well received, and his lectures listened to with the deepest attention. The following is an extract from Dr. Butler's journal:—

"Tuesday, Dec. 20th, 1852.—I began to speak at half-past seven, and came to a conclusion at a quarter past nine. No one objected, but several Roman Catholics before I left the room made known their intention of joining the Church of England. Amongst others,—1st, R—— of whom I have already spoken; 2nd, A blind man, S——, eighty years of age, who on a former occasion was sent by the priest of Dockhead to disturb the meeting, and was actually, on that very occasion, owing to his conduct, obliged by the audience to leave the place of meeting; and 3rdly, the priest Donovan's chief witness in evidence on his trial, a Mrs. H——. She it was who took the bed from under the poor woman M——; on the trial she did what she could to save the priest. She says she even perjured herself, and for so doing, she can have no peace of mind

since, so she is determined to remain no longer a Roman Catholic. "Thursday.—Visited Bermondsey. Nothing particular occurred, only that the people, especially the poor, are anxious that I should be seen there officiating as a clergyman. Visited, among others, during the day, a man of the name of C—, of whom I have made mention before, and found him also disposed to become a Protestant. He has assured me that there is something very extraordinary taking place amongst his countrymen, that even the very poor, who understand and speak *only Irish*, are anxious—exceedingly anxious to hear the truth, and that it is no use for the priests to attempt to say, that they will prevent them from attending our lectures. 'Oh, sir,' says he, 'that day was, but will never return.' It is wonderful how the priests have lost—entirely lost their influence over the people."

Dr. Butler has been *temporarily* removed from Bermondsey to commence a mission in another part of the kingdom, and Dr. Armstrong has kindly undertaken the entire charge of the mission during his absence. Your Committee have much pleasure in adding that the Bishop of London has given Dr. Butler permission to preach throughout his Lordship's diocese.

WESTMINSTER.

In consequence of the extreme difficulty in obtaining a room for the weekly meeting, &c., and a severe illness with which your Missionary has been visited, and which for many weeks required a total cessation from labour, your Committee cannot report so satisfactorily of this Mission as they could wish. The Lord has, however, not left himself without a witness, as the following extract from the agent's journal will prove, shewing the result of the first meeting held by your Missionary :

"I have this day received a verification of the promise 'that they that sow in tears shall reap in joy.'

"On the evening of December 19th, 1852, I opened a Meeting in Pear Street, Westminster. This evening a woman sat and listened and the word sunk deep into her heart: I will give her own words as related to Mr. A., to whom she told her interesting tale,

she said 'when I went home that night I put aside my beads and relics and earnestly prayed to that Saviour whom I had never before ventured to approach but through the merit or intercession of some saint or virgin. It is now near three months, and I have never set my foot within a Roman Catholic place of worship, and by the help of God I never will, for I truly believe that it is a delusion of Satan; and that the religion of Protestants is the religion of God's word—the Bible.'

Your Committee rejoice to add that the Missionary's health has been completely restored, and that a suitable place for Meetings is likely to be obtained in the course of a week or two; and they look forward to the future with hope, believing that even in this, perhaps the darkest spot in the metropolis, God has work for them to do, and that hereafter they shall reap a rich spiritual harvest, as the reward of their labours. Two students have just been appointed to visit with the Missionary amongst the Romish population of Westminster. This Mission is under the superintendence of the Rev. R. Malone.

LIVERPOOL.

In their last Report your Committee referred to the Mission which had just been opened in this important town, as presenting many encouraging features. They are now thankful to be able to state that their hopes and expectations as to its success have been more than realized. During the year, your Missionary, labouring under the Rev. W. F. Taylor, the excellent incumbent of St. John's, has been most indefatigable in his work, to which it has pleased God to grant an abundant blessing. Within the year thirty-two adult Roman Catholics, and eight children of converts have been received into Church communion. The Rev. W. F. Taylor himself takes a most active part in the Mission.

LEICESTER.

The labours of your Missionary in this important town still continue unremitting; the seed of divine truth is being extensively sown; and already in many instances has sprung up and is bearing fruit. The Local Committee have lately commenced a course of Lectures which are being delivered fortnightly to large audiences by some of the most eminent Protestant advocates. The importance of Leicester as a Missionary station will appear from the following extract from "The Daily News" of March 17th.

"Italy, Rome, March 10th.

"The official paper of the 7th contains an article asking aid for the establishment of a Catholic School in Leicester. The great city of Leicester (says the official writer), one of the most industrious manufacturing places in England, now counts a considerable population of fervid Catholics, through the zeal of the Dominican missionaries who there exercise their apostolate. But what can be hoped from so splendid a result, whilst the Catholic youths are obliged to derive from the self-same fount as the Protestants themselves that first education which forms the basis of every religion, the foundation of every faith? Our holy father, Pope Pius IX., informed of the unpleasing circumstances, has deigned to honour the subscription with generous alms, and has also enriched the work with a particular benediction. The smallest offerings will be gratefully received by Viscountess Campden, Palazzo Poli, and the Marquis Lavaggi, at his palace."

BROADWAY, WORCESTERSHIRE.

This Mission which was opened on January 1st of the present year is in a most satisfactory state, and promises to become a very fruitful field of labour. The Vicar of the parish, the Rev. S. Franklin takes a most active interest in the work, and in conjunction with your Missionary, the Reverend Dr. Butler (who temporarily occupies this Station), is unwearied in his labours in the

Protestant cause. Broadway has been selected by the Romanists for the establishment of a Monastery of the Order of "Passionists," the members of which are most active in their endeavours to propagate the doctrines of Popery. Your Committee are, however, thankful to be able to state that their efforts have been rendered futile by the establishment of a Mission in that locality. Many Protestants have been preserved from falling into the snares which were laid for their souls, a considerable number of children have been withdrawn from the Romish schools, while a spirit of enquiry has been excited in the minds of Romanists which will no doubt, in God's own time, result in many coming forth from Babylon into the Church of the living God. The Parochial School Room has proved much too small to accommodate the numbers who flock to the weekly Meetings, and they have consequently been transferred to the Parish Church, which is well filled (the Church contains about one thousand sittings) by persons of all classes and creeds.

BRISTOL.

Your Committee have recently commenced a Mission in this populous city, which, from the circumstance of its being the seat of a Romish bishop, and a combination of other causes, is one of the strongholds of Popery in this country, where the emissaries of the Church of Rome are straining every nerve to propagate their poisonous dogmas. The defection from our ranks of several of the clergy of Bristol, who are about to return as priests to the scene of their former labours, has perhaps, in a great degree, contributed to instil hopes into the minds of the Papal agents that here their labour will not be in vain. Mr. Mead,

your Society's Missionary in Southwark, a man thoroughly acquainted with all the intricacies of the controversy, and possessed of great coolness and judgment, as well as devoted piety, has been appointed to commence the Missionary work here, and has established a weekly Meeting, and a Class for the instruction of enquiring Roman Catholics, both of which are well attended.

READERS.

Your Society's Scripture Readers in Chelsea, Bermondsey, and St. Giles's continue their quiet and unobtrusive labours, to which much success has been granted by the Great Head of the Church. During the year the Reader in St. Giles's has brought to an enquiring class, held in the vestry-room of the parish church, and conducted by the parochial clergy, about thirty individuals, who twelve months ago were all rigid Romanists, but have now renounced that Church, and become decided Protestants.

APPLICATIONS FOR MISSIONARIES.

Since the commencement of the "Special Mission" your Committee are in the constant receipt of appeals from clergymen and others interested in the work of the evangelization of Roman Catholics, praying for help to enable them to make known the "unsearchable riches of Christ" to the thousands and tens of thousands of Romanists who inhabit the large towns of our country. Within the last few months applications have been received from Birkenhead, (Cheshire,) Stone, (Staffordshire,) Kensall Green, Newport, (Monmouthshire,) Bradford, (Yorkshire,) Leeds, Leamington, Birmingham, Northampton, Hull, &c. &c.

The following extracts from letters from two of

the above places will shew the importance of the work.

From a clergyman labouring in a town containing 20,000 Romanists.

" I do not know in all England a more important post, for such an agency, as ———, its nearness to ———, the head-quarters of Popery in the North—where also too sad an encouragement has been given, *and is still given*, by the Church of England clergy.

" We have there, in succession, Archbishop M'Hale, Dr. Newman, Dr. Pusey, and Dr. Cahill!! and unless some mighty effort be made, and that *promptly*, the overwhelming tide will spread throughout all our great manufacturing towns, and thus the North of England will become as *priest-ridden* as the darkest spots in poor Ireland.

" Do let me implore your Committee to turn their serious attention to this alarming state of things, or the day will come (if the Protestants of this country continue wilfully blind to their dangerous position) when Ireland shall be evangelized, peaceful and happy, and England—Protestant England—groan beneath the withering, blighting curse of Popery.

" The priests of Rome are doing all in their power to encourage immigration from Ireland and this for a *double* purpose—first, to take them out of the way of the Church Missions there; and secondly, to swell the muster roll in this country, and to furnish themselves with the materials for carrying into operation their *Canon Law*, which is now in full force, in spite of all the Acts of Parliament, and they wait only for sufficient strength of population to make the English Protestants *feel its force*."

From another clergyman in a large manufacturing town, comprising a population of 15,000 Romanists.

" I believe that on consideration of our circumstances the Committee will acknowledge that no place can have a stronger claim than ———. There are here about fifteen thousand Roman Catholics, very many of them Irish speakers. They have now three chapels, and we are about to have a large well-endowed convent, for which several nuns have come, under the superintendence of Lady ———, a pervert."

Your Committee have engaged to open missions in most of the towns in the above list as soon as suitable men have been trained for the purpose. But in order that they may be enabled to fulfil this engagement a considerable accession of funds will be required.

FUNDS.

Your Committee therefore, while they gratefully acknowledge the favour of God in having opened so many hearts to respond to the call which has been made upon them during the past year (especially recognizing His hand in the zealous and unwearied labours of one Christian friend at Cheltenham, and another at Clapham), would earnestly entreat all who love the glorious Gospel of peace to redouble their exertions in its cause. An additional income of at least one thousand pounds will be required to carry on the missionary work in the localities to which your Committee is already pledged; and fresh fields of labour are daily being opened for occupation.

A most liberal offer has lately been made to your Committee by J. B. Clarke, Esq. of Cheltenham, who has promised to contribute the sum of £100, provided that £900 be raised to meet it. Your Committee confidently hope that there will be found, amongst those to whom God has given the silver and the gold, many faithful Christians who will esteem it a privilege to aid in completing this sum.

In conclusion, your Committee, with all solemnity, desire to remind those who "love the Lord Jesus Christ in sincerity," that God is calling them both by his word, and the rapid and manifest fulfilment of prophecy, to "work while it is called to-day." Much remains to be done; the time for labour is short; the Master will soon return; the sound of his approaching chariot may even now be heard by the listening ear of the Christian. May his people be ready to welcome his appearing, and hear from his lips the heart-cheering words—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

**RULES OF THE TRAINING INSTITUTE,
FOR THE INSTRUCTION OF YOUNG MEN,
TO BE EMPLOYED IN CONNEXION WITH THE
Special Mission to Roman Catholics
IN GREAT BRITAIN.**

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The Bible, its History, Criticism, and Interpretation.

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Mosheim's Ecclesiastical History, 1, 2, 3 and 16th Centuries. Burnet on the Thirty-nine Articles (the controversial Articles).

CATECHETICAL LECTURES.

The Rev. W. Clementson will catechetically lecture the Students every Friday morning, at 11 o'Clock.

(Note.—In order to obtain credit for the Term, attendance on three-fourths of these Lectures will be required.)

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GENERAL EXAMINATION.

At the end of the third Term a general examination of the Students will be held, conducted by the Rev. J. Cumming, D.D., Rev. R. P. Blakeney, LL.D., and Rev. W. Clementson, M.A., when certificates will be granted to those Students who, having obtained credit for their terms, shall pass the final examination to the satisfaction of the examiners.

(Note.—The Students will be expected to employ at least six hours per week in domiciliary visitation among the Roman Catholics in an appointed district, of which a journal shall be kept, and submitted weekly through Mr. Miller to the Rev. W. Clementson.)

APPENDIX.

No. I.

FORM OF AN ORDER FOR THE PAYMENT OF SUBSCRIPTIONS.

As Subscribers residing in the country frequently find it difficult to convey their subscriptions so as to ensure payment as they become due, it is recommended that an Order, according to the following form, on some banker, agent, or friend, residing in London, shall be sent to 17, Berners Street, Oxford Street.

“ _____ , 185

“ Please pay the Collector of the Protestant Reformation Society the sum of £ _____ as a subscription to that Institution, to be continued annually.

“ I am, _____

“ Your obedient Servant,

“ _____

“ _____

_____.”

No. II.

FORM OF A BEQUEST TO THE SOCIETY.

I give unto the Treasurer, for the time being, of “ The Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain,” commonly called the “ Protestant Reformation Society,” formed in London in the year 1827, the sum of pounds sterling, to be paid out of such part of my personal estate as shall not consist of chattels real, for the purposes of the said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.

** * Devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, are void ; but money or stock may be given by will, if not directed to be laid out in land.*

No. III.

BOOKS AND TRACTS ON POPERY,**SUITED TO THE PRESENT CRISIS.****Depository—No. 17, BERNERS ST. OXFORD ST.**

THE Committee are exceedingly thankful to be enabled to call the attention of the Christian public to their depository of anti-Papal books and tracts at the above place, where all the publications in the subjoined Catalogue may be had, together with various others.

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Douay Bible. *Douay*, 1609.
 Rhemish Testament. *Rheims*, 1583.
 Douay Bible and Rhemish Testament. *London and Dublin*.
 Missale Romanum.
 Rituale Romanum.
 Canones et Decreta S. Œcumenici et Generalis Concilii Tridentini.
 Catechismus ex Decreto Concilii Tridentini ad Parochos.
 Missal for the Use of the Laity.
 Brevarium Romanum.
 Catechism of the Council of Trent, translated by O'Donovan.
 Creed of Pope Pius IV.
 Delahogue's Five Treatises.
 Labbei et Cossartii Sacrosancta Concilia, &c.
 Platina de vitis Pontificum.
 Ditto, translated by Ricaut.

Index Librorum Prohibitorum.
 Ribadeneira's Lives of Saints.
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 Bonaventure's Psalter.
 Salisbury Missal.
 Dupln's Ecclesiastical History.
 Life of St. Francis.
 Devotions to the Sacred Heart of Jesus and Mary.
 The Key of Paradise.
 The Garden of the Soul (*Chaloner*).
 The Poor Man's Manual.
 Dr. Doyle's Christian Doctrine.
 ——— Catechism.
 Dr. Butler's Catechism.
 Dr. Reilly's Catechism.
 Dr. Troy's Catechism.
 The Four Archbishops' Catechism.
 The Office of the Scapular.
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 Cartwright on Ditto.
 Bishop Bramhall's Works.
 Mason's Vindication of Ordination in the Church of England.
 Comber's Roman Forgeries in the Council.

Daille on the Right Use of the Fathers.
 Crakenthorp's Works.
 Gibson's Preservative against Popery.
 Smith's Errors of the Church of Rome.
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 Birkbeck's Protestant Evidences.
 Du Moulin's Works.
 Poole's Blow at the Root of the Romish Church.
 ——— Dialogues.
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 Dr. Michael Geddes's Tracts.

Dr. James's Corruptions of Scripture, Councils, and Fathers, by the Church of Rome.
 Keary's (of Hull) Common Place of the Fathers, with Early Comments on Do.
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 Mendham's Literary Policy of the Church of Rome (2nd edition).
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 Faber's Difficulties of Romanism.
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Manning, Miss C. C.	132	0	Sim, Rev. Henry	10	10
Marshall, Samuel, Esq.	10	10	Simcoe, Mrs.	35	0
Marriott, Rev. Robert	20	0	Spiking, Wm. Esq.	16	16
Marryatt, J. Esq.	10	10	Start, Rev. Mr.	10	10
Maxwell, Hon. Somerset	10	10	Stewart, Rev. J. H.	10	10
Mendham, Rev. Joseph	111	0			
Menzies, Henry, Esq.	25	0	Taylor, Rev. Thos.	20	0
M. H. L.	10	10	Thompson, Thos. Esq.	10	10
Mill, Mrs.	10	10	T. M. B.	20	0
Milner, Mrs. Geo.	10	10	Tottenham, Rev. E.	10	10
Mitchell, P. S. Esq.	10	0			
Moor, Rev. J. H. C.	15	10	Ullock, Mrs.	10	10
Mount Sandford, Rt. Hon.					
Lord	20	0	Wall, Mrs.	10	10
			Wastell, Rev. J. D.	10	0
Newark, Viscount	10	10	W. E. F.	65	0
Nisbet, James, Esq.	10	10	Wiley, Rev. J.	12	0
Niven, Daniel, Esq.	50	0	Winchelsea, Right Hon.		
N. L.	10	10	the Earl of	64	15
			Woodd, Robt. B. Esq.	10	10
Olive, Rev. J.	15	0	Wyatt, Mrs.	10	10
			Wylie, Miss	30	0
Palmer, Mrs.	10	10			
Pearson, Admiral	10	10	Young, Captain Henry	10	10
Pearson, W. Esq.	10	10	Z. Z.	50	0

No. VI.

DONATIONS

Received during the Year ending March 31, 1853.

	£.	s.	d.		£.	s.	d.
A. A. A. X. M. R. per				Long, Walter, Esq.	20	0	0
“Record”	0	10	0	M. A. per “Record”	4	0	0
Agassiz, L. Esq.	0	10	0	Malden, Lieut.	0	10	0
Anderdon, Mrs.	0	10	0	Mellenish, E. Esq.	0	5	0
Anonymous	1	0	0	Memorial of C. M.	0	10	0
Bell, Miss	0	2	6	Morris, Mrs.	0	5	0
Bevan, C. J. Esq.	21	0	0	Mudge, H. Esq.	0	10	0
Caffin, Mrs.	0	5	0	Newland, Miss S.	0	2	6
Clarke, Rev. E. T. and				Orme, Miss, for Tract			
Mrs. per “Record”	1	0	0	Fund	0	5	0
C. M.	1	0	0	Organist at St. John's,			
C. P.	0	10	0	Bedford Row	0	10	0
Cox, Mrs.	0	2	6	Pearce, Wm. Esq.	0	5	0
Courthope, G. C. Esq.	10	0	0	Pollock, Sir George,			
F. B.	0	10	0	per Messrs. Seeley	10	0	0
Finch, Geo. Esq.	55	0	0	Radford & Co. Messrs.	0	5	0
Friend, a, per R. C. L.				Remembrance of one			
Bevan, Esq.	1	0	0	no more, deeply inter-			
Friends at Leamington,				ested in the conver-			
by Mr. Chinnery	0	10	0	sion of Roman Ca-			
Grantham, Rev. Thos.				tholics	1	0	0
for Tract Fund	1	1	0	Saunders, R. Esq.	0	5	0
Griffiths, Miss	0	5	0	Spiking, Wm. Esq.	3	3	0
Hull, W. W. Esq.	10	10	0	Taylor, Rev. Jno.	1	0	0
James, Rev. E. J.	0	10	0	Walter, Rev. Henry	2	0	0
Kirby, Miss	0	10	0	Yeadon, Mrs. per			
Lady, a, Per Rev. Mr.				“Record”	1	1	0
Cole	0	10	0				
Lee, John, Esq.	2	0	0				

No. VII.

LIST OF SUBSCRIBERS,

FOR THE YEAR ENDING MARCH 31, 1853.

The Committee request the attention of Subscribers to the following List, which contains all sums paid between April 1, 1852 and, March 31, 1853.

* * SUBSCRIBERS not residing in London are requested to cause their Annual Subscriptions to be paid in the quarter when due, or to inform the Collector where they may be received. Should any inaccuracies be discovered in the following List, corrections will be thankfully received, and attended to. All letters respecting Subscriptions, should be addressed to Mr. James Miller, Secretary, to whom it is particularly requested that *all money orders* be made payable.

	1852-53.		
	£.	s.	d.
Acfield, Mr. Chichester	0	5	0
Adair, Major	0	5	0
Agar, Miss, Melton	0	4	0
Alcock, W. N. Esq.	1	1	0
Allen, Rev. H. Clifton	1	1	0
Allen, M. C. Esq.			1 1 0
Allnut, C. A. Esq. Wallingford	1	1	0
Ames, Mrs. Bath	1	0	0
Amoore, Mrs. Hastings	0	6	0
Andrew, Rev. W. W.	1	1	0
Angell, W. S. Esq.	5	5	0
Anstruther, Sir Ralph, Bart.	1	1	0
Armitage, Miss Honley, Huddersfield	1	0	0
Armytage, Rev. J. N. Green	1	0	0
Armstrong, J. E. Esq. Kensington	1	1	0
Armstrong, Mr. J. Newcastle-upon-Tyne	1	1	0
Armson, Rev. Thomas	1	0	0
Atkinson, G. Esq. Torquay	1	1	0
Atkinson, John, Esq. Leeds	1	0	0
Atkinson, Miss, per Messrs. Nisbet	1	0	0
Austen, Mrs.	1	0	0
Austin, Rev. J. S.	0	10	0
Aylmer, Capt.	1	0	0
Ayre, Miss, Melton Mowbray	0	4	0
Ayton, — Esq.			0 10 0

	1852-3.		
	£.	s.	d.
Beaufort, Dowager Duchess of, per Messrs. Nisbet and Co.	2	2	0
Boyle, The Lady S.	1	1	0
Boyle, The Lady K.	1	1	0
Badcock, The Misses	0	5	0
Baily, Rev. H. G.	0	5	0
Baillie, Rev. J. F.	1	1	0
Bainbridge, Mrs. Down Hall, Epsom	1	0	0
Baker, Capt.	1	1	0
Baker, Rev. R. B. Stone	1	0	0
Baldwin, Miss, Melton, Mowbray	0	6	0
Ball, Miss, Reading	0	10	0
Ballance, J. Esq.	1	1	0
Banks, Miss	0	10	0
Bannister, Mrs. Wm.	1	1	0
Barfoot, Rev. Henry	1	1	0
Barker, Rev. R.	0	5	0
Barker, Miss	0	5	0
Barnes, Mrs. Reading	0	5	0
Barnett, Rev. W. S.			0 10 6
Bartlett, H. Esq. Wimborne	0	10	0
Batcheller, Mr. Dover	0	10	6
Batcheller, Rev. Wm. Kingsdon, Yeovil	1	1	0
Bate, Charles Esq. Plymouth	0	10	0
Bateman, John, Esq. Knypersley Hall, Staffordshire	1	1	0
Bateman, Jas., Esq. Biddulph Grange, Congleton	1	1	0
Bates, Rev. J. Dover	0	10	6
Bathurst, Rev. W. H.	1	0	0
Batt, Mr. Salisbury	0	10	0
Batten, Mrs. Putney	0	5	0
Baxter, Robert, Esq.	1	0	0
Bayley, Rev. A. Banbury	1	0	0
Beamish, Rev. H. H.	1	1	0
Beard, Rev. W. D.	1	0	0
Beaumont, G. Esq. Nottingham	1	1	0
Beddy, Rev. J. F.	0	10	6
Bedford, D. B. Esq.			0 5 0
Bell, Mrs. Plymouth			0 5 0
Bennett, Mr. Geo.			0 5 0
Bennett, Miss, Melton Mowbray	1	1	0
Bennett, Miss,	0	5	0
Bennett, J. N. Esq. Plymouth	1	0	0
Bernard, Dr. Clifton	1	1	0
Bernard, W. C. Esq. Clifton	1	1	0
Bertram F. Esq. Jersey	1	0	0
Best, Rev. Thomas, Sheffield	0	10	0
Bevan, R. C. L. Esq. Lombard-street	2	2	0
Bevan, Robert, Esq. per Mrs. Nisbet & Co.	1	0	0
Bevan, Mrs. C. ditto	1	1	0
Bickford, J. S. Esq. Tuckingmill			0 10 0

1852-3.

	£.	s.	d.	£.	s.	d.
Bide, Mr. Yeovil	0	5	0	0	5	0
Bide, Miss, Yeovil	0	5	0	0	5	0
Bigaby, Rev. Chas.	0	10	0	0	10	0
Billing, Miss, Stonehouse	0	10	0			
Billing, J. Esq. Reading	0	10	6			
Billing, Mrs. Reading	0	5	0			
Binfield, Mrs. Reading	0	5	0			
Birch, C. Esq. Kilburn	0	10	0	0	10	0
Bishopp, Mrs. Thornaby Hall	1	0	0	1	0	0
Black, Dr. Torquay	0	10	0	1	1	0
Blackmore, Rev. J.	0	10	6	0	10	6
Blake, Dr. P. Torquay	0	10	0	0	10	0
Blake, Miss F. Norwich	0	10	0			
Blakeney, Rev. Dr. Birkenhead	1	1	0			
Blakiston, Sir, Matthew, Bart.	1	1	0	1	1	0
Blanchard, J. Esq. Whitby	1	0	0	1	0	0
Blight, — Esq. Plymouth				0	5	0
Bliss, Rev. George, Chichester	0	10	0	0	10	0
Bloomfield, Sir Thomas, Bart. Brighton	2	0	0	2	0	0
Blundell, Miss M.	1	1	0	1	1	0
Bolitho, Thomas, Esq. Penzance	1	0	0	2	0	0
Bolitho, Miss ditto	0	10	0	1	0	0
Bolitho, Wm. Esq. ditto	1	0	0	2	2	0
Bolitho, Wm. jun. Esq. ditto	0	5	0	0	10	0
Bolitho, Mrs. Edward ditto	0	10	0	1	0	0
Boobbyer, J. H. Esq.	2	2	0	2	2	0
Boodle, R. Esq. Chilcompton, Bath	1	0	0	1	0	0
Boswell, Mr. Norwich	0	5	0			
Bottom, J. F. Esq.	0	10	0			
Boyd, J. Esq.	1	1	0	1	1	0
Boyd, C. Esq.	1	1	0	1	1	0
Bradshaw Thos. Esq. Weymouth	0	10	0	0	10	0
Braikenridge, Rev. G. W. Clevedon	0	10	6	0	10	6
Braithwaite, Robt. Esq.	0	10	6			
Braithwaite, Isaac, Esq.	1	1	0	1	1	0
Brewin, A. Esq. Tiverton	1	0	0			
Brickhill, Mr.				0	5	0
Bridger, Rev. J.	0	10	0			
Brietzcke, Misses	1	0	0	1	0	0
Brock, Major G. Colchester	1	1	0	1	1	0
Brokenshaw, Lieut. Teignmouth	0	10	0			
Brook, Thos. Esq. Huddersfield	1	1	0	1	1	0
Brook, John. Esq. Huddersfield	1	1	0	1	1	0
Brook, Thos. B. Esq. Holloway	0	10	0	0	10	6
Brooke, Robt. Esq. Plymouth	0	10	0	0	10	0
Brooke, W. DeCapel, Esq.				10	0	0
Brown, Mr. G. Salisbury	1	1	0	1	1	0
Brown, Mr. G. jun. ditto	1	1	0	1	1	0
Brown, J. Sharp, Esq. Halifax	2	2	0			
Brown, Mrs. Reading	0	2	6			
Brown, Mr. Plymouth	0	5	0			
Bruin, J. Esq. Reading	1	0	0			
Buck, the Misses	1	0	0			

	1852-3.		
	£.	s.	d.
Buckingham, Mrs. Dodiscombe Leigh	0	6	0
Burgess, Miss, Bath	0	10	0
Burnet Mr.	0	10	0
Burton, Rev. R. W.	0	10	6
Bushell, Mr. E. per "Record"	1	1	0
Bushe, Mrs. J. P. per Mr. Nisbet	1	0	0
Bushe, Miss	1	0	0
Buswell, Rev. W. Chelmsford	1	1	0
Butcher, Major, Clifton	1	0	0
Butler, Mr. and Mrs.	1	1	0
Calthorpe, the Right Hon. the Lord	2	2	0
Cavan, the Right Hon. the Earl of	5	0	0
Cholmondeley, the Marchioness of	2	0	0
Cabbell Mrs.	0	10	0
Cadman, Rev. W. St. George's Southwark	0	10	6
Calcraft, J. H. Esq. 12, Carlton House Terrace	2	0	0
Camidge, Rev. C. York	0	5	0
Campbell, Mrs. Reading	0	5	0
Carne, Miss Penzance	0	10	0
Carr, Rev. E. H.	0	10	0
Carr, Miss, Plymouth			05 0
Carey, Miss, Guernsey			0 5 0
Cartwright, Miss, Bury-St.-Edmunds			5 0 0
Chambers, Rev. W. per Praed and Co.	2	0	0
Chard, W. W. Esq. Plymouth	1	1	0
Chase, Miss, by Messrs. Seeley	1	0	0
Child, Rev. T. C.	0	5	0
Chinnery, Rev. Sir N. Bart.	1	1	0
Chittock, Miss	0	5	0
Cholmeley, Rev. Jno.	1	0	0
Christy, Miss			2 2 0
Clarke, Rev. E. T.	0	10	0
Clarke, Mrs. E. T.	0	10	0
Clarke, General	2	2	0
Clayton, Rev. R. Newcastle-upon-Tyne	1	1	0
Cleaver, Rev. Wm.	1	1	0
Clifford Rev. J. B. Bristol	1	1	0
Cobb, F. W. Esq. Margate	1	1	0
Cock, Mr. J. H. Derby	1	0	0
Cockeram, Mrs. Kingsdon, near Yeovil	1	0	0
Cockeram, Miss, Sherborne	0	10	0
Codrington, Miss, St. Leonards	0	10	0
Cohen, Rev. J.			1 1 0
Cole, Wm. Esq. Lowestoft	0	10	6
Coles, Mr. William	0	10	6
Collette, C. H. Esq.	1	1	0
Collins. Mrs. Yeovil	0	5	0
Collins, Mrs.	0	10	0
Collinson, Henry, Esq.			1 1 0
Colquhoun, C. J. Esq.	1	0	0
Combs, Frederick, Esq.	0	10	0
Conn, Mrs. Plymouth			0 5 0

1852-3.

	£.	s.	d.	£.	s.	d.
Conor, Rev. J. Liverpool	0	10	0	0	10	0
Cookesley, Rev. H. P. Wimborne	0	10	0			
Cooper, Mr. Geo.				0	10	0
Copland, the Misses, Harrow	1	1	0	1	1	0
Cox, Henry, Esq. Derby	1	1	0	1	1	0
Cox, Miss, ditto	0	10	0	0	10	6
Cox, Mrs. Clifton	0	10	6	0	10	6
Crabb, Richard Esq. Great Baddow	1	1	0	1	1	0
Crabb, Mrs.	0	10	0	0	10	0
Crabb, Miss,	0	10	0	0	10	0
Craigie, Henry, Esq.	1	0	0			
Cressingham, Jonah, Esq.	2	0	0			
Creswell, R. G. Esq. Ashby-de-la-Zouch	1	1	0	1	1	0
Creswick, N. Esq. Sheffield	1	0	0	1	0	0
Cubitt, Rev. B. L.	0	5	0			
Cumming, Rev. J. D. D. National Scotch Church	1	1	0	1	1	0
Cuppige, Mrs. J. R.	1	1	0	1	1	0
Curme, J. A. Esq. Weymouth	0	10	0	0	10	0
Curme, G. Esq. Dorchester	1	0	0	1	0	0
Curtis, Mr. James, Yeovil	0	7	6	0	7	6
D'Arcy, Miss, Tonbridge Wells	0	10	0	0	10	0
Dampier, Mrs.	0	10	6	0	10	6
Dare, Miss Hall	1	1	0			
Darwell, E. Esq. Reading	0	5	0			
Dashwood, Rev. C. J. Whiponsett	1	1	0			
Davidson, B. Esq. Birmingham	1	1	0	1	1	0
Davison, Mrs.	1	0	0	1	1	0
Davies, Rev. Thos. Ponty-Pool	0	10	0	0	10	0
Davies, Dr. Seaford	0	10	0			
Davies, Rev. C. G.	0	10	6			
Dawe, James, Esq. Stoke, Davenport	0	5	0	0	5	0
Dawson, Mr. E.	0	10	6	0	10	6
Day, Mrs.	0	10	0	0	10	0
De la Chaumette, — Esq.				0	10	0
Dent, Miss, by Messrs. Nisbet & Co.	1	0	0			
Despard, Mrs.	0	5	0	0	5	0
Dewes, Wm. Esq. Ashby	0	10	6			
Dikes, W. H. Esq. Wakefield	1	0	0	1	0	0
Ditchburn, Mr. H. Gravesend	1	1	0			
Dobree, Miss Ann, Guernsey	0	10	0	0	10	0
Doudney, E. P. Esq. Portsea	1	0	0			
Douglas, Rev. P. H.	2	0	0			
Dove, C. Esq. Leeds	0	10	0	0	10	0
Dowker, Mrs. Pickering	1	0	0			
Drake, Rev. T. R.	1	0	0	1	0	0
Duckworth, Mrs. Torquay	1	1	0			
Dudding, Rev. H. St. Alban's	0	10	0			
Duke, Abraham, Esq. Rugby	0	10	0	0	10	0
Dunlop & Holbrook, Messrs. Reading	0	5	0			
Dunt, J. E. Esq. Cockspur-street	1	1	0	1	1	0
Dunsterville, Col. Plymouth	1	1	0	1	1	0

1852-3.

	£.	s.	d.	£.	s.	d.
Du Port, James, Esq.	0	10	0			
Duprè, Mrs. Reading	0	5	0			
Durrant, Dr. Ipswich	0	10	0	0	10	0
Eaton, R. Esq. Devonport	0	10	0	0	10	0
Edgar, the Misses, St. Leonard-on-Sea	1	0	0	1	0	0
Edwards, G. Esq. Halifax	0	10	0	0	10	0
Edwards, Mr. Wm. Holborn	0	10	6	0	10	6
Eldridge, J. Esq. Newport, Isle of Wight	0	10	0	1	0	0
Elliott, Rev. James, Taunton	0	10	0	0	10	0
Ellis, J. L. Esq. per Messrs. Hankey	1	0	0	1	0	0
Ellis, E. Esq. Wimborne	0	10	0			
Elmslie, Mrs. Epsom	1	0	0	1	0	0
Elwin, E. Esq. Dover	0	10	0	0	10	0
Emly, Mrs.	1	0	0			
Enraght, J. B. Esq. Clifton	1	1	0	1	1	0
Evanson, Dr. Torquay	1	0	0	1	1	0
Evans, Rev. C. Blackwall, Warksworth	0	10	0	0	10	0
Eyre, Rev. W. C.	1	0	0			
Eyre, W. Esq. Hull	1	1	0	1	1	0
Finch, Geo. Esq. Burley-on-the-Hill, Rutlands.	5	5	0	5	5	0
Finch, Right Hon. Lady Louisa	2	0	0	2	0	0
Farquhar, Sir W. R. Bart. 45, Grosvenor-square	5	0	0	5	0	0
Farquhar, John Esq. Bridgewater	0	10	0	0	10	0
Falcon, Miss A. Workington	0	10	0	1	0	0
Falkner, the Misses	1	0	0	1	0	0
Farrant, Mr. R. Salisbury	1	1	0	1	1	0
Farrar, W. L. Esq. Lincoln's-inn-fields	1	1	0	1	1	0
Fawcett, Mrs. Workington	1	1	0	2	0	0
Fayle, Rev. R. Torquay	0	10	0			
Fell, Miss Emma, Ashby-de-la-Zouch	1	0	0	1	0	0
Fell, Rev. T. ditto	1	0	0			
Fell, Rev. T. C. Sheepy, ditto	2	0	0	2	0	0
Ferguson, Miss Elizabeth, Carlisle	0	5	0	0	5	0
Ferguson, Joseph, Esq. M.P. ditto	1	0	0			
Ferris, Rev. T.	1	1	0	1	1	0
Field, Rev. J. Reading	0	10	0			
Finnis, S. Esq. Dover	1	1	0	0	10	6
Fisher, Rev. J. Higham-on-the-Hill, Hinckley	0	10	6	0	10	6
Flewker, John Esq. Derby	1	1	0			
Forbes, Sir Chas. Bart.	1	1	0			
Fothergill, Thos. Esq.				2	0	0
Fothergill, Miss				1	0	0
Fowler, Mrs. Melton Mowbray	1	1	0			
Fox, Mrs. Durham	1	1	0			
Franklyn, Rev. Thos. Ward, Tonbridge Wells	2	2	0	2	2	0
Fraser, Miss, Kingsdon	1	1	0	1	1	0
Fraser, Miss H. North-Terrace, Camberwell	1	1	0	1	1	0
Fraser, Miss E. C. Woodcote Lodge, Epsom	0	10	6			
Frear, B. Esq. Derby	1	1	0	1	1	0
Freeman, Miss	0	10	6	0	10	6

	1852-3.		
	£.	s.	d.
Freemantle, Rev. W. R.	1	0	0
Frere, J. H. Esq.	2	0	0
Frewen, Thomas, Esq. Northiam	5	0	0
Friend, a, per Mrs. L'Estrange			1 0 0
Friend, a, at Armitage Bridge			0 10 0
Frowd, Miss M. Bath	1	0	0
Fry, Rev. James, Sompting	0	10	0
Fysh, Rev. Frederick, Torquay	1	1	0
Galloway, the Countess of	2	2	0
Gabb, D. H. Esq.			0 5 0
Gadesden, James, Esq. Ewell Castle, Surrey	1	1	0
Gain, Mrs. Portsea	0	5	0
Gaitskell, Mrs. Dorchester	0	5	0
Gamble, Rev. H. Ashbourn	0	10	6
Gamble, Miss	0	5	0
Gant, J. C. Esq.	0	10	6
Gardiner, Mrs. Yeovil	0	5	0
Gardner, Rev. Richard, Devonport	0	10	0
Garlick, J. P. Esq. Leeds	0	10	0
Garrett, F. Esq. Torquay	1	0	0
Garstin, Mrs. Dorchester			2 0 0
Gastineau, H. Esq.	1	1	0
Gee, Mr.			0 5 0
Gell, Rev. P. Derby	1	1	0
Gibbs, the Misses, Birmingham	1	1	0
Gibson, E. Esq. Hull	1	1	0
Gilbert, Miss	1	0	0
Gilbert, Mr. Salisbury	0	10	0
Gillard, Miss, Plymouth			0 5 0
Glass, Mr. Bath (3 yrs.)			1 10 0
Glyde, John, Esq. Yeovil	0	5	0
Glyde, John, jun. Esq. Yeovil	0	5	0
Glyn, Rev. Sir George, Ewell (2 yrs.)	1	1	0
Godwin, Mrs. Salisbury	0	5	0
Goe, F. F. Esq. Louth	1	0	0
Goe, Mrs. ditto	1	0	0
Goodall, Capt. Devonport	0	10	0
Goodhart, Rev. C. J. Chelsea	0	10	6
Goodhew, Miss, Islington	0	10	0
Goodwin, Mrs. West Cowes, Isle of Wight	1	0	0
Gordon, Alexander, Esq. Clapham	3	3	0
Gore, Miss			3 3 0
Gosse, Henry, Esq. Epsom	1	1	0
Gould, John, Esq. Petworth	1	1	0
Gould, Mrs. Sarah, ditto	1	0	0
Graham, T. J. Esq. M.D. Epsom	1	1	0
Graham, G. Esq. Dover	0	10	0
Graham, T. H. Esq. Edmund Castle	0	10	0
Grant, Misses, Jersey	0	10	0
Grantham, Rev. Thomas, Bramber	1	1	0
Gray, Miss, Chelsea	0	10	0
Greaves, Henry, Esq. Sheffield	1	0	0

				1852-3.		
	£.	s.	d.	£.	s.	d.
Greenham, F. Esq. Yeovil	1	0	0	0	10	0
Greenham, Mrs. ditto	0	5	0	0	5	0
Greet, Mrs. Taunton	1	0	0			
Gregory, Mrs. Plymouth				0	10	0
Gregson, William, Esq. Tanfield-court, Temple	1	1	0	1	1	0
Grey, Rev. Harry, Torquay	1	0	0	1	0	0
Griffiths, Miss	0	5	0	0	5	0
Grinfield, Rev. T.	1	1	0	1	1	0
Gruggen, W. Esq. Chichester	1	1	0	1	1	0
Gurney, J. H. Esq. Norwich	2	0	0	2	0	0
Hadow, G. J. Esq. Clifton	1	1	0	1	1	0
Hall, Smith, Esq. Halifax	1	1	0	1	1	0
Hall, Rev. John, Clifton	1	0	0	2	0	0
Hall, Rev. E. M. Idle	0	10	6			
Hancoe, Miss	0	10	0	0	10	0
Hancock, W. Esq. Wolverley	1	0	0			
Handley, Rev. A. Dorchester	0	10	6	0	10	6
Hanson, Samuel, Esq. Botolph-lane	2	2	0	2	2	0
Harcourt, Rear-Admiral Vernon	1	1	0	1	1	0
Hare, Mrs. E. H.	1	1	0	2	2	0
Harnies, Miss H. J. Louth	0	10	0	0	10	6
Harrison, Miss E.	1	1	0	1	1	0
Harrison, the Misses, Sheffield	1	1	0	1	1	0
Harrison, Rev. Thomas, Stafford	0	10	0			
Hart, Mrs. Dover	0	5	0	0	5	0
Hart, the Right Hon. the Lady	1	0	0			
Hartley, Mrs. Stoke	0	10	0	0	10	0
Hartridge, W. Esq.	1	0	0	1	1	0
Harvey, G. H. Esq.	0	10	0			
Hatchard, Rev. John, Plymouth	0	10	0	0	10	0
Hatherell, Rev. Dr. Southampton	1	1	0			
Hawke, W. T. Esq. Tiverton	0	10	0	1	0	0
Hawker, Vice-Admiral	1	0	0	1	1	0
Hawkins, Mr. B. Reading	0	5	0			
Haydon, W. Esq. Guildford	2	0	0			
Hayllar, Mr. Chichester	0	5	0	0	5	0
Heathcote, Miss	1	1	0	1	1	0
Heathcote, Miss C.	1	1	0	1	1	0
Heaton, John, Esq. Leeds	0	10	0			
Helyar, W. Esq. East Coker, Yeovil	0	10	0	0	10	0
Helyar, Mrs. East Coker, Yeovil	1	0	0	1	0	0
Herbert, Rev. John Goodrich	1	1	0	1	1	0
Heuland, Mrs.	1	1	0			
Hewitt, Rev. A. Hertford	1	0	0			
Hey, Wm. Esq. Leeds	0	10	6	0	10	0
Hick, C. Wm. Esq. Brixton	1	1	0	1	1	0
Hickes, Mr. Hastings	0	5	0	0	5	0
Hickson, Mrs. J. Melton Mowbray	0	4	0	0	4	0
Highmore, J. N. Esq. Preston, Yeovil	1	0	0	1	0	0
Hill, Rev. W. C. Barnstaple	0	10	0	0	10	6
Hill, Mrs. Worcester	0	10	6			

	1852-3.		
	£.	s.	d.
Hill, Rev. John, Wyke Regis	0	10	6
Hill, Hugh Esq. Temple	1	1	0
Hilyard, J. G. Esq. Louth	0	10	0
Hoare, Noel, Esq. Mill Hill, Hendon	5	0	0
Hoare, Rev. E. H.			0 10 0
Hobbs, Mr. B. Forton, Gosport	0	10	0
Hobbs, Mr. Henry, Portsea	0	5	0
Hodgson, T. H. Esq. Carlisle	1	0	0
Hoggard, E. Esq. Reading	0	10	0
Holding, Rev. J. Reading	0	5	0
Holland, Mr.			1 0 0
Holworthy, Mrs. Plymouth	0	10	0
Holy, T. B. Esq. Sheffield	1	1	0
Hooper, Miss, Reading	0	10	0
Hooper, Rev. W. Nixon			0 10 0
Hope, Capt. George	1	0	0
Hopwood, Mrs. Plymouth			0 10 0
Horae, Rev. T. H. Nicholas-lane	1	1	0
Horrocks, John, Esq. Preston	1	1	0
Houghton, Miss, Newport, I. W.	1	1	0
Howard, Rev. J. F. Reading	1	0	0
Hubbuck, Miss Sophia	0	10	6
Hubbuck, Miss C. L.	0	5	0
Hughes, Rich. Esq. Stafford	0	10	0
Hughes, Robt. Esq. ditto	0	10	0
Hughes, Mr. Saml. ditto	0	5	0
Hume, Miss, Clapham-common	1	1	0
Hunt, Mr. Bristol	0	5	0
Hutchings, Mr. 42, Long Acre	1	1	0
Hutchins, Mrs. Southampton	1	0	0
Hutchinson, Lient. Ramsgate	0	10	6
Hyde, John, Esq. per Messrs. Nisbet and Co.	2	2	0
James, Rev. H. Sheepshed	1	1	0
James, Madame, Southampton	1	0	0
Jeffreys, Mrs. Southampton	1	0	0
Jeffreys, Miss, Southampton	1	0	0
Jenkins, Rev. Evan, Merthyr	0	5	0
Jennings, Rev. T. F.	0	10	6
Jeudwine, Mr. Hastings	0	15	0
Job, Mr. J. B. Truro	0	10	0
Johnson, Robert, Esq. Watling-street	1	1	0
Johnson, Mr. W. H.	1	1	0
Johnson, Mr. Reading	0	5	0
Johnson, J. Esq. Ashby	0	10	0
Johnstone, Rev. W. Culmington, Salop	1	0	0
Jones, John, Esq. Sheffield	0	10	0
Jones, Rev. J. Burley, Rutlandshire	1	1	0
Jones, W. C. Esq. Epsom	1	1	0
J. P. by Mrs. C. Meigh, jun.	1	1	0
Joy, Edw. Esq. Leeds	1	0	0
Jubb, Rev. G. M.	0	5	0

1852-3.

	£.	s.	d.	£.	s.	d.
Keane, Rev. J. F. Bethnal Green	0	10	0	0	10	0
Keen, Mrs. Maria, Godalming	0	10	0	1	0	0
Keable, Mrs. R.	0	5	0			
Kell, R. P. Esq.				1	0	0
Kelly, Capt. Reading	1	1	0	1	1	0
Kempe, Rev. E. Clifton	1	0	0	1	0	0
Kendall, Rev. J. H. Launceston	0	10	0	0	10	0
Kennedy, Capt. Plymouth				0	5	0
King, the Hon. Locke				1	1	0
King, the Hon. Mrs. Locke	1	0	0	1	1	0
Kinsey, Rev. W. M. Rotherfield Grays	0	5	0			
Knocker, E. Esq.	1	1	0	1	1	0
Lanesborough, the Countess of	1	0	0			
Lady, a, by Mr. Rowbottom	6	0	0			
Lady, a, by Rev. John Fisher	0	10	6	0	10	6
Lake, Capt.	1	1	0	1	1	0
Lancaster, Rev. R. T. Brighton	1	1	0	1	1	0
Lane, Rev. C. Kennington-oval	0	10	0	0	10	0
Larder, Mr. Louth	1	0	0	1	0	0
Latham, Rev. J. Derby	0	10	6			
Latham, Mrs. Melton Mowbray	0	10	0	0	10	0
Latham, Miss ditto	0	5	0	0	5	0
Latter, General	1	1	0	1	1	0
Law, George, Esq. Brighton	1	1	0	1	1	0
Leach, Wm. Esq. Marlborough Road, St. John's-wood	0	10	6	0	10	6
Leach, Miss, Reading	0	10	0			
Lee, John, Esq. Whitechurch	1	1	0			
Lee, Jos. Esq. Redbrook Farm, ditto	1	1	0	1	1	0
L'Estrange, Mrs.				1	0	0
Lewis, Robert, Esq.	1	1	0	1	1	0
Lewis, Saml. Esq. jun.	1	1	0	1	1	0
Lewis, Genl. Stonehouse				1	0	0
Light, Rev. W. E.	1	0	0			
Lightfoot, Miss	1	1	0	1	1	0
Lighton, Rev. Sir C.	1	1	0			
Lillingstone, Rev. E.	0	10	6	1	1	0
Little, P. M. Esq. Stoke	0	10	0	0	5	0
Little, Mrs. Jno.	0	5	0	0	5	0
Littler, Mrs. and Miss	0	10	0	0	10	0
Llewellyn, Peter, Esq.	1	1	0	1	1	0
Lloyd, Rev. H. J. Shirehampton	1	0	0			
Loader, Mr. Chichester	0	5	0	0	5	0
Lodge, Mr. Reading	0	5	0			
Long, Wm. Esq. Saxmundham, Suffolk	2	2	0			
Long, Wm. ditto	1	1	0			
Long, Rev. C. M.	1	1	0			
Long, Miss, Bath	0	10	0	0	10	0
Lowther, Gorges, Esq. Hampton-hall, Bath	1	1	0			
Luscombe, Henry, Esq. Plymouth				0	5	0
Lyon, Rev. Dr. Sherborne	1	1	0	1	1	0

				1852-3.		
	£.	s.	d.	£.	s.	d.
I. yon, Thomas, Esq. Yeovil	1	1	0	1	1	0
Macdonald, Rev. B. G. Birmingham	0	10	6	0	10	6
Maclean, Captain P. Chatham	0	10	0			
McCalmont, Rev. T.	0	10	0			
McCarthy, C. Esq. Leeds	0	10	6	0	10	6
McInnes, General	1	1	0	1	1	0
McLouglin, Miss	0	10	6			
Madden, Dr. Torquay	0	10	0	0	10	0
Maingay, B. Esq. Guernsey	1	0	0	1	0	0
Mair, Wm. Esq.	0	10	0	0	10	0
Maitland, Miss Fuller, Henley-on-Thames	2	2	0			
Malden, Lieut. Windlesham-house, Brighton	0	10	0	0	10	0
Mander, C. B. Esq.	1	1	0	1	1	0
Manners, Rev. J. Sheffield	0	10	0	0	10	0
Maning, Rev. N. Huddersfield	0	10	0	0	10	0
Manning, Mrs. C. C.	15	0	0			
Mann, Rev. W. H. G. Bowden	0	10	6	0	10	6
Mark, Mrs. Workington	0	10	0	1	0	0
Marriott, Miss S. C. per Williams and Co.	1	1	0	1	1	0
Marryat, Miss, Wimbledon-house	1	1	0			
Marsh, Mr. Northampton	0	4	0			
Martin, Sir H. Bart.	1	1	0	1	1	0
Martin, E. Esq. Bridge-house, Richmond	1	0	0			
Martin, Wm. Esq. Buckland House, Dover	1	0	0			
Maude, Rev. Jos. Chirk	0	10	0	0	10	0
Maurice, Rev. Dr. Oxford	0	10	0	0	10	6
Maxton, Major, Reading	0	10	0			
May, Mrs. John, ditto	0	5	0			
Maynard, Rev. Foster	0	10	0			
Mayo, J. Esq. Yeovil	0	5	0	0	5	0
Mayo, Mrs. ditto	0	5	0	0	5	0
Mead, Rev. David	2	0	0			
Meigh, Chas. Esq.	1	1	0	1	1	0
Meigh, Chas. jun. Esq.	1	1	0	1	1	0
Mendham, Rev. Joseph	10	0	0			
Mentor, Mrs. Reading	0	4	0			
Mercer, Capt.				1	1	0
Mercer, Mrs. Col.				1	0	0
Merry, Wm. Esq. Reading	1	0	0			
Michell, Miss, Penzance	0	5	0	0	5	0
Miller, Mr. James, Brixton	1	1	0	1	1	0
Miller, Miss, Colchester	0	10	0	0	10	0
Miller, Mr. Ipswich	0	5	0	0	5	0
Miller, Mr. Robert, ditto	0	5	0			
Mills, E. B. Esq. Stoke, near Plymouth	1	0	0	1	0	0
Milne, Rev. J. LL.D. Dollar	0	10	0			
Milroy, Mrs.	1	1	0	1	1	0
Moberley, Mrs. Reading	1	1	0			
Molesworth, Rev. W. R. Bandon	1	0	0			
Molyneux, J. M. Esq. Guildford	1	0	0			
Money, Mrs. Sternfield	1	1	0			

	£.	s.	d.	1852-3.	£.	s.	d.
Montagu, Major, Clapham	1	1	0		1	1	0
Monypenny, Rev. J. J. Hadlow	1	1	0				
Moody, T. H. C. Esq. Southampton	0	10	6				
Moody, C. A. Esq. Kingsdon, Yeovil	1	0	0		1	0	0
Moody, Mr. Salisbury	0	10	6		0	10	6
Moor, Rev. J. H. C.	0	10	6		0	10	6
Morrell, Rev. R. P.	2	2	0				
Morris, Mrs.	0	5	0		0	5	0
Morrison, James, Esq. Newcastle-on-Tyne	1	1	0		2	2	0
Mortlock, Capt. Brighton	0	10	0				
Morton, Rev. Thomas, Fairford	0	10	0		0	10	0
Mosley, Oswald, Esq.	1	1	0				
Moss, Thomas, Esq. Chelmsford	0	10	0		0	10	0
Moule, Rev. Henry, Dorchester	1	0	0				
Mowll, Mr. W. R. Dover	0	5	0				
Mudge, Rev. W. Pertenhall	0	10	0				
Muir, G. W. Esq.					0	10	0
Munt, Mr. W. Reading	0	10	6				
Murch, Mr. Joseph, Stoke	0	5	0		0	5	0
Murray, Charles, Esq. Ockbrook, Derby	2	2	0		2	2	0
Musgrave, Mrs. Leeds	0	10	0		0	10	0
Nanson, W. Esq. Cranbrook	1	0	0		1	1	0
Neale, Miss, Yeovil	1	1	0				
Nelson, Rev. John	0	5	0				
Nesbett, Mrs.	0	5	0		0	5	0
Newman, E. Esq.	0	10	6		0	10	6
Newman, Mrs. Cockspur-street	1	1	0		1	1	0
Newman, the Misses	1	1	0		1	1	0
Newnham, Mrs.	2	2	0		2	2	0
Newnham, Rev. G.	1	1	0		1	1	0
Newton, W. Esq. Derby	1	1	0				
Nicolle, Joshua, Esq. Jersey	0	10	0		0	10	6
Nichols, Mrs. Melton Mowbray	0	4	0		0	4	0
Nicholson, Mrs. Reading	0	10	0				
Nicholson, Dr. B.	1	0	0				
Norman, J. K. Esq. Hadleigh	0	10	0		0	10	0
Norman, Mr. Chichester	0	7	0		0	7	0
Norman, Rt. Hon. Lady E. Melton Mowbray	0	10	0		0	10	0
Norman, Mrs. G. ditto	0	5	0		0	5	0
Norman, Mr. G. Maiden Lane	3	0	0				
O'Connor, Mrs. Bath	0	10	0				
Ogle, G. B. Esq.	1	1	0		1	1	0
Olive, Rev. J. Ayott, Herts.	2	10	0		2	10	0
Olive, Mrs. ditto	0	10	0				
Orme, Miss, Bramber, Sussex	0	10	6		0	10	0
Orton, J. S. Esq.	1	1	0		1	1	0
Pagden, F. P. Esq. Epsom	0	10	0		0	10	0
Palk, Mr. Southampton	1	1	0				
Palmer, Mrs. Cheam	1	1	0		1	1	0

	1852-3.				1852-3.		
	£.	s.	d.		£.	s.	d.
Pamphilon, Mrs. Stoke-on-Trent	1	1	0				
Parker, Rev. E. Bristol	0	10	0		0	10	6
Parkin, Rev. J. Hastings	0	10	0				
Parsons, Mr. Foulness	1	0	0				
Parsons, Rev. John, Sherborne					1	0	0
Pascoe, Miss, Penzance	0	10	0		0	10	0
Patteson, Rev. J. Chelsea	0	10	6		0	10	6
Paull, Mr. Chichester	0	4	0		0	5	0
Payne, Rev. W. R.	0	10	0		0	10	0
Paytherus, Miss, Clifton	1	1	0		1	1	0
Peake, Rev. Henry	0	10	0		0	10	0
Pearce, Mrs. Oxford	1	0	0		1	0	0
Pears, Miss, Melton Mowbray	0	10	0				
Pease, J. R. Esq. Hall	1	0	0		1	0	0
Peever, Captain, Chelsea Hospital	0	10	6		0	10	6
Pemberton, Rev. E. Belchamp, St. Paul's Clare	1	1	0		1	1	0
Pennaethorne, the Misses, Worcester	0	10	0		0	10	0
Penny, Rev. Charles, West Coker	0	10	6		0	10	6
Penny, Henry, Esq. Yeovil					0	10	0
Perkins, Mrs. S. Orton Hall, Leicestershire	1	1	0		1	1	0
Petrie, W. Esq. Woolwich	1	1	0		1	1	0
Petrie, Mrs.	1	1	0		1	1	0
Pettener, the Misses, Louth	0	10	0		0	10	0
Peyton, James, Esq.	0	10	6		0	10	6
Phelps, Miss, Wilton	1	0	0		1	0	0
Phelps, Miss Ann	0	10	0		0	10	0
Phelps, Miss, Salisbury	0	10	0		0	10	0
Phillips, Rev. Dr. Worcester	0	10	6		0	10	6
Phipps, Miss M. River, near Dover	1	1	0		1	1	0
Pidcock, C. Esq. Worcester	0	10	0				
Pinney, Charles, Esq. Clifton, Bristol	1	1	0				
Pinney, Mrs. C. ditto	1	1	0				
Piper, Mr. T. W.					0	10	6
Pictairn, Rev. D. Torquay	0	10	0		0	10	0
Pollen, Mrs.	2	0	0				
Postle, Mrs. Norwich	1	0	0				
Pratt, G. Esq. Portsea	0	10	0		0	10	0
Pratt, Rev. Josiah	1	1	0		1	1	0
Puddicombe, Miss, Reading	1	0	0				
Purves, the late Mrs. Sunbury, per Executor	5	5	0		5	5	0
Purves, Miss ditto	1	1	0		1	1	0
Purves, Miss Elizabeth, ditto	1	1	0		1	1	0
Pye, H. Esq. Louth	0	10	0		0	10	6
Quarrell, Rev. R. Weston-super-Mare	1	0	0				
Quilter, James, Esq. 7, Gray's-inn-square	1	1	0		1	1	0
Rose, Right Hon. Sir George, Bart. M.P.	5	0	0				
Ryder, Rt. Hon. Lady G. D. per Messrs. Nisbet and Co.	1	0	0		1	0	0
Ryder, Hon. D. G. ditto	2	2	0		2	2	0

	1852-3.		
	£.	s.	d.
Raban, Rev. Jno.	0	5	0
Raine, Miss C.	1	0	0
Ralph, Rev. James	0	10	6
Ranking, Robt. Esq. Hastings	0	10	0
Ravenshaw, J. H. Esq.	1	1	0
Rawlings, Rev. W. Cornwall, per Praed & Co.	1	1	0
Rawson, Thos. Samuel, Esq. Moor, gate-street	1	1	0
Rawson, W. H. Esq. jun.	1	1	0
Ray, Mrs. Plymouth	0	10	0
Redding, Miss, Worcester	0	5	0
Reynolds, J. S. Esq. Hampstead-heath	1	1	0
Richardson, Mr. G. Salisbury	0	10	0
Richardson, Miss	1	0	0
Richardson, Rev. Thomas, York	0	10	0
Richardson, James, Esq. ditto	0	10	6
Richford, T. Esq. Reading	0	10	0
Riland, Rev. J. Birmingham	5	0	0
Robbins, Rev. W.	0	5	0
Roberts, Mrs. Bath	2	0	0
Roberts, Mrs. C.	0	10	0
Roberts, Mrs. Clifton	0	10	0
Roberts, Henry, Esq.	0	10	0
Robinson, Mr. C. per Miss Goodhew	0	10	0
Robinson, Rev. W. W. Chelsea	0	10	6
Robinson, Miss, Halifax	0	5	0
Rogers, Miss C. Marazion, near Penzance	2	2	0
Rogers, Miss E. ditto	2	2	0
Rogers, Miss L. ditto	1	1	0
Rogers, Rev. Hugh, Camborne.	1	1	0
Rogers, Rev. R. G. Yarlington	1	1	0
Rolfe, F. W. Esq. Reading	0	10	0
Routh, Rev. J. O.	0	10	0
Rowe, Mr. Plymouth	0	5	0
Rowlands, Mr. jun. Worcester	0	10	0
Rowley, Mrs. per Messrs. Coutts & Co.	1	1	0
Saurin, Lady Mary, per Messrs. Nisbet and Co.	1	0	0
Sparrow, Lady O. Brampton Park	5	0	0
Sargent, Rev. W. St. G.	0	5	0
Saunders, J. E. Esq. Finsbury-square	2	2	0
Saunders, Mr. Plymouth	0	5	0
Saurin, Admiral, 19, Eaton-square	1	0	0
Savile, Rev. H. B.	0	10	6
Sawtell, Mrs. Nether Compton	0	5	0
Scott, Thos. Esq. Penrith	0	10	0
Scott, Miss, ditto	0	10	0
Scrutton, Mrs. J. B.	1	1	0
Sex, Edw. Esq.	1	1	0
Shadwell, Mr. Hastings	0	10	0
Sharpnell, Miss, per Messrs. Nisbet	3	0	0
Shaw, Mrs. Bootle	1	0	0

				1852-3.		
	£.	s.	d.	£.	s.	d.
Shears, D. T. Esq. the Lawn, South Lambeth .	1	1	0	1	1	0
Shields, John Esq. Durham .	..			0	10	0
Sheppard, Jno. Esq. .	..			5	0	0
Sherwin, W. Esq. .	..			0	10	0
Sibthorpe J. Esq. .	1	0	0			
Simcoe, Rev. Henry Addington, Penheale .	1	1	0	2	2	0
Simpson, C. Esq. Hadleigh .	0	10	0	0	10	0
Simpson, Rev. Robert .	0	10	6	0	10	6
Slade, Johns Esq. Yeovil .	1	0	0	1	1	0
Slater, Miss, Reading .	0	5	0			
Small, C. Esq. Ramsgate .	0	5	0			
Smelt, Rev. M. Slindon, Surrey .	1	0	0			
Smith, Rev. Hinton, Plymouth .	0	5	0			
Smith, Richard, junior, Esq. Bridgewater .	1	0	0	1	0	0
Smith, Mrs. Barnes .	0	10	0	1	0	0
Smith, Miss E. .				0	5	0
Smith, Geo. Esq. Camborne .	..			0	10	0
Sommers, J. C. Esq. .	0	5	0	0	5	0
Spence, E. Esq., Hull .	1	0	0	1	0	0
Spitta, Rev. F. Hackney .	1	1	0	1	1	0
Spitta, H. A. Esq. Clapham .	1	1	0	1	1	0
Spragge, Mrs. Torquay .	2	2	0	2	2	0
Spurgin, Rev. J. Hockham .	0	10	6	0	10	0
Stables, H. E. Esq. Clapham .	1	1	0	1	1	0
Stanley, Arthur, Esq. Bath .	0	10	0			
Stannard, J. Esq. Nayland .	0	10	0			
Stark, Hugh, Esq. .	1	1	0	1	1	0
Steele, J. Esq. Epsom .	0	10	6	0	10	6
Stephens, W. Esq. Reading .	5	0	0	5	0	0
Stephenson, Mrs. Worcester .	0	10	0	0	10	0
Stevenson, Rev. J. Bridge .	0	10	6			
Steward, Rev. G. W. Caister .	1	1	0	0	10	6
St. Mair, Lady H. .	..			2	0	0
Stokes, Miss, Bath. .	0	10	0	0	10	0
Stone, Miss, Penzance .	0	5	0			
Storry, Rev. J. B. Colchester .	1	0	0	1	1	0
Story, J. H. Esq. Bryanstone-square .	1	1	0	1	1	0
Strickland, Rev. J. Bristol .	0	10	6	0	10	6
Stuart, Mrs. William, Hill-street .	1	0	0	1	0	0
Stuart, Mrs. W., for A. M. P. .	..			1	0	0
Sullivan, Capt. B. J. .	1	1	0			
Sutcliffe, John F. Esq. Halifax .	1	1	0	2	2	0
Sutcliffe, Thomas E. Esq. ditto .	1	1	0	2	2	0
Suter, Mrs. Halifax .	0	10	6	0	5	0
Suttaby, A. Esq. 2, Stationers'-hall-court .	1	1	0	1	1	0
Swain, Mrs. Wilton .	..			0	10	0
Swinburn, Mrs. Workington .	0	10	0	1	0	0
Swinhoe, Col. Dorchester .	0	10	0	0	10	6
Teignmouth, the Hon. Lord, M.P. .	1	1	0			
Tanner, C. Esq. Plymouth .	..			0	10	0
Taylor, John, Esq. Colchester .	0	10	0			

	1852-3.					
	£.	s.	d.	£.	s.	d.
Taylor, Rev. R. A. Bristol	0	10	6	0	10	6
Terry, Avison, Esq. Hull	2	0	0	2	0	0
Thomas, Rev. R. J.	0	10	6	1	1	0
Thorpe, Mr. William, Oxford	0	10	6	0	10	6
Tilbury, Mr. per Messrs. Nisbet and Co.	2	0	0			
Tilbury, Miss	2	0	0			
Tilbury, Miss C.	2	0	0			
Tilbury, Miss J.	2	0	0			
Tindall, Mr. H. W.	0	10	6	0	10	0
Tolcher, Ed. Esq.	1	0	0	1	0	0
Tomkins, Mrs. Yeovil	0	5	0	0	5	0
Torrianno, Rev. J. Reading	1	0	0	1	1	0
Torriano, Rev. V. Colchester	0	5	0			
Townshend, H. Esq. per "Record"	1	1	0	1	1	0
Treacher, Henry, Esq.	1	1	0	1	1	0
Trench, Rev. Mr. Reading	1	1	0			
Trevanion, Mrs.	1	1	0	1	1	0
Tinker, the Misses, Southampton	0	10	0			
Tucker, Rev. Mr. Cheltenham	1	0	0			
Tugwell, Mr. Salisbury	0	5	0	0	5	0
Turner, Miss C.	5	0	0	5	0	0
Tyler, Miss, Woolwich	0	10	6	0	10	6
Underwood, Mrs. Col.	1	1	0			
Vale, Rev. W. H. Ecclesall, Sheffield	1	0	0	1	0	0
Van-Hagen, Mrs. Weston-super-Mare	0	10	0	1	0	0
Venning, James, Esq.	0	10	0	0	5	0
Vernon, Rev. W. H.	1	1	0			
Vigne, Mrs.	0	10	0	0	10	0
Vining, J. T. Esq. Yeovil	1	1	0	1	1	0
Wainhouse, Robert, Esq. Halifax	2	2	0	2	2	0
Waite, T. P. Esq. Louth	1	0	0	0	10	6
Wake, Miss, Brighton	0	10	0			
Walker, Edward, Esq. Torquay	1	1	0	1	1	0
Walker, Mrs. by Thos. Lyon, Esq.	0	10	0			
Walsh, Rev. Robert, Newtown-Barry	0	5	0			
Walters, Melmoth, Esq.	1	1	0	1	1	0
Warne, Miss, Yeovil	0	5	0			
Warne, Miss Anne	0	5	0			
Warren, the Misses, Southampton	0	10	0			
Wason, Rev. John	1	1	0	1	1	0
Waterhouse, John, Esq. Halifax				1	0	0
Waterhouse, Mrs. Frances, Halifax	1	0	0	1	0	0
Watkins, Mrs. Islington	1	0	0	1	0	0
Watson, John, Esq. Derby	0	10	0	0	10	0
Watson, Mrs. Melton Mowbray	0	2	6			
Wavell, E. M. Esq. Halifax	0	10	0			
Way, Edward, Esq. Newport	1	0	0			
Webb, Mrs. Bexley-Heath	1	0	0			
Webb, Mr. Charles, 23, Old Bond Street	0	10	0	1	0	0

	1852-3.		
	£.	s.	d.
Welsh, General, Madras	5	0	0
Welch, Miss, Reading	0	5	0
Wellington, Mrs. Oakham	0	4	0
Wells, Edward, Esq. Wallingford	1	1	0
West, T. Esq. Brighton	1	1	0
Wheat, James, Esq. Sheffield	1	0	0
White, H. H. Esq. Clapham . . . . .	..	..	..
White, the Misses, Plymouth . . . . .	..	..	..
White, Miss Anna, Brighton	0	10	0
White, Miss, Reading	0	10	0
White, Miss, Yeovil	0	2	6
Whytehead, W. Esq. York	0	10	6
Whytehead, Miss R. ditto	0	10	6
Whytehead, Rev. R.	0	5	0
Wickham, Mr. W. Bideford	0	10	0
Wigfield, Rev. Henry	0	10	0
Wilcox, Mrs. Melton Mowbray	0	10	0
Williams, Miss, Cheshunt	1	1	0
Williams, Rev. John, Yeovil	0	5	0
Williamson, W. Esq. Derby	0	10	6
Willis, Miss, St. Leonards	0	5	0
Wilmot, Lady Eardley, per Messrs. Nisbet	1	0	0
Wilson, Gen. Plymouth . . . . .	..	..	..
Wilson, Richard, Esq. Islington . . . . .	..	..	..
Wilson, Mrs. Sheffield . . . . .	..	..	..
Wilson, Rev. Dr. Southampton	1	1	0
Wilson, Henry, Esq. Sheffield	1	1	0
Wilson, Joseph, Esq. do.	1	0	0
Wilson, J. W. Esq. Louth	0	10	0
Wilson, Miss, Sheffield	1	0	0
Wilton, Mr. Salisbury	0	10	0
Wing, Mr. Melton Mowbray	0	5	0
Wing, Mr. T. N. ditto	0	5	0
Wippell, Miss, Woodbury	0	5	0
Wood, John, Esq. Martock, near Yeovil	1	1	0
Wood, G. E. Esq.	2	2	0
Woodhouse, Geo. Esq.	0	10	0
Woodhouse, Rev. W. Ipswich	0	5	0
Woodriff, Capt.	0	5	0
Woodward, Rev. T. Bath	1	1	0
Workman, J. Esq. Reading	0	10	0
Worthington, Mrs. Brighton	0	10	0
Wright, Rev. W. H. Newcastle-on-Tyne	0	10	0
Wright, Rev. W.	0	10	6
Wynne, Mr. Stafford	0	10	0
Yates, Capt. Guernsey	0	10	0
Yeatman, Miss G.	1	0	0
Yeadon, Mrs.	1	1	0
Yorke, Rev. C. J. Shenfield	0	10	6
Young, Rev. Ed. Clifton	1	1	0
Young, Rev. F. Reading	0	5	0

				1852-3.		
	£.	s.	d.	£.	s.	d.
Young, Mrs. Admiral	1	0	0			
Young, Capt. Henry, per Roberts & Co.	1	0	0	1	0	0
Young, Captain James ditto	1	1	0	1	1	0

AMOUNTS RECEIVED FROM AUXILIARIES.

From April 1st, 1852, to March 31st, 1853.

ALSO THE TOTAL AMOUNT RECEIVED FROM EACH SINCE THE INSTITUTION
OF THE SOCIETY.

	1852-3.			TOTALS.		
	£.	s.	d.	£.	s.	d.
Ashby-de-la-Zouch	4	1	0	65	18	6
Barnstaple	3	18	10			
Birmingham	6	17	0	243	11	11
Bristol	104	0	6	764	12	9
Cambridge	..			105	0	0
Cheltenham	300	0	0	856	5	4
Dover	21	10	4	351	18	10
Exeter	33	14	5	207	10	10
Halifax	11	8	0	188	18	6
Hertford	..			120	0	0
Huddersfield	4	3	0	85	7	8
Hull	58	2	0	531	4	5
Leeds	3	11	6	93	5	0
Leicester	78	19	5	269	8	9
Louth	5	12	0	143	5	6
Melton Mowbray	3	12	0	253	1	7
Newcastle-on-Tyne	6	4	0	90	18	0
North-east London	19	13	5	754	18	5
Oxford	2	11	6	176	17	7
Penzance	8	2	0	141	17	5
Portsea	1	0	0	536	15	2
Reading	25	19	0	492	12	10
Salisbury	9	18	6	398	4	0
Sheffield	10	14	6	154	11	6
Shrewsbury	4	11	0			
Southampton	35	0	0	283	15	8
Westminster Operative	0	18	3			
Yeovil	29	4	0	224	6	8
York	2	6	6	309	15	1

COLLECTED AFTER SERMONS.

	£.	s.	d.
Bowden, by Rev. W. F. Taylor	21	11	0
Epsom, by Rev. W. Clementson	15	5	0
Huddersfield, Holy Trinity, by Rev. Dr. Blakeney	11	2	9
St. Brides, Fleet Street, by Rev. Robt. Bickersteth	6	7	9

COLLECTED AFTER MEETINGS AT

Aberdeen	11	0	9	Hanover Square Rooms	21	9	11
Arbroath	0	17	2	Huddersfield	16	2	0
Bermondsey	2	10	7	Hull	52	0	0
Bideford	1	19	10	Inverness	9	10	0
Bishopsaukland	3	15	0	Kennington	23	5	9
Brighton	40	13	3	Moffatt	4	12	0
Chelsea	0	0	11	Montrose	1	19	4
Dover	15	0	4	Newcastle	3	8	6
Dumfries	0	15	5	Newport, I. W.	3	17	4
Dundee	0	17	6	Northampton	3	11	6
Durham	1	16	8	Paisley	0	12	0
Elgin	4	1	9	Perth	11	5	6
Epsom	22	13	8	Peterborough	3	8	7
Exeter Hall, "Four Great Meetings"	171	12	6	Plymouth	15	1	9
Folkstone	8	15	2	Ramsgate	2	6	2
Frome	3	19	11	Ryde	3	7	6
Gravesend	8	6	6	Sandgate	11	19	6
Greenock	12	10	6	Sherborne	3	11	0
Hanover Square Rooms, Four Lec- tures by Rev. Dr. Camming	96	0	0	Southampton			
				Stockton	1	7	0
				Taunton	4	6	1
				Whitlesea	3	0	0
				Yeovil	9	10	0

COLLECTED BY

	£.	s.	d.
Mrs. Stables and others—See Lists.			
E. M. C., Penny-a-week Subscriptions	1	0	0
Hall, Mrs. Bagshot	1	0	0
Bate, Miss, Plymouth, Penny-a-week Subscriptions	3	10	6
Ditto, collected by	1	9	6
Parkinson, Miss, Ramsgate	0	8	8
Woolley, W. J. Esq.	1	14	0

LEGACIES.

Per Wm. McGinnis, Esq.	50	0	0
Rent of House	25	0	0

CHELTENHAM AUXILIARY,

Treasurer and Secretary, J. B. CLARKE, Esq.

	£.	s.	d.		£.	s.	d.
Collections				Miss. J. Jeffery	1	0	0
after Meet-				Miss. C. Jeffery	1	0	0
ings	85	0	0	T. King, Esq.	0	10	6
R. Bligh, Esq.	5	0	0	Mrs. Blunt	0	10	0
J. B. Clarke.				C. Fowler, Esq.	1	1	0
Esq. to make				T. Walker, Esq.	1	0	0
up £100.	10	0	0	Mrs. and Miss Barry	0	10	0
	100	0	0	Mr. N. Smith	0	5	0
Col. Lawe	2	2	0	Mrs. Col. Lee	0	5	0
C. T. Cooke, Esq.	1	1	0	Mrs. Dawson	1	0	0
Capt. Lake	1	1	0	E. L. Newman, Esq.	1	1	0
Miss Gould	1	0	0	Mrs. Brackenbury	0	5	0
The Misses March				Miss E. Clissold	0	10	0
Phillips	2	0	0	Mrs. Chilver	0	10	0
Lieut.-Col. Hennell	1	0	0	Mrs. George	0	5	0
Mrs. Roberts	1	0	0	The Misses Neale	0	10	0
Rev. W. T. Ellis	2	2	0	Mr. C. Holliday	0	5	0
Rev. Wm. Hodgson	0	10	0	Mr. D. Gibbon	0	10	0
Miss Finley	0	10	0	A Lady, by C. T.			
Miss Barnes	0	10	0	Cooke, Esq.	0	10	0
N. Maryland, Esq.	2	2	0	Mr. J. Chaps	0	5	0
Mrs. Grant	1	0	0	Mrs. Bell	1	0	0
" " don.	2	0	0	R. Rip. Esq.	0	10	0
Mrs. Clarke	1	0	0	Mrs. Sadler	1	0	0
Mrs. Ensor	1	1	0	Miss Moore	0	10	0
Miss Webb	1	1	0	Wm. Hassel, Esq.	1	1	0
Miss Wallace	0	10	0	The Misses Stokes	1	0	0
G. W. Milne, Esq.	0	10	6	Mr. Slade	0	5	0
Lieut.-Col. Wynch	1	0	0	R. B. Huddleston, Esq.	1	0	0
Miss Wade	1	0	0	Mrs. R. Hay	0	10	0
Rev. F. H. Kearney	1	0	0	Miss Williams	1	1	0
Miss Whynyates	1	1	0	J. Garratt, Esq.	1	1	0
Mrs. Allsop	0	5	0	Mrs. Colonel Newton	0	5	0
Rev. C. Harris	1	1	0	Miss Yerbury	0	10	0
Rev. D. Robinson	0	10	0	Mrs. Colonel Bear	0	10	0
Mrs. Morton	0	5	0	Mrs. Gabb, sen.	1	0	0
Rev. J. Browne	1	1	0	Mrs. Phayre	1	0	0
J. P. Bell, Esq.	0	10	0	Mrs. C. Squire	0	10	0
Coxwell Rogers, Esq.	2	0	0	Mrs. Jerram, Seagrave			
Dr. A. M. Brown	0	10	0	Villa	0	10	0
C. H. Velley, Esq.	1	1	0	Miss Lesson	1	0	0
Miss Velley	1	1	0	Miss Haigh	0	10	0
Mrs. Iredell	1	1	0	Miss H. Haigh	0	10	0
Capt. Iredell	1	1	0	Mrs. Col. Hutchinson	1	0	0
Major Coyle	0	10	0	E. J. Esdaile, Esq.	1	0	0
Capt. Manners	1	0	0	Rev. W. Rogers			
T. Bodley, Esq.	1	0	0	Coxwell	0	10	0

CHELTENHAM AUXILIARY—continued.

	£.	s.	d.		£.	s.	d.
Miss Clarke	1	0	0	Rev. D. Robinson	0	10	6
C. Hay, Esq.	0	10	0	A. B.	10	0	0
Captain Young, R.N.	1	0	0	The Misses Stokes	0	10	0
Mr. R. Masters	0	10	0	E. J. Esdaille, Esq.	5	0	0
Mr. and Mrs. Brough	0	10	0	Mrs. Semple	1	0	0
Mrs. Smith	0	10	0	Collecting Card, No. 1	0	10	6
Mrs. J. Camps	0	5	0	Master Curry	2	0	8
Mrs. Stillingfleet	0	5	0	Miss Pharyre	3	0	16
Mrs. Capper	10	0	0	Miss Ensor	4	2	10
Rev. R. Hepworth	0	10	0	Miss Currie	5	0	13
The Hon. Mrs. Ramsey	1	1	0	Miss Gould	6	6	2
E. R. Humphreys,				Miss A. Coombe	7	15	0
Esq. LL.D.	1	1	0	Lost Collecting Card	8	0	13
W. Buckle, Esq.	1	1	0	Mrs. Whitehead,			
S. L. Lingwood, Esq.	0	5	0	9 & 10	4	10	0
H. Esdaille, Esq. of				Mrs. Hore	11	3	7
London	1	0	0	Mrs. E. N. Jones	12	3	7
Mr. J. D. Vent an.	0	10	0	Miss Bingham	13	1	10
Mrs. Smith don.	1	1	0	Miss A. Hollis	14	0	17
J. C. Chamberlayne,				Mrs. Col Newton	0	10	0
Esq.	1	0	0	Miss Wylie, Broadway	30	0	0
"SPECIAL MISSION."				Rev. S. Franklin, do.	1	0	0
"A Thank-offering"	5	0	0	Mr. Coulson do.	1	0	0
The Misses March				Mrs. Spencer do.	0	10	0
Phillips	2	0	0	A. B. C. do.	0	10	0
Miss Barnes	0	10	0	Rev. T. Marsden, do.	0	10	0
Mrs. Iredell	1	1	0	Miss Mann do.	0	10	0
Capt. Iredell	1	1	0	A Friend to the Broad-			
Mrs. Capper	20	0	0	way Mission	5	0	0
Miss Meara	1	0	0	"TRAINING INSTITUTE."			
Mrs. Reid	1	0	0	Mrs. Grant	2	0	0

CLAUGHTON AUXILIARY.

Collections after ser-				Crowther, John, Esq.	1	0	0
mons in Christ				"Good year," per J.			
Church, by the				H. W.	5	0	0
Rev. R. P. Bla-				Rayner, Mrs.	1	0	0
kensy LL.D. In-				Salisbury, Mrs.	0	5	0
cumbent, and Rev.				Sellen, Mrs.	0	10	0
W. F. Taylor,				Sheppard, John, Esq.	5	0	0
M.A.	29	0	0	Wood, Mr.	1	0	0
Meetings in Christ				Darbyshire, B. Esq. an.	2	2	0
Church schoolroom.	46	12	5	Harraden, Mr.	0	5	0
Cropper, Mrs. E. per				Palmer, J. P. Esq.	1	1	0
P. J. Curry, Esq.				Worthington, J. H.			
don.	20	0	0	Esq.	1	0	0

CLAUGHTON AUXILIARY—continued.

			£.	s.	d.			
Collecting Cards, by								
Members of Christ								
Church:—								
	£.	s.	d.					
Alderson, Miss	.	1	15	0	Harraden, Miss	.	0	12 0
Armstrong, Miss	.	1	3	2	Marrow, Miss	.	0	18 0
Blundell, Miss	.	0	18	6	Mason, Miss	.	2	2 4
Curry Mrs.	.	17	7	1	Moon Mr.	.	0	9 0
Dillon, Mr. Walter	.	6	5	0	Pollock, Mrs. G. S.	.	3	1 6
Graham, Miss	.	2	9	0	Shanklin, Mrs.	.	0	19 9
					Tyson, Mrs.	.	5	16 0
					Worthington, J. H. Esq.	.	2	12 6

EXETER AUXILIARY.

Treasurer, JOSEPH SHEPPARD, Esq.—*Secretary*, W. SHARLAND, Esq.

Collected after two						Madden, Mrs.		
Meetings						.	0	5 0
Adams, Miss H.	.	0	5	0	Nantes, Rev. D.	.	0	10 0
Chapman, Mr. Jno.	.	0	10	0	Peters, W. H. Esq.	.	2	2 0
Croft, H. Esq.	.	1	0	0	Sharland, W. Esq.	.	0	10 0
Dinham, J. Esq.	.	1	1	0	Sheppard, Joseph,			
Gilchrist, Capt. R.N.	.	0	10	0	Esq.	.	1	0 0
Glyde, Mrs.	.	1	0	0	Wippel, Rev. W.	.	0	5 0
Godfrey, Major	.	1	0	0	Wippel, Mr. J.	.	0	10 0
Holmes, Rev. J. J.	.	0	10	0	Wippel, Mr. Geo.	.	0	10 0
Janson, H. U. Esq.	.	1	0	0	Wolland, Mr. W.	.	0	10 0
Jesse, Miss	.	1	0	0				
Kennaway, Mrs. R.	.	1	1	0	SPECIAL MISSION.			
Lester, A. Esq.	.	1	0	0	Harris, Miss Mary, Card	.	1	12 0
					Maberly, F. H. Esq. „	.	1	5 6

LEICESTER AUXILIARY.

Treasurer and Secretary, REV. GEO. W. STRATON.

Collected after two						Marshall, Mr. J.E.		
Meetings						.	0	10 0
The Lord Berners	.	2	2	0	Marshall, Mr. S.	.	0	10 6
Sir Arthur Hazlerig,					Martin, Rev. R.	.	1	1 0
Bart.	.	2	0	0	Owen, Rev. T.	.	0	10 6
Adams, Rev. S.	.	0	10	6	Richardson, Rev. H.	.	1	1 0
Angrave, Mr. R.	.	0	10	0	Rolleston, Rev. W. L.	.	0	10 6
Babington, Rev. J.	.	1	1	0	Straton, Rev. Geo. W.	.	1	1 0
Barber, Mr. A.	.	0	10	0	Taylor, John, Esq.	.	1	1 0
Barber, Mr. R.	.	1	0	0	Taylor, Wm. Esq.	.	1	1 0
Berkley, Mr.	.	0	10	0	Turner, Mrs. Frewen	.	1	0 0
Billings, Mr.	.	0	5	0	Wing, Rev. J.	.	0	10 6
Chamberlain, Rev. J.	.	0	10	6	Yeadon, Mrs.	.	1	1 0
Cooper, A. Esq.	.	0	10	6				
Croft, Mr. J. Y. Esq.	.	0	10	0	SPECIAL MISSION.			
Dixon, Rev. J.	.	0	10	6	Barber, Miss Card	.	0	10 6
Gwatkin, Rev. R.	.	0	10	6	Butler, Mr.	.	2	2 0
Harris, Joseph, Esq.	.	1	0	0	Hodgkin Miss	.	2	10 0
Isbel, Rev. G.	.	0	10	0	Norman, Mrs. C.	.	2	10 0
Lockwood, Geo. Esq.	.	1	0	0	Yeadon, Mrs.	.	0	17 0

READING AUXILIARY.

Treasurer and Secretary, REV. J. C. GRAINGER.

	£.	s.	d.		£.	s.	d.
Collected after two Meetings	14	17	6	Fisher, Miss	0	2	6
Blackwell, Mr.	0	2	6	Hawkins, Mrs.	0	5	0
Chapman, Mrs.	0	5	0	May, Mr. C.	0	5	0
Comber, Mrs.	0	5	0	Pell, Miss	0	5	0
Cowan, Chas, Esq.	0	10	0	Rolfe, Mrs.	0	10	0
Dowden, Mrs.	0	10	0	Stephens, Wm. Esq.	5	0	0
Dupree, Mrs.	0	5	0	Sutton, Miss	0	3	0
Dunlop, & Holbrook, Messrs.	0	5	0	Sweet, Miss	0	5	0
				Trendall, Mr. J.	0	10	0
				Willatts, Mr. & Mrs.	1	0	0

SPECIAL MISSION.

Miss Hooper	5	0	0	The Misses Rogers	0	10	0
" " an.	1	0	0	Mr. and Mrs. Pavey	0	10	0
Dr. Cowan	1	0	0	Miss Bathurst	0	10	0
Mr. S. Jackson	0	5	0	Mrs. Kennedy	0	10	0
Rev. J. Torriano	5	0	0	Mrs. Green	0	5	0
Rev. W. Nixon				Mrs. Morgan	0	10	0
Hooper	5	0	0	Mrs. French	0	5	0
Rev. J. Torriano an.	1	1	0	Mr. Smith	0	5	0
Collected by Mrs. Torriano—				Mrs. Kingstone	0	5	0
Mrs. J. Torriano	1	0	0	Miss Pell	0	5	0
Mrs W. Stephens	1	0	0	Rev. C. Hole	0	5	0
Rev. Mr. Tubbs	0	10	0	Mrs. Edkins	0	5	0
Anonymous	1	0	0	Mr. Blower	0	5	0
Mrs. Workman	0	10	0	Mr. Barber	0	5	0
Mrs. Morris	0	5	0	Miss Kirkpatrick	0	5	0
Mrs. C. Hooper	0	10	0	Miss Hooper	0	5	0
Mr. J. Hooper	0	10	0	Miss T. O. Hooper.	0	5	0
Mrs. C. May	0	5	0	Rev. T. Torriano's			
Miss Slater	0	5	0	servants	0	15	0
Mr. Rickford	0	10	0	Mr. Sutton	0	5	0
Mrs. Rickford	0	10	0	Sums under 5s	1	10	0

FUND FOR "SPECIAL MISSION TO ROMAN CATHOLICS."

Miss A. Springett	1	0	0	John West, Esq.			
Miss Cartwright	5	0	0	" 2nd don.	1	0	0
John West, Esq.	1	0	0	Rev. R. B. Plumtre	1	1	0
A Friend	3	0	0	Anonymous	1	0	0
The Misses Downie	2	10	0	W. N. Alcock, Esq.	1	0	0
Rev. D. B. Bevan				Wm. Leach, Esq.	2	0	0
" 3rd don.	5	0	0	J. H. Boobbyer, Esq.	5	0	0
A Member of Dr.				Wm. Spiking, Esq.	3	3	0
Cumming's Church	2	0	0	Miss Hubbuck	0	5	0

	£.	s.	d.
Mrs. Van-Hagen	2	0	0
Rev. J. D. Wastell	10	0	0
"A Thank-offering from a Clergyman"	5	0	0
John Hardy, Esq.	50	0	0
Mrs. Adams	0	5	0
Mrs. and Miss White	0	10	0
Mrs. Morris	2	0	0
Miss Griffiths	2	0	0
Rev. James Kelly	1	1	0
Miss A. Springett	1	0	0
R. F. Gee, Esq.	5	0	0
Rev. W. and Mrs. Marrable	2	0	0
Thomas Newson, Esq.	1	0	0
Rev. W. Clementson			
an.	1	1	0
Miss F. Papillion	1	0	0
Henry Dixon, Esq.	10	0	0
Rev. W. Mudge	1	0	0
Thos. Scott, Esq.	1	0	0
Miss Scott	1	0	0
Miss C. Edwards	3	0	0
Miss Agnes Yates	5	0	0
Rev. Jno. Spurgin	0	10	0
an.	1	1	0
Mr. Royston	0	5	0
Mrs. Voycey	5	0	0
Mrs. Frewen Turner	0	10	0
Miss Long	0	10	0
Mrs. O'Connor	0	10	0
Mrs. Roberts	2	0	0
Thos. Lyon, Esq.	1	1	0
Mrs. Cockeram	0	10	0
Mrs. Newnham	1	0	0
Rev. H. Twemlow	1	0	0
Rev. H. Rogers	1	1	0
Wm. Mair, Esq.	0	10	0
Miss Billing	0	2	6
A Friend, per H. A. Spitta, Esq.	5	0	0
Rev. W. D. Ferguson	0	5	0
Mr Ferguson	0	5	0
D. Richardson, Esq.	1	0	0
Michael Rowed, Esq.			
an.	5	0	0
The Dow. Lady Ford; per "Record"	1	0	0
Lady K. Boyle, per "Record"	1	0	0
Rev. Dr. Blakeney	5	0	0

	£.	s.	d.
Collection after Ser- mon in St. Peter's Episcopal Chapel, Queen's Square, Westminster, by Rev. W. Clement- son	7	11	6
"Kent"	0	10	0
Capt. H. C. Baker	1	0	0
Geo. Gay, Esq.	5	5	0
Rev. Dr. Cumming— being part of a Col- lection in the Scotch Church, Crown Court, Covent Gar- den	17	15	3
Jos. Lee, Esq.	1	0	0
Admiral Duff	5	0	0
Geo. Peckett, Esq. an.	1	0	0
G. R. Clarke, Esq.	1	0	0
Dr. Cowdell	0	10	0
Mrs. Cooper	0	10	0
Miss Yeatman	0	10	0
Rev. P. Morrell	5	0	0
Mrs. Barkworth			
3rd don.	7	0	0
"A Friend," Barnet	5	0	0
Rev. R. Bickersteth	5	0	0
C. J. Bevan, Esq.	31	10	0
Rev. Geo. Maclear	1	0	0
"Rev. i. 3."	1	5	0
J. R. Wallace, Esq. an.	1	0	0
Rev. J. Faithful	0	10	0
Saml. Hanson, Esq.,	1	1	0
Rev. E. R. Mantell	1	0	0
James Gadesden, Esq.	5	0	0
Mrs. Ladbroke	1	1	0
Rev. A. Dixon	10	0	0
Mrs. Fox . 2nd don.	5	0	0
Rev. G. T. Fox	5	0	0
Robt. Milligan, Esq.	1	0	0
Anonymous, per "Re- cord"	5	0	0
Rev. W. F. M'Far- quhar	2	0	0
3rd. don.	1	0	0
Rev. C. J. Glyn	1	0	0
C. Birch, Esq.	1	0	0
Miss M. Frowd	1	0	0
Mrs. Wyatt, by Miss Frowd	0	10	0

	£.	s.	d.
A Friend, per Mrs. Royston	0	10	0
An Officer on Foreign Service, by Captain Peavor	1	0	0
Capt. Peavor	0	10	0
Rev. W. B. Hayne an.	1	0	0
Mr. Wm. Edwards	2	2	0
A Lady, per Seeleys	5	0	0
Rev. W. H. G. Mann, per do.	0	10	6
Collection after Sermon at Wallingford.	7	12	4
Collection after Meeting do.	3	2	0
Thankoffering from the Congregation of Long Acre Chapel	7	3	6
Thankoffering from Mrs. Worfolk	1	0	0
Mrs. Ames	5	0	0
Rev. R. B. Plumptre an.	1	1	0
Sir Hen. Martin, Bart.	2	0	0
Collection after Meeting at Chelsea	1	3	5
Sir E. N. Buxton, Bt.	5	0	0
Rev. James Folliott an.	1	1	0
J. G. Rowley Esq. "	1	1	0
Miss Jane Huff	0	10	6
Henry Treacher, Esq.	5	0	0
J. Brockett, Esq. an.	10	10	0
Thos. Bradshaw, Esq.	1	0	0
Miss Hownam an.	0	5	0
Donations from a few Members of Christ Church, Chelsea	1	0	1
Rev. W. H. R. Bayley, an.	1	0	0
Rev. E. T. and Mrs. Clarke	0	10	0
R. E. B.	1	1	0
Henry Grace, Esq.	2	0	0
Mrs. Percival	0	10	0
Mr C. Hill	0	10	0
P. S. Mitchell, Esq.	10	0	0
A Friend, per Miss D'Arcy	0	10	0
Collected by Sunday Scholars, Trinity Church, Newington	1	1	0
P. F. Robinson, Esq.	1	1	0
Donations from a few Members of Trinity Church, Newington	1	16	6

	£.	s.	d.
Rev. R. T. Lancaster	0	10	0
Jonah Cressingham, Esq.	3	0	0
" " an.	1	1	0
Miss Allix	5	0	0
Rev. Dr. Cumming	10	0	0
H. A. B. per Record	10	0	0
H. Y. "	1	0	0
Robert Moser, Esq.	1	0	0
Richard Bevan, Esq.	3	0	0
Edward Greene, Esq.	5	0	0
Capt. Mercer	1	1	0
Donations from a few Members of St. James' Church, Hol- loway	1	0	0
Henry Murrell, Esq.	0	10	0
Mrs. Simpson	1	0	0
Lady Wale	1	0	0
Mr. Read	1	0	0
Rev. C. D. Maitland	0	10	0
Rev. A. Wilkinson	5	0	0
A True Protestant	0	5	0
R. C. E. Bevan, Esq. 2nd. don.	25	0	0
Mr. W. Tate	0	10	0
Rev. J. N. Green Ar- mytage	1	0	0
Geo. Startin, Esq.	1	1	0
Miss Gilbert	1	1	0
The Rt. Hon. the Lord Mayor	5	5	0
Donations from a few Members of St. John's, Bedford Row	0	16	10
A. Gibbon, Esq.	1	0	0
Wm. Ellice, Esq. M.P. &c.	5	0	0
Mrs. Bacon	0	2	0
The Misses Newman	1	0	0
Miss Miller	1	0	0
Mrs. Hyde	2	0	0
Joseph Payne, Esq.	1	1	0
Mrs. Payne	0	10	6
Miss Payne	0	10	0
W. J. Booth, Esq.	1	1	0
Mrs. Booth	1	1	0
J. B. Bridges, Esq.	1	1	0
Dr. Ure	1	1	0
V. Ridler, Esq.	2	0	0
Rev. Geo. Lea	1	0	0
Rev. S. Gedge (Train- ing Institute)	1	0	0

	£.	s.	d.
S. Ferguson, Esq.	0	5	0
Miss Lewis	0	5	0
Mrs. Mary Clarke	2	0	0
Miss Weston, by Miss Cartwright	3	0	0
Miss Watchurst an.	1	1	0
Rev. W. Mudge	0	6	2
Miss H. Adams	1	0	0
Rev. Dr. Philips	1	1	0
Miss Lander	0	10	0
Mr. Brickman	0	2	6
Mr. Hutchings	1	1	0
Collection after meeting at Chelsea	5	3	0
Dr. Yates	1	1	0
Collection after meeting at Leamington	51	1	9
Ditto do Bath	55	10	3
Mrs. Eckersall	0	10	0
Mrs. Teed	1	0	0
Rev. R. H. Cox	1	0	0
Miss Heynek	1	0	0
Mrs. Meres	0	2	6
Miss Cox	0	5	0
Henry Greaves, Esq.	1	0	0
Henry Wilson, Esq.	0	10	0
J. G. Hilyard, Esq.	0	10	0
Miss Pettener	0	5	0
Smith Hall, Esq.	1	1	0
Mrs. Musgrave	0	2	6
E. H. Hare, Esq.	1	0	0
C. G. S., per Messrs. Nisbet and Co.	1	0	0
Mr. Salvucci	0	2	6
A Friend, by Rev. C. J. Goodhart	2	0	0
Wm. Nanson, Esq.	1	0	0
A Widow's Mite	0	0	6
Miss Billing, by Miss Bate	1	0	0
W. N. West, Esq. an.	1	1	0
James Quilter, Esq.	1	1	0
Sermons in St. John's Church, Liverpool, preached by Rev. T. D. Gregg, D.D., Rev. W. F. Taylor, M.A., and the Rev. R. P. Blakeney, LL.D.	28	13	0

Collected by Mrs. H.
E. Stables, Clap-
ham:—

Miss Dickson . 5 0 0

Collected by Mrs. H.

	£.	s.	d.
E. Stables, Clap- ham:—			
Mrs. T. G. Elsey	0	10	0
Mrs. G. Laurence	0	10	0
Miss E. Harford	0	5	0
Mrs. W. Peek, jun.	1	1	0
Mrs. Silvester	0	5	0
Mrs. Beddome	1	0	0
Wm. Peek, Esq.	5	0	0
Misses Wilkinson	1	0	0
Mrs. Upton	0	10	0
Mrs. West	0	10	0
Mrs. Roxby Roxby.	0	5	0
H. E. Stables, Esq.	1	0	0
Mrs. Stables' Ser- vants	0	7	0
Misses Benwell	0	10	0
Mrs. Pigeon	1	0	0
Mr. Sewell	0	10	0
Mrs. Southey	0	10	0
Miss Goss	0	10	0
Mrs. Soden	0	10	0
Mrs. Baldock	1	0	0
Mrs. J. Hanson	0	10	0
H. Peek, Esq.	5	0	0
W. Smallbone, Esq.	1	0	0
Mrs. Lightfoot	0	10	0
Anthony Brown, Esq.	1	0	0
Thomas Puckle, Esq.	1	0	0
Mrs. Puckle	0	10	0
Miss Broadhurst	0	5	0
Major Montagu	0	5	0
Miss L. Cattley	0	10	0
Miss Collins	0	5	0
Mrs. Kirkpatrick	0	10	0
C. Cheveley, Esq.	0	10	0
— Hutton, Esq.	1	0	0
Miss Brewster	0	10	0
Miss Dent	0	5	0
Miss Coates	0	10	0
Mrs. Dolman	1	0	0
Mr. and Mrs. J. Tritton	2	0	0
Mrs. Grove	0	5	0
Mrs. Joshua Field	1	1	0
Chas. Curling, Esq.	1	1	0
O. Lewis, Esq.	0	10	0
James Lee, Esq.	1	0	0
Mrs. John Betts	0	5	0
Benj. Field, Esq.	0	10	0
A Widow's Mite	0	10	0
Mr. and Mrs. Ravenhill	1	0	0
Mr. T. L. Davison	0	5	0
Mrs. Tebbetts	1	0	0

Collected by Mrs. H.

E. Stables :—	£.	s.	d.
Mrs. Peter Mitchell.	1	0	0
John Ranking, Esq.	0	10	0
Mrs. Fairrie .	1	0	0
Jasper Blunt, Esq. .	0	10	0
Miss Bacon .	0	5	0
Mrs. W. Brown .	0	10	0
Miss Harriet Terry.	1	1	0
Mrs. Henry Raven-			
hill .	1	0	0
John Bockett, Esq.	2	0	0
Mrs. Sydney			
Laurence .	0	10	0
Mrs. Sidney John-			
son .	0	5	0
Mrs. Constable .	1	0	0
S. Booth, her ser-			
vant, quarterly.	0	1	6
Captain Drinkwater			
Bethune, R.N. .	5	0	0
Mrs. D. Bethune .	1	0	0
Henry Butler, Esq.	1	0	0
E. E., a thank-			
offering .	1	0	0
Friends .	0	6	0
Mrs. & Miss Perram.	1	0	0
Mrs. Newberry .	0	10	0
A Friend .	0	10	0
Mrs. and Miss			
Scrivens .	1	15	0
Mr. and Mrs. C.			
Wilkinson .	2	0	0
Mrs. T. F. Hill .	0	10	0
Mrs. Lloyd .	0	10	0
Capt. Alfred Chap-			
man .	1	0	0
Mr. and Mrs. Bird .	1	1	0
Mrs. D. A. Taylor .	1	1	0
Henry Gurney, Esq.	0	5	0
Mrs. Jonathan			
Chapman .	0	10	0
Mrs. Mellor .	0	10	6
Mrs. Cuthill .	0	5	0
George Coles, Esq.	0	10	0
Miss Martin .	0	5	0
J. Lucas, Esq. .	0	10	0
Mrs. R. Johnson .	0	5	0
Miss Bousfield .	0	5	0
M. A. C. .	0	10	0
Mrs. John Straith .	0	10	6

Collected by Mrs. H.

Stables :—	£.	s.	d.
Mrs. Harvey .	0	10	0
Mrs. Buttemer .	1	0	0
Mrs. Carlisle .	0	5	0
Mrs. Reddelein .	0	5	0
Mrs. Lawrie .	0	5	0
F. Selwyn, Esq. .	0	10	0
Mrs. Alex. Beving-			
ton .	0	10	0
W. B. Gurney, Esq.	1	0	0
Mrs. Alex. Freeman.	0	10	0
Miss Redman .	0	5	0
Mrs. Chaffey .	0	5	0
Samuel Wix, Esq. .	0	10	0
Mrs. Robert Jones.	0	10	0
James Fenning, Esq.	0	10	0
Miss Lainey .	0	5	0
Miss F. Levison			
Gower .	1	0	0
John Tilleard, Esq.	1	0	0
Mrs. Bailey .	1	0	0
Mrs. W. Moore .	0	10	6
Mr. Bevington .	0	10	0
Mrs. Kincaid .	0	5	0
Mr. Rose .	0	10	0
Mrs. Tetherley .	1	0	0
Mrs. Gale .	0	5	0
John Gilliatt, Esq.	1	0	0
Miss Frankham .	0	5	0
S. Williams, Esq. .	0	10	0
Mrs. B. Drew .	1	0	0
Mrs. Langford .	0	5	0
Mrs. G. Simpson .	0	10	0
Mrs. Hanbury .	0	5	0
R. Goulding, Esq.	0	10	0
Miss Morley .	1	0	0
Mr. and Mrs. Nis-			
bett .	1	1	0
Mrs. Leary .	0	10	0
James Smith, Esq.	0	10	0
Henry Kennard, Esq.	1	1	0
Miss Gribble .	0	10	0
A Friend .	5	0	0
R. Hudson, Esq. .	0	10	0
A Friend .	1	0	0
The Misses Miller.	1	0	0
Mrs. Christy .	1	0	0
Mr. J. and Miss			
Christy .	1	0	0
A Friend .	0	5	0

Collected by Mrs. H.

E. Stables :—	£.	s.	d.
Mrs. Philip Hanbury	1	0	0
— Judkins, Esq.	1	1	0
Mrs. Manini	0	10	0
D. Drew, Esq.	1	0	0
Miss Drew	0	5	0
Mrs. Chadwick	1	0	0
Mrs. and Miss Rixon	0	10	0
Mr. A. H. Rixon	0	10	0
Mrs. Joseph Wilson	0	10	0
John Sewell, Esq.	0	10	0
Miss Bedwell	0	5	0
Lady Mayne	0	5	0
Mrs. Macnab	0	5	0
— Flower, Esq.	1	1	0
Mrs. B. Thorne	0	10	0
Mrs. Hewitt	0	10	0
N. Overbury, Esq.	1	0	0
Mrs. Joseph Hadland	0	10	0
G. Long, Esq.	0	10	0
Mrs. Francis	0	5	0
Lady Cubitt	1	0	0
Mrs. Sharp	1	0	0
Miss Hill	0	5	0
Timothy Surr, Esq.	0	10	0
Major Straith	0	10	0
Mrs. Carleton	0	10	0
Mrs. Taylor	1	1	0
Mrs. Haigh	1	0	0
Mrs. W. Cubitt	1	0	0
Stephen Kennard, Esq.	0	10	0
Mrs. Doxatt	1	0	0
Mrs Tunstall	0	10	0
Mrs. Tapson.	0	5	0
Mrs. Firman	0	5	0
James Lyons, Esq.	1	0	0
Miss Montagu's card	2	5	0
Edwin Crafer, Esq.	5	0	0
Mrs. Cordelia Prime	1	1	0
Mrs. Edgington	0	5	0
Mrs. Scott	0	10	0
Mrs. John Simpson	0	10	6
The Misses Cleve	1	0	0
J. T. Knowles, Esq.	1	0	0
Miss Clarke	0	5	0
Mr. and Mrs. Jeffs.	1	0	0

Collected by Mrs. H.

E. Stables :—	£.	s.	d.
Mrs. G. Hurst	0	10	0
Mr. and Mrs. Archer	1	0	0
Col. Slater	1	0	0
Mrs. Dickson	1	0	0
Mrs. Alfred Lawrence			
Card	3	12	0
Three Sisters	0	10	0
Mrs. Lloyd and Friend	0	10	0
Miss Irvine	2	0	0
Mrs. Heptinstall	0	5	0
Miss E. Robinson	0	5	0
Mrs. C. Gee	0	5	0
Mrs. P. Ripley	0	10	0
Miss Coles	1	0	0
Mr. Bradford	0	5	0
Mr. and Mrs. Lilley	1	1	0
Miss Graham	0	5	0
Mrs. Leaf	1	0	0
Alex. Smith, Esq.	1	0	0
Mrs. Whitmore	0	5	0
Chas. Lucy, Esq.	0	10	0
Mrs. Girvan	1	1	0
Mrs. John Helps	1	0	0
Mrs. Wild.	1	0	0

Collected by Miss C.

Raine, Windsor :—	£.	s.	d.
A Friend, E. R.	1	0	0
Miss Raine	0	10	0
Mrs. Pennington	0	2	6
Mrs. Speares	0	5	0
Mr. Nixon	0	1	0
Mr. Taylor	0	1	0
Mr. Griffin	0	2	6
Mr. Woolridge	0	1	0
Mrs. Caley, Park Street	0	5	0
Mr. Hill	0	2	6
Miss Merrick	0	10	0
Miss S. R.	0	10	0
Mr. Wm. Caley	0	2	6
Mr. Merrick	0	2	6
Mrs. Shackel	0	2	6
Mr. Rubie	0	2	6
Mrs. Clode	0	2	6
A Friend	0	2	6
A Friend	0	5	0
Mr. Burge	0	2	6

Collected by Miss C.	£.	s.	d.	Collected by Miss C.	£.	s.	d.
Raine:—				Raine:—			
Mrs. Burge .	0	2	6	A Friend .	0	0	6
Mr. Barton .	0	1	0	Mr. Elliott .	0	1	0
Miss Holderness .	0	1	0				
Arthur Moor, Esq.	0	5	0				
Mrs. Wellmer .	0	5	0				
Mr. Hughes .	0	1	0				
Mr. Tatner .	0	1	0				
Mrs. Neighbour .	0	1	0				
Mrs. Moore .	0	2	0				
Mrs. Wm. Jennings	0	2	6				
Mr. Hatton .	0	1	6				
Mrs. Wm. Adams .	0	2	6				
Miss Adams .	0	1	0				
Miss S. Adams .	0	1	0				
The Misses Jervis .	0	2	0				
Mrs. Darvill .	0	5	0				
Mrs. Clarke .	0	2	6				
Mr. Andrews .	0	2	6				
Mrs. White .	0	1	0				
Rev. W. Peart .	1	0	0				
Mrs. Dunn .	0	1	0				
A Friend .	0	1	0				
Mrs. Hyde .	0	5	0				
Mrs. Eltison .	0	10	0				
Mrs. Bachelor .	0	2	6				
Mr. Chater .	0	10	0				
A Friend .	0	2	6				
Mrs. Gerding .	0	5	0				
Rev. John Hawtry,							
sen. .	0	10	0				
Mrs. Corrie .	1	0	0				
Mrs. Lawley .	0	1	0				
Mrs. Keinard .	0	1	0				
Mrs. Randall .	0	2	0				
A Friend .	0	1	0				
Capt. Kinloch .	0	10	0				
Mr. Norris .	0	2	6				
Miss Wiggerton .	0	1	0				
Mr. Deller .	0	1	0				

CARDS.

The Misses, Mary and			
Harriet Burn, Epsom	1	10	0
Miss Jeken, Dover .	1	12	0
Mr. Tapster .	0	11	6
Miss Ann Boden .	0	3	1
Miss Griffiths .	1	10	0
Mr. Thomas Warwick	0	9	6
Mr. J. Cottee, by Rev.			
G. Lovely .	1	1	0
Miss C. A. Blake .	1	19	6
Mrs. Worfolk .	2	15	0
Mr. Wm. Bush .	0	3	0
Miss Moon .	0	7	6
Mrs. Beasant .	0	5	6
Miss Hall .	0	10	0
Mr. Salvucci .	0	5	0
Miss Taylor .	0	10	6
Master H. N. Prentice	0	11	6
Miss G. Swift .	1	5	6
Miss Annie Beamish .	0	15	0
Miss Truscott .	0	3	0
Miss Dunt .	0	10	0
Miss Jane Reeves .	1	11	0
Miss Louisa Watson .	0	15	6
Miss Merriam .	1	5	0
Miss S. Field .	0	10	6
Miss Moore .	0	7	8
Miss Flynn .	0	1	6
Miss Anderson .	0	3	0
Miss S. Jackson .	2	0	0
Miss Curtis .	0	15	0
Mrs. Royston .	6	0	0

ABSTRACT OF CASH ACCOUNT FOR THE YEAR ENDING MARCH 31, 1853.

RECEIPTS.		EXPENDITURE.	
	£. s. d.		£. s. d.
Balance in hand, April 1, 1852	291 4 3	Rent of Office	55 0 0
Subscriptions	568 13 6	Salaries to Secretaries, Missionaries, and Scripture Readers	1346 9 11
Donations	162 17 6	Travelling Expenses	353 0 0
Auxiliaries	397 19 3	Expenses of Meetings and Sermons	272 14 6
Meetings and Sermons	913 17 10	Printing and Binding Books and Tracts	1110 4 3
Special Mission	992 15 4	Stationery, Advertisements, and Newspapers	176 0 7
Special Book and Tract Fund	810 7 8	Postage and Parcels	70 18 0
Rent of House, &c. at Montreal	75 0 0	Books and Pamphlets	157 0 1
Publications sold in the Office	168 4 7	Collector's Commission, Office Expenses and Sundries	74 2 0
		Balance in hand, March 31, 1853	765 10 7
	<u>£4,380 19 11</u>		<u>£4,380 19 11</u>

THE BRITISH P R O T E S T A N T.

No. XCII.—JULY, 1853.

CAPTAIN GORDON'S LETTER TO THE RECORD.

HIS PROPOSAL FOR A NEW MISSION TO ROMAN CATHOLICS
IN ENGLAND.

A LONG letter has just appeared from the able pen of Captain Gordon, for a *new* mission to Roman Catholics in England. He is already aware of the existence of "the Special Mission in connexion with the Established Churches of England and Scotland ;" but without specifying that institution, which has already received a large blessing, he proposes a plan which, if carried out, would avowedly lead to the utter extinction of the Reformation Society and Special Mission.

The Reformation Society has, for the last twenty-five years, done good service to the Protestant cause, by its meetings, publications, and discussions. "The Special Mission," to the carrying out of which the Reformation Society is directing all its energies, has entered upon a career of great usefulness. Missionaries are being trained, Roman Catholics "turned from darkness to light," wide doors of usefulness opened in many important localities. From various quarters the invitation is given "come over and help us." The proposal therefore to form a new society should not be accepted without prayerful and mature consideration.

For Captain Gordon we entertain the greatest respect. He is indeed a long tried champion of Protestant truth.

We have no doubt that his proposal arises from the highest motives, and we only regret that we are compelled to question the judiciousness of the step which he has taken. Let us then look at both sides and weigh the merits of the case.

Cheered by the successful efforts of "the Irish Church Missions," the Committee of the Reformation Society determined to employ similar means for the evangelization of Roman Catholics in Great Britain. They laid the matter before the public; and they have had reason to thank God for the encouragement and support which they have received.

It is now little better than a year since the Mission was established, and it has advanced with a measure of success, under God's blessing, which answers their most sanguine expectations. Their plan is precisely the same as that of the Irish Church Missions. All the agents act with the permission and under the authority of the local clergy.

While the Society loves all who love the Lord Jesus, yet it has placed itself in connexion with the Established Churches in England and Scotland, in order to render its movements the more definite, and to avoid such difficulties as might arise from the employment of a mixed agency. It is Church of England in England. It is Church of Scotland in Scotland. Edinburgh, Glasgow, Dundee, and other towns, contain a large Romish population. They cry aloud for help. The Committee of this Society would meet the want by the employment of agents in connexion with the National Church. They could have nothing to do with the Episcopal body in Scotland, who notoriously hold some of the worst dogmas of the Church of Rome. Such then is the character of the Special Mission.

Captain Gordon proposes a New Society, which will, to quote his own words, present to the clergy and laity of the establishment, "the Church of England versus Popery." So far as this *can* be effected, it is being already accomplished by "the Special Mission," with this additional advantage, that it will not only present

the Church of England in England, but the Church of Scotland in Scotland versus Popery.

We must not forget that there is a true branch of Christ's Catholic Church established in Scotland, and it is as important to present the Church versus Popery in North Britain, as in South Britain. Captain Gordon is not one of those who will deny that the establishment in Scotland is our sister church.

But let us analyze a little the Captain's words, in order to see how far they are consistent with facts. He says "the present (his) proposition presents to the clergy and laity of the Establishment, *the Church of England versus Popery*." We ask, in the first place, is it possible? We ask, in the second place, is it desirable under *present circumstances* to embrace the whole Church of England in such a movement as he proposes?

Is it possible? What are we to do with Tractarians? Does Captain Gordon forget the Puseys, the Keble, the Bennetts, and the Prynnes? Does he not know well that Tractarianism in various shades frightfully prevails amongst the clergy—that Oxford is continually pouring forth its turbid streams to defile the land? Does he not know that every Romish dogma, perhaps a little modified, from the Exeter doctrine of baptismal regeneration, up to the Denisonian view of Transubstantiation, finds advocates amongst the clergy? Is it possible to combine such as these in such a movement? Captain Gordon must answer, No.

In the *strict* sense of the words, therefore, his proposition would not present "the Church of England versus Popery."

But, in the second place, is it *desirable* to combine such men in our work? We would now leave out of account the extreme Romanizers, the Puseys, the Keble, and the Prynnes; and we ask, is it desirable to form a society upon such a basis as will include those who hold the Exeter view of baptismal regeneration, and other Romanizing dogmas; but who are opposed to Popery?

We should like to know distinctly what is the intention of the proposers of the new Society in this respect? There are many men of high Church views, such, for example, as those from whose pen the Anti-Romish tracts of the Christian Knowledge Society emanated, who in all probability would associate in such a movement; but, we ask, is it desirable to have them? We think that Captain Gordon, on reflection, would scarcely advocate such a course. We must keep out "*the thin end of the wedge*." Any mission to Roman Catholics, which is not distinctively evangelical, will prove a failure. Like the Irish Church Missions, the Church Missionary Society, and the Pastoral Aid Society, Missions to Roman Catholics in Britain must act upon the pure principles of the Gospel alone. Let the proceedings of the National Society, formed upon the broad basis, be a lesson to evangelical Churchmen! Though Captain Gordon speaks of presenting by his Society "the Church of England, versus Popery," yet we fain hope that he means only the evangelical portion of the Church, for in another place he speaks (and this statement is certainly inconsistent with the other which we have quoted) of "the organization of the spirituality of the Church of England against internal and external Popery." And so it appears after all that it is not possible, and that it is not desirable to have a Society upon such a broad basis as would include the whole Church.

With this last quoted statement of the Captain, the circular which issued from the pen of Dr. Armstrong is inconsistent. He speaks of uniting all the clergy who are "really Protestant" in the new movement. But this expression, really Protestant, is still doubtful according to the ideas which are attached to Protestantism. WHY IS NOT THE WORD EVANGELICAL ADDED?

We ask, is the new movement designed to include men of high Church views (so called)? If it be, then we admit that it contains a characteristic which does not belong to the Special Mission. But if on the

contrary it is designed to be exclusively evangelical in its principles and agency, we maintain that such a Society is *unnecessary and may effect much mischief by dividing the Evangelical and Protestant interest*. The connexion of the Special Mission with the Church of Scotland, as well as that of England, will be a certain guarantee at once for the evangelical character of its principles, and the soundness of its Churchmanship.

The Church of Scotland is recognized by the Church of England in the 55th Canon. Goode, in his admirable work on the validity of the orders of that Church, has incontrovertibly shewn that they are acknowledged by the Church of England. Our Special Mission desires to labour in connexion with the National Churches on the broad principles of the Reformation. Our Reformers held fraternal intercourse with those of other countries and other forms of Government. Peter Martyr and Bucer, the disciples of Calvin, acting under his advice, were placed by our Reforming Bishops in the divinity chairs of Oxford and Cambridge, to assist in the work of Reformation then going on. Even Laud admitted the validity of the orders of National Churches non-episcopal. Let the men of high exclusive notions stand aloof from us if they will. We want not their aid. *We decline, in fact, to associate with them, for we believe that their notions are Popery in the bud, and dangerous in the extreme.*

We rejoice that the Committee of the Special Mission hold out the right hand of fellowship to the Church of Scotland, and we accept it as the earnest of a more cordial feeling than that which has hitherto existed between the two sister Churches.

Captain Gordon employs an illustration which is by no means applicable to "the Special Mission." "The very soil which refuses or reluctantly yields sufficient nourishment to one plant, may be in the best possible condition for the reception of another of related species." The Special Mission, on the contrary, may be likened to a healthy, though young plant. It is striking its

roots firmly into the soil ; and ere long it will stretch forth its branches far and wide. Captain Gordon tries with his cutlass to hew it down, and proposes to substitute in its stead another of *which we know nothing, and of which he can give no definite and satisfactory account*. We trust, however, that the husbandmen who have charge of this young but healthy plant, and whose fidelity is well known and *long tried*, will be true to their charge, lest a plant of a deleterious and poisonous character should occupy its place.

Even if "the Special Mission" were a long established institution, yet we could not admit the justness of Captain Gordon's principle. He would not reform, nor expand, nor adapt to present circumstances, what is *old*, but remove it altogether to make way for something *new*. But this surely was not the principle upon which our Reformers acted. The Reformation itself was not a system of destruction, but of renovation.

In short we regard the movement proposed by Dr. Armstrong as not only uncalled for, but injurious. The Church of Ireland is happily a united Church. Tractarianism has no place within her fold ; but alas, it is not so in that of England. There is *wide spread treason* in the camp. We have as much to fear, if not more, from Puseyism than Popery. The formation, therefore, of Societies should be conducted with grave consideration. Nothing but *exclusively evangelical* Societies should receive the support of evangelical men in these *dangerous* times.

Either the new Society will be exclusively evangelical or not. If it be so, it will be injurious as interfering with a Society already widely established, which has the confidence of the public, and which is energetically employed in the *way proposed* in Dr. Armstrong's circular. If it be not exclusively evangelical, it cannot have the blessing of God.

We rejoice that the Committee of the Reformation Society are determined, with God's blessing, to go forward, looking neither to the right hand nor to the left.

MEETINGS.

HACKNEY.

On Monday evening, April 18th, the Annual Meeting of this auxiliary was held in the Manor Room; Admiral Vernon Harcourt in the Chair: the Rev. W. Clementson attended as a deputation from the Parent Society; the room was crowded, and a liberal collection (including a donation of £50) was made at the close.

STOKE NEWINGTON.

On Friday evening, April 29th, the Rev. W. Clementson delivered a Lecture at the above place. W. Riddell, Esq. in the Chair.

CROYDON.

The Revs. Dr. Blakeney and W. Clementson attended as a Deputation, and addressed a respectable Meeting in the Town Hall, on Monday evening, May 9th. Colonel Jacob in the Chair. So great was the interest manifested that, on the motion of an influential Gentleman in the body of the meeting, which was carried unanimously, the Deputation were requested to attend a second meeting on that day fortnight.

EWELL.

The same Clergymen attended a Meeting on Tuesday, May 10th, held in the School Room. Rev. Sir G. Glyn, Bart. in the Chair.

WINDSOR.

On Wednesday, May 11th, the same Deputation addressed a most respectable audience in the Town Hall, Windsor. The Rev. W. G. Cookesley presided.

PUTNEY.

On the following evening, Thursday, May 12th, a Meeting was held at the above place, and addresses given by the same Deputation. The Chair was occupied by the Curate of the Parish.

BRENTFORD.

A Meeting was held in the Town Hall on Friday evening, May 13th, when the Revs. Dr. Blakeney and W. Clementson pleaded the cause of the Society. The Rev. the Incumbent of the Parish in the Chair.

RICHMOND.

A highly respectable audience assembled in the Lecture Hall, Richmond, on Monday evening, May 16th, which was addressed by the same Clergymen. F. H. Ravenshaw, Esq., Chairman.

KENSINGTON.

Tuesday evening, May 17th, the above Deputation attended a Meeting at Kensington; though the meeting was small, much interest was excited, and a very liberal collection, (including two donations of £10 each), was made.

BLACKHEATH.

A very large and influential Meeting assembled in the Lecture Hall, on the following evening, which was presided over by Colonel Alexander, and addressed by the Revs. Dr. Cumming, Dr. Blakeney, and W. Clementson.

STORE STREET.

On Friday evening, May 20th, a Meeting, held in the Music Hall, was addressed by the Reverends Dr. Cumming, Dr. Blakeney, and W. Clementson. Chairman, George Finch, Esq.

CROYDON.

The adjourned Meeting was held here on Monday evening, May 23rd. The Chair was taken by Colonel Jacob, and the Reverends Dr. Blakeney and W. Clementson again attended; great interest was excited, and an Auxiliary Association formed.

LEICESTER.

The Rev. Dr. Blakeney delivered one of a course of Lectures on Wednesday evening, May 25th, arranged by the Committee of the Auxiliary Association of Leicester.

EDMONTON.

A Meeting was held in the School Room, Lower Edmonton, on Thursday evening, May 26th. The Rev. George Phillips, Incumbent, in the Chair. The meeting was addressed by the Reverends Dr. Blakeney and W. Clementson.

CHELSEA.

The Rev. W. Clementson addressed a large audience in the Commercial Hall, King's Road. The Rev. W. W. Robinson in the Chair.

LEEDS.

The Rev. Dr. Cumming delivered two Lectures in this important town on Tuesday and Wednesday, May 31st and June 1st.

LEICESTER.

On Wednesday, June 22nd, the Rev. W. Clementson delivered a lecture in the New Hall.

The Rev. W. Clementson has preached on behalf of the Special Mission at Trinity Chapel, Conduit Street, and Astley, near Manchester. We would respectfully but earnestly solicit the clergy to grant the use of their pulpits for the cause.

The foregoing Meetings were all of a purely *missionary* character, the various speakers giving important information as to the progress of the Mission, and, without a single exception, the greatest solemnity and the deepest attention were manifested. May the Lord of the harvest bless the seed sown, and stir up all his people to pray and labour for the spread of the knowledge of the Truth as it is in Jesus. Arrangements are being made for holding a series of meetings of a similar kind, during the present month, in many of the large towns in North and South Wales.

SPECIAL MISSION.

THE SOUTHWARK MISSION.

The agency employed in this mission has recently been augmented by the addition of one of the Students—Mr. Dowling. He speaks the Irish language and can read the Irish Scriptures fluently. He has commenced a class for the purpose of teaching the poor Irish to read the word of God in their native tongue. The following is an extract from his Journal. *May 12th.* “I attended the Irish Adult Class. There were present 14 adult males and 13 females. I could not attend to the latter, but I appointed to meet them one hour earlier. They were much pleased with this arrangement.”

BERMONDSEY MISSION.

From Mr. Foley's Journal. (Student.)

“I visited Mrs. O—, S—, S—. She said she was in the habit of reading the New Testament. She believed it to be the word of God, and that it was opposed to many of the doctrines of the Church of Rome, but she could not yet bring her mind to renounce Romanism openly. I have every hope of her, and purpose soon, with God's blessing, to visit her again.”

From Mr. Horan's Journal. S. R.

“I called on Mr. J— M—. (a German Roman Catholic), and gave him a German Bible, with which I had been kindly furnished by Mr. J. Miller, Secretary to the “Protestant Reformation Society.” He told me that he had been for the last two years in Germany, where he was much ill-used by his friends because he would not put away his Bible or destroy it. For this reason he had returned to England again, and is resolved to become a Protestant. He gave me his card, and requested me to call again at his lodgings. This seems to me a prosperous case, arising out of his reading God's word in his own language. May the Lord send His word home to the hearts of others, that they may renounce error, and embrace the truth as it is in Jesus.”

CHELSEA MISSION.

From Mr. Battle's Journal.

"I called on Mrs. D—. This person received me most encouragingly for the first time. She intimated that she would be glad to read the Scriptures, and added that she would also wish to have good tracts to read. In short, I think this woman an interesting case. The R.'s (another family) in the same house have been going on as usual, very encouragingly. The two who are at home come most regularly to the prohibited court meeting. In a word, I think the daughter may be looked upon as a decided and interesting case."

WESTMINSTER MISSION.

From Mr. Mead's Journal, June 2nd.

Having been recently appointed to this Mission, I have commenced a regular course of visitation in Westminster, in addition to the Public Meeting, Young Men's Instruction Class, &c. To-day I was accompanied by Mr. Taylor, one of the students. The Lord opened our way, and we met with a good reception in every instance. We visited eight families in L—C—t. In one of our visits in this place we met with the following encouraging case. We called at No. —, where we met with a Roman Catholic family, five in number, all adults. After speaking on Gospel truth for a short time with Mr. L—, he asked—How am I to find the true Church, when there are so many religions contradicting one another? I said, My dear friend, we must not be looking to this man, or that man—to one Church or another, for there is no man nor Church that can save us. You acknowledge that we are all sinners? Mr. L—, jun. No one can deny that. I said, Sin is a debt, a mighty debt, and unless this debt is paid, we shall all be cast into prison, and there remain until the debt is paid, and that will be for ever. But we have brought you good news—Christ has paid the debt, the whole debt, in order that we may go free. Mr. L—, But we must pay the debt ourselves! I asked—Do you think

that God will require payment twice over? Suppose you are detained in prison for a great debt, and I, who had the ability, came forward and paid the whole debt, would it be right and just still to detain you in prison? Mr. L—, No. I shewed that in consequence of Christ's death and atonement, God will freely pardon all those who truly repent and turn to Him.

From Mr. Taylor's Journal. (Student.)

"In visiting to-day in the top room of a large house, I saw a sick young woman who had led an irreligious life. After speaking a few words on repentance and faith, I read the 3rd chapter of St. John, and asked her if she knew the meaning of "being born again?" She said she did not, and although she could read, still she was quite ignorant of all religious truth. After prayer I left. I think this a hopeful case."

From Mr. Walsh's Journal. (Student.)

"We called on R— and R— C—, his wife, both seemed very attentive whilst we brought before them the sacrifice of Christ once offered, and which is all powerful to save. Mr. R. said he had not been to confession for the last five years, owing to the priest of his parish in Ireland, who fed his pigs and cattle with the English and American relief sent for the use of the poor during the famine, and suffered the poor to die of want and starvation knowingly. He seems much shaken in Romanism, and open to instruction. He said he would be glad to see us again when he returns from the country, where he is going to the haymaking."

From Mr. Waters' Journal. (Student.)

"To-day I visited with Mr. Walsh. We met with a very intelligent Roman Catholic. We discussed several of the doctrines of the Romish Church; and his good sense led him to reject many of her absurd and unscriptural dogmas. We directed his mind and prayerful attention to the writings of St. Peter, which he said he would ask the priest to procure for him, if there were any such in existence. He promised to attend the

Irish Class in Westminster, and to bring some of his fellow-workmen with him. On leaving, he thanked us for our visit, and for the instruction we had given him."

LIVERPOOL MISSION.

Weekly Meeting.

Our meeting this evening was crowded to excess, and many could not gain admission; we opened in our usual way, after which I delivered a short lecture upon the question, "What is the definition of the term Church?" we saw that this word has only two significations in the language of divine inspiration, the one general, the other particular; in its general acceptation Jesus and His Apostles have used it to designate the entire body of the redeemed, as well those who are already in heaven, as those who are still, and shall be, hereafter upon the earth,—this is the Church "against which the gates of hell shall not prevail," Matt. xvi. 18. It is called "the General Assembly," Heb. xii. 23. "The family which is in heaven and upon earth," Eph. iii. 15. "This Church is one, it is one body, of which Christ Jesus is the head," Eph. i. 22, 23.

In its particular acceptation we saw that the word Church designates an assembly of persons who profess to be united to Jesus Christ, and to be governed by His word; it is in this sense that the term is used in Acts viii. 1, and xiv. 27, Rom. xvi. 4, 5, 1 Cor. i. 2, &c. We saw that this twofold definition of the Church embraced all that was intended by the term, wherever it is used in a religious sense in Holy Scripture, and that it was in exact harmony with the definition given by St. Augustine, Gregory I. and the Catechism of the Council of Trent. With this twofold definition of the Church we proceeded to examine the claim of the Church of Rome, as set forth in a book called "the grounds of Catholic doctrine." On page 14 we have the following question and answer.

Ques. "How do you prove that the Catholic Church in communion with Rome is the true Church of Christ rather than Protestants or other sectaries?"

Ans. "The true Church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time."

In answer to this I showed that Rome's claim to Catholicity was based upon a false foundation, and that it could not be proved from the history of the true Church that she was at all times visible. In proof of this, I cited Ex. xxxii. 1, 7, &c. where we have the whole professed visible Church falling into idolatry; we saw also from 1 Kings xix. 10, 18, that the whole of Israel, with the exception of Elijah, and the 7000 whom the Lord preserved, were sunk into the grossest of idolatry. In the above instances we saw that the true Church was not always visible, and that it was equally clear from the predictions of St. Paul and St. John, 1 Timothy iv. 1, and Rev. xiii. 5, 6, 7, that the true Church in the Gospel dispensation would not always be visible, but just as the true Church was hid from the gaze of the world, and shut up in caves in the days of Elijah, even so in the dark ages, during the reign of the Antitype of Jezebel, the true Church was hid in the place prepared for her by the Lord, or seen suffering with holy patience the tortures of the Inquisition, or heard to groan and die in the Pontifical dungeons. (Sensation.) We thus saw that the Church of Rome could not be the militant part of the true Catholic Church, first from the fact that her assumption is based upon a false foundation, which is contradictory to the Lord's word. Secondly, she never was in her purity more than a particular branch of the Catholic Church; and thirdly, that she cannot be considered what she formerly was, but is now the degenerate vine, the withered branch, whose end is to be burned.

Prior to giving place to Mr. Macdonald, who had been taking notes, and who had on the previous Monday evening made some irrelevant remarks respecting our Queen and Government, I said that I wished to remind Mr. Macdonald, if he intended to speak, that this meeting was a Roman Catholic inquiry meeting, and not a Chartist meeting, and therefore he would be expected to

remain upon Roman ground, and as I was responsible for the Meeting, and its governor, I hoped that my Protestant friends would assist me to keep order. A Romanist called out, 'I question that;' and instantly the whole of Macdonald's party rose up, the example was followed by the Protestants on every side, who thought that the Romanists were going to make an attack, the Papists began to use threatening language, and to shake their fists at a number of Reformed Romanists, who were at my right hand; others began to shout; at this juncture several policemen appeared, Mr. Macdonald made for the door, and instantly a cry was raised from every part of the room, "come back," "don't run away." He and his gang had no sooner gone, than a Romanist at the far end of the room wanted to fight, and challenged any Protestant in the room; but I am thankful that our Protestant brethren had better sense than to heed him. The confusion, which lasted about ten minutes, at length subsided, and for about three quarters of an hour after we had a most interesting meeting. A Romanist asked a number of questions for information, and promised to come again next week; and a number of Romanists, who were ashamed of the conduct of Macdonald's party, sent word to me, that they wished the Meeting to know that they were not connected with Mr. Macdonald.

T. W.

BROADWAY MISSION.

The following correspondence has taken place between the Rev. S. Franklin and one of the Monks of the Order of Passionists located at Broadway.

DEAR SIR,

Having been credibly informed that you would have no objection to meet for the religious discussion of the points of difference between Protestants and Roman Catholics, if an equal number of each were only allowed to be present, I beg to say that Dr. Butler will be happy to meet you. The place of meeting shall be either your *own school-room* or mine. The audience to be admitted by tickets. If you are agreeable, please state the subject you propose for discussion, also the place and time of meeting. If you do not approve of the before mentioned plan,

perhaps you will not object to bring a friend with you, and meet Dr. Butler at my house, on Thursday evening next at 5 o'clock.

An answer will oblige. Believe me, dear Sir, faithfully yours,
SAM. FRANKLIN.

Rev. F. Albert.

FATHER ALBERT'S REPLY.

DEAR SIR,

In reply to your proposal, I beg leave to state that I am always glad to undertake things upon which either the public or even the private good depends, and consequently to have discussions; but as public discussions tend often only to harden people in obstinacy, and besides expose to great danger of exciting disturbances which go even to the shedding of blood; and as besides that we have already given the people of Broadway *sufficient grounds* for judging for themselves and for seeing on what side truth lies; I decline to expose myself to the danger of exciting uproar, *nam qui amat periculum in eo peribit*. But if I knew that any of you both would *yield to truth* I should be glad to see you, wherefore I invite you to come to our own house, but if you intend only to come for the sake of arguing and after crying victory without a shadow of reason for it, as the Protestants usually do, I shall only say, lay down once this principle *I will save my poor soul*, and from it follows all the consequences which will lead you to that Church against which the gates of hell will not prevail. Excuse my straightforwardness, and believe me always yours, most affectionate in Christ.

F. ALBERT.

Our readers will observe a combination of simplicity and cunning in this reply of "Father Albert." He is always "glad to undertake things upon which either the public or even the private good depends, and consequently to have discussions." But now comes the objection to Mr. Franklin's proposal, "*public discussions tend often only to harden people in obstinacy*,"—that is, in plain language, to confirm them in Protestantism. We refer to our leading article for April last, where it will be seen from whom this opinion has been derived. "Father Albert," having thus declined a public controversy, with great simplicity, signifies his willingness to have a private interview with Mr. Franklin and Dr. Butler if he could be assured that they would "*yield to truth*;" in other words, if they would submit to be guided by his *infallible* (?) teaching, and without question or "argument," fall prostrate before the shrine of Popery.

THE BRITISH PROTESTANT.

No. XCII.—AUGUST, 1853.

THE NEW MISSION.

THE new Mission, entitled “English Church Missions to Roman Catholics,” has made its appeal to the public. It professes to be decidedly evangelical, and proposes to act *precisely in the way already adopted by our Special Mission.*

The New Mission brings into the field no additional influence, and its prospects are not in anywise brighter, (so far as the episcopal patronage, of which they speak, is concerned), than those of the Special Mission. On the contrary, WE KNOW from the best authority that there are some of the Bishops to whom its exclusion of the Church of Scotland is no recommendation.

In short, there is no object which can be attained by the New Mission which is not already proposed by the Special Mission. Looking, then, at the *avowed* principles of the new Society, we can see no reason whatever for its establishment; *the ground is already occupied by the Special Mission.* There is, however, a reason which, though not avowed in the appeal, is acknowledged by some of the leaders of the movement. They dislike our comprehension of the Church of Scotland. We act with the Church of England in England, and the Church of Scotland in Scotland—in short, with the Parochial Clergy in North as well as in South Britain. Some of our brethren, taking the high and exclusive stand of apostolical succession, dislike this,—and hence the new movement! It remains to be seen whether the evangelical clergy and laity will consider this a sufficient reason for abandoning our Mission. For our part, we shall never feel at liberty to ignore our Presbyterian sister of

the North. Our canons distinctly recognise her as a branch of Christ's Catholic Church (55th canon) ; and we rejoice to be associated with her in this good work. We have no sympathy whatever with the dogma which admits the validity of Papal, but denies that of Presbyterian orders. We cannot agree with those who would unchurch the communion of a Calvin, a Beza, and a Knox, and acknowledge, as rightly constituted, the communion of a Hildebrand. We protest against the doctrine which disowns the ministry of a Cumming, but admits that of a Wiseman.

We do not say that all the Committee of the new Society hold these views, but we know that some of them deny the validity of the orders of the Church of Scotland, and on that ground have established, or joined in the new Society. They have told us so.

MEETINGS.

WREXHAM.

On Monday evening, 4th July, a meeting to promote the objects of the Special Mission was held in the above town. Dr. Griffiths took the chair. Dr. Blakeney attended as deputation.

HOLYWELL.

On Tuesday evening of the same week a meeting was held in this town. The Rev. Mr. Jones in the chair. The meeting was large, and held in Winefred Hall, over the famous well. Several Roman Catholics were present, and one of them entered into discussion with the deputation. Nor far from this is the church built by Lord Fielding, and now dedicated to Romish worship.

RHYL.

A meeting was also held in this town on the Wednesday evening, in the very room which is at present hired by the Romanists for worship.

DENBIGH.

The same deputation attended a meeting in Denbigh on Thursday evening. The Mayor took the chair. The Rev. Mr. Brown addressed the people in Welsh. Near Denbigh is a large Romish college containing at present forty monks, who are being trained in the controversy, and instructed in the Welsh language, in order to propagate their doctrines among the people.

BANGOR.

On Monday evening, 11th July, a meeting was held in Bangor. The Very Rev. the Dean in the chair. The Romanists have a large chapel here, and are making great efforts. The Rev. R. T. Pope, well known for his discussion with Mr. M'Guire, was present at the meeting, evincing a warm interest for the cause of truth. Owing to ill health he is laid aside from the active duties of the ministry.

CARNARVON.

On the following Tuesday evening a meeting was held here. The Rev. Mr. Thomas, the Vicar, in the chair. The Rev. Mr. Jones, from the neighbourhood, addressed the meeting with great power in Welsh.

It is in contemplation to open missions in Wales, and with that view the above meetings have been held.

SHEFFIELD.

Two large and influential Meetings were held in the Music Hall of this place on Tuesday, July 12th. The Rev. F. Sale, the excellent vicar of the town, presided, and most of the clergy were in attendance on the platform. Arrangements are being made by the Vicar for the establishment of a Mission here, where there are many thousands of Romanists. The Revs. Dr. Cumming and W. Clementson formed the Deputation.

HALIFAX.

On Wednesday, July 13th, a crowded Meeting was held here; in consequence of indisposition, Dr. Cumming was unable to attend. The Chair was occupied (in the absence of the Mayor) by John Waterhouse, Esq., who

was supported on the platform by a large body of clergy and laity. The Rev. W. Clementson explained the object and operations of the "Special Mission."

That energetic and untiring friend of the Protestant cause, J. B. Clarke, Esq. of Cheltenham, accompanied the Deputation both to this place and Sheffield, and ably advocated the claims of the Society.

CLAUGHTON.

On Friday evening, July 15th, the Rev. W. Clementson delivered an address on the claims of the Special Mission in Christ Church school room. The Rev. Dr. Blakeney, Incumbent, presided. Much interest was manifested.

BOWDON.

The Rev. W. Clementson preached on behalf of the Mission in the Parish Church on Sunday morning, July 17th. The congregation was large, and the collection amounted to upwards of £21.

TIMPERLEY.

In the afternoon of the same day the Rev. W. Clementson preached at this place, and brought before an attentive congregation the object of the Mission. There was no collection.

NEWPORT, MONMOUTHSHIRE.

A crowded Meeting was held in the National school room of this town on Tuesday evening, July 19th, J. J. Cordes, Esq. in the chair. The Meeting was addressed by the eloquent chairman, and the Revs. G. C. Hodgson and W. Clementson. A liberal collection was made, and several annual subscribers were enrolled. Many Romanists were present, and listened most attentively to the proceedings.

CHEPSTOW.

The following evening, July 20th, the same Deputation attended a Meeting in the new school rooms in Chepstow. The chair was taken by the Rev. J. B. Gabriel, Vicar, and was addressed by the chairman, the Deputation, F. Hart, Esq. and Major Rowlandson.

ABERGAVENNY.

The Rev. W. Clementson proceeded to Abergavenny on Thursday, the 21st, where an influential audience assembled in the large grammar school. The Rev. Henry Peake, a tried friend of Protestant truth, headmaster of the school, occupied the chair.

BRECON.

On Friday evening, July 22nd, the same Deputation attended a respectable Meeting in the Town Hall. Chairman, the Rev. — Vaughan.

BIRKENHEAD.

The Rev. W. Clementson preached two sermons on behalf of the "Special Mission" in St. John's Church (Rev. C. J. Hamilton, Incumbent). A liberal collection was made at the close.

SPECIAL MISSION.—NEW STATIONS.

Since our last report the Society has been enabled to commence Missionary operations, under the superintendence of the clergy of the respective localities, in the following important towns: Birkenhead (a trained lay Missionary); Stone, Staffordshire (a trained lay Missionary), superintended by the Rural Dean and a Committee of Clergymen; Whitechapel (a Reader); Leeds (a Reader, preparatory to the appointment of a trained Missionary); Bradford, Yorkshire (ditto).

The Missionaries now stationed at Birkenhead and Stone passed the final examination in the Training Institute, and have received from the examiners certificates of qualification.

REVIEW.

"THE MAN OF SIN, a course of Lectures delivered at St. John's Church, Liverpool, during Lent, 1853, by the Rev. W. F. TAYLOR, M.A., Incumbent.—London: Hall and Virtue. Liverpool: Howell."

MR. TAYLOR, who is already known to our readers as an able and faithful minister of the Church of England, and zealous champion of Protestant truth, has in this work supplied a want

which has been long felt. The subject is treated under the following heads.—I. The Demonology of Popery; II. The Son of Perdition; III. The Persecutor; IV. The Blasphemer; V. The Mystery of Iniquity; VI. Satanic Influence; VII. Judicial Blindness. The object of the work will be learned from the following statement of the author in the Introduction. "In accordance with the views of most Protestant divines, the author has ever regarded this title ("the man of sin") as designating the official head of the Romish Church—the Pope; and believing it of the utmost importance that correct views concerning this matter should obtain amongst the working classes of the community, particularly at this crisis of our country's history, he has been induced to make it the subject of seven lectures." We quite agree with Mr. Taylor that it is of the "utmost importance that correct views should obtain amongst the working classes of the community" on this question. They should be taught that the Pope is the man of sin, and the Church of Rome the Babylon of the Revelation. How lamentable it is that some of the Evangelical clergy have swerved from the truth on this point, and fallen into the Tractarian error that Romanism is not the apostasy foretold. The heresies of Burgh, Maitland, Todd, and others on this and other subjects should be boldly withstood, or else Romanism will rapidly gain upon us.

Mr. Taylor's style is clear, his arguments irrefutable, and his language such as can be understood by all.

We cordially recommend the work. It can be had through the Reformation Society.

CONVERSIONS FROM ROMANISM IN BRISTOL.

Two very interesting cases of conversion from Romanism have occurred in Bristol. The first is that of Mr. H—, who was a bigoted Roman Catholic. By attending our Meetings for teaching poor Roman Catholics to read the Scriptures, and also the Sunday evening lectures, he had been brought (under God) to read the Word of God, and the light of the blessed Gospel of the Lord Jesus Christ gradually shone into his mind. He has renounced the services and doctrines of the Church of Rome, and is constant in his attendance at Church. I furnished him with a copy of the New Testament, which he is reading most diligently. There is a visible change in his life and conduct, the evidence, I trust, that he is passed from death unto life. He is earnestly engaged in teaching his poor Roman Catholic neighbours to read the Word of God (without fee or reward), after his daily labours are ended. He is shortly to be ad-

mitted into the Communion of the Church of England. HE HAS BEEN MUCH OPPOSED BY THE ROMAN CATHOLICS IN BRISTOL, but his constancy remains unshaken.

The next case is that of D— S—. The first time I visited him I read the parable of the rich man and Lazarus from the 16th chapter of St. Luke. I made some observations on what I had read, shewing that God is no respecter of persons, that the blessings of salvation are as free for the poor as for the rich, and that Christ is both able and willing to save them to the uttermost that come unto God by Him. He expressed a desire to read the Scriptures, but alas! there were two obstacles in the way; the first was that he had no Bible, and the second that he could not read for want of a pair of glasses. I told him he need not fear, for these obstacles, however great they might appear, could easily be removed. I procured him, through the kindness of the Rev. W. B. the minister of the parish, both glasses and the Scriptures, and his earnestness in reading the Word of God surpassed my most sanguine expectations. He became a constant attendant at church, and there is every reason to believe that a good work is begun in him, which I pray that God will perform until the day of His coming.

EXTRACTS FROM JOURNALS.

WESTMINSTER.

From Mr. Waters' Journal.

Sunday, July 10th.—I visited a model lodging house in Westminster, accompanied by Mr. Mead. There were about twenty men present, who listened very attentively while we read the Scriptures. On leaving they thanked us, and requested us to supply them with a Bible and religious tracts, and invited us to call again.

SOUTHWARK.

PERSECUTION OF CONVERTS FROM ROME.

From Mr. Dowling's Journal.

Visited several Roman Catholic families in company with the Rev. Mr. Jolly, one of the Curates of St.

George's in the Borough. We called on J— H—, who, through the reading of the Irish Scriptures has become a Protestant. The woman with whom he resides opposes and persecutes him in every possible way. She told me that if I did not discontinue my visits, and give up "trying to convert the man," she would turn him out of doors, and give me something handsome by way of rewarding me for my pains. I pointed out to her the inconsistency of her conduct, and, I am happy to say, with good effect.

ST. GILES'S.

From Mr. Downey's Journal.

Visited M— C— in L— A—, who has been ill for the past two months. He has renounced the errors of Popery, and will attend class again, D.V. on Tuesday evening. Read a portion of the Word of God with him. I have been much abused by a Roman Catholic, who some time since took a knife to me in another person's house and turned me out. I have perceived the spirit of Antichrist arising in many Roman Catholics of late.

BERMONDSEY.

The following extract was made some time since, and should have been inserted in the May number of the "British Protestant;" it will be read with interest by those who are desirous to promote free and fair discussion.

Wednesday, 23rd.

Had a controversy on the evening of this day, according to appointment, with a Mr. Marshall, who came forward as a Roman Catholic, stating that he felt it his duty to defend his Church against the awful charge of idolatry, which I had brought against her. It having been agreed that we should occupy a quarter of an hour alternately, I opened the controversy.

Having given a definition of the word Idolatry, I proceeded to prove that the Church of Rome was guilty of idolatry under three heads. 1st, The worship offered to the Host, taken in connection with the defects of the mass, and the necessity of the priest possessing the *intention* to do what the Church does. I pre-

mised that for *argument's sake*, I would take leave of my five senses, on the dogma of Transubstantiation, and admit it for the time being; I did this in order to prevent my opponent from entering into discussion upon that doctrine, and also to bring him at once to the point under consideration, as time would not admit of going into that monstrosity. 2ndly, The worship offered to the Virgin Mary and Saints. 3rdly, The worship offered to Images, and particularly, the Cross. Mr. M. in his first speech, attempted to prove, that no person could commit idolatry without having the intention, and said, while acknowledging my quotations from "The Missale Romanum," that God would not visit the sin of a bad priest upon those who worshipped the wafer as God—where that priest either by carelessness or wickedness frustrated the design of the mass—he proceeded to show from the Church Prayer Book that Protestants knelt at the Lord's Table, before the bread. On his making this statement, I put a Prayer-Book into his hand, requesting him to read the reason for that practice, as given after the Communion Service—which he commenced to do, but stopped when he found the Prayer-Book unsaying all he had said on the subject. The Rev. Chairman requested him to finish reading it, which he very honestly did. Mr. M. then went on to Transubstantiation, and flying back to the Prayer-Book, quoted from the Catechism the following passage, which he endeavoured to prove favoured that dogma—"The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper." Mr. M.'s time having expired I rose to reply, and after exposing the little sophistry contained in the commencement of his speech, directed my attention to his argument drawn from the Catechism, showing that if there was one passage in the Church Prayer-Book more antagonistic to the doctrine of Transubstantiation, it was the one Mr. M. had so unfortunately for his argument, stumbled upon. "The Body and Blood of Christ which are verily and indeed taken and received *by the faithful* in the Lord's Supper." This plainly disproves the dogma of Transubstantiation, as far as our Scriptural Church is concerned, because it is only received *by the*

faithful ; but were this dogma true, all would partake of the literal flesh and blood of our Lord, the unfaithful as well as the faithful. I then went on to my second heading—2nd, the worship offered to the Virgin Mary and the Saints. Having shown the unscriptural character of the Invocation of Saints, and read some of the idolatrous prayers offered to the Virgin, I exposed the dishonesty of the priest Keenan, in referring to the xxii. of Revelation in proof of the Invocation of Saints, and asked Mr. M. if he, as an honourable man, would support such gross mutilation of Scripture, or belong to a system which required such ignoble support.

In reply, Mr. M. stated that he did not know Father Keenan, and having examined that gentleman's controversial Catechism, and compared it with the Douay Bible, honestly acknowledged that Mr. Keenan only quoted as much as suited his purpose, and would not give the rest, as it went against him. I then proceeded to quote prayers offered to the Cross, and also the service of Good Friday. Mr. M. endeavoured to show that these prayers were offered to God through the Cross,—but could not account for the worship of Latria according to Dr. Aquinas and the Pontifical being due to it. At the conclusion of the meeting many Romanists abused Mr. M. for making so many acknowledgments ; upon which he asked them to come forward next time, and defend the Church better if they could.

BIRKENHEAD.

“ My first step on arriving here was to procure a map of the place, by the aid of which I was enabled to become acquainted with the various localities ; it did not require much discernment to discover the streets that were inhabited by Romanists, and having found them, I immediately commenced a course of domiciliary visitation. In general they refused my tracts, but invariably entered into conversation. One Roman Catholic family told me they liked to take the tracts, but the priest forbid them to do so, and also ordered that none of his flock would admit tract distributors. I asked upon what ground did the priest forbid them to receive tracts, they could not tell, and only repeated that the priest pro-

hibited them from doing so. I said I could tell them why. Upon which they cried, Do so. I then answered, because if you were to read our tracts, you would learn that the essential characteristics of true Christianity, as taught in the Bible, were liberty, peace, and joy, while the system they were taught by their priest was one of bondage, fear, and gloom. After some more conversation this family took my tract, saying the priest will not know anything about it. I then asked did he not often come to see them. One woman more forward than the rest : No, Sir, it is not poor people like us he goes to see, he never darkens our door, except one of us were sick and he was sent for. I told them that when he heard I was visiting them, he would be sure to pay them more attention. The answer to this was, Well, sir, if you wont do us any other good, you will bring the priest to us, and we ought to be obliged to you for that. Most of the other cases I visited, though nominal Romanists, were practical Infidels, living uncared for, unmindful of their souls or eternity, having no hope and without God in the world. Many of them do not attend their own place of worship or attend in any way to what they call their religious duties, one man told me he got tired of seeing the same thing over and over again. But I answered, You would not get tired of attending Sunday after Sunday, if you really believe that your priest converted a piece of bread into your Saviour, and thus offered the real sacrifice of Christ in an unbloody manner for the sins of the living and the dead, and so, my dear friend, that would be worse than infidelity. He answered, it is hard to say how things stand, sir, there are so many religions, that I think the best way is to take them all very easy, and stick to the one you were brought up in ; there is one comfort, Sir, which we have, and that is even if it were possible that we should be wrong, then our fathers and grandfathers were wrong before us. This class of Romanist, as far as I have yet experience, is in Birkenhead, in a very large majority.

I give another case which illustrates the cupidity of the Romish priesthood ; there is a brick-maker residing here, he came over lately from Ireland, where he was a

farmer. He said the priests were very poor now in his country to what they were before the famine. He was asked how was that? "Because," said he, "auctioning" the dead is done away with entirely, and in the county Cavan where I lived, I helped to destroy that practice. My poor old mother died, and I was determined not to let her be "auctioned," so I went to the priest and offered him a sovereign, if he would not "auction" my mother, but he refused to take it, expecting to get five times that sum at the "auction;" however I was determined to be even with him, so I went to all my friends and told them not to put a farthing in the plate. When the "auction" day came, and the clay was blessed, the priest told all the good people to put their offerings in the plate. I went and put the sovereign in, but no person else gave anything, and so I was even with the priest, he only got what I offered at first." I am inclined to hope, that in the course of a little time good access may be gained, and by the blessing of God upon the labours of his servants many brought out of Babylon; but the deplorable state of carelessness existing amongst poor Romanists is dreadful to contemplate, many of them say, if you will give us anything worth while we will turn Protestants to-morrow. A superficial observer, with all these facts before him, would conclude that the emissaries of the Papacy were inactive in this neighbourhood, but to those acquainted with the tactics of iniquity, it is just what they would expect to see: namely, when ignorance, carelessness, and prejudice are doing the deadly work of demoralization, these handmaidens of the Papacy would be permitted to work uninterrupted and unchecked, and they would turn to another quarter to seek for the insidious workings of the enemy. The attack is directed towards the more respectable portion of the community, through the medium of worldly pleasure and the instrumentality of visitors who attempt to entrap the children of careless Protestants to the Popish school. Through the active agency of the Rev. Mr. Hamilton, I shall be enabled to open a young men's instruction class this week, and I hope that the following one we shall (D.V.) commence to hold meetings. May the Lord grant in his goodness

and mercy an abundant harvest to our labours for the sake of his dear Son, Jesus Christ."

CORRESPONDENCE.

The following Correspondence has passed between a gentleman residing at Stoke Newington and the Rev. W. Clementson.

TO THE REV. W. CLEMENTSON.

28th June, 1853.

Sir,—It appears by an advertisement in the Morning Herald that a letter intended for the "Record Newspaper" has been refused insertion, and you appear surprised at its refusal, taking pains to assure the public that in the "Protestant Reformation Society" which you, no doubt, so ably represent, "there is a safeguard against the introduction of Tractarian leaven into our missionary operations, whilst there is manifested that Catholic spirit, breathed by our reformers, and embodied by them in the formularies of our Church."

I know nothing of the Record newspaper, or the causes which have influenced its managers to reject your communication, or to join with your society, but I do know something of the Tractarian leaven to which you allude, and which by the open countenance given to it by the heads of our Church, bids fair to leaven the whole lump.

It would perhaps have been better if instead of the term "Tractarian leaven," you had spoken out boldly, calling persons by their right names, viz. "Romanizing priests of the Church of England." As a proof that there is some ground for such a designation, take the following facts.

Within the last ten days a new church, dedicated to the honour of St. Matthew, was consecrated by the ("Protestant!") Bishop of London, it is situated in "Cut Throat Lane," not a very inviting spot you will probably say, but to Romanizing ears the name of the officiating priest is more euphonious, for he rejoices in the name of "Pope"!!!

This man is one of the Tractarian leaven to which you

allude, and when you are informed of the sort of doctrine taught from the pulpit at this church you will probably not wonder, I at least do not, that another society should be in contemplation for the purpose of converting the Roman Catholics to a purer faith than those with whom you are connected are supposed to be able to do.

With regard to the Church in question, I will say nothing about the numerous crosses that meet the eye in every direction, or the absence at the altar of the Lord's prayer, the Ten Commandments, &c. which *adorn* the Protestant churches of our ancestors, or the substitution of a golden cross in place of those divine commands, but I must not omit to describe the pomp and ceremony adopted previous to the commencement of the service, I was going to call it divine service, but this would be blasphemy, as I will presently prove.

The officiating priests (I prefer this title as more in character with their performances than that of clergymen), entered the church followed by about a dozen men and as many boys in procession, all dressed in white robes, whereupon the whole of the audience, who appear to be well trained, rose bending their bodies as in reverence to something real or imaginary, the organ playing all the time ; on the white robed gentry taking their seats, and not till then, the audience resumed theirs. The person who plays the organ also wears a white gown, I could not see the bellows-blower but doubtless he was similarly attired.

The manner of reading or rather intoning, which is another word for muttering the beautiful service of our Church, was exceedingly distasteful to me, the organ plays near the whole time of the service as the music does at our theatres when a pantomime is performed, to which the service in this Church may without offence be compared.

And now for the sermon, the doctrine enunciated by the preacher was, "that by a miraculous operation the elements, bread and wine, in the Eucharist, *are changed into the real body and real blood of Christ, and are taken in verity as such by the communicants.*"

Now, Rev. Sir, what after that can be said in favour of the Protestantism of the Church of England, when a

bishop can be found consecrating a church in which he permits such blasphemy to be taught from its pulpit.

No wonder there are dissensions in our Church, when its clergy are permitted to play such fantastic tricks before high heaven, as must make the angels weep.

I am, Rev. Sir,

Your very obedient servant.

London, 29th June, 1853.

Dear Sir,—I have just received your kind and painfully interesting letter, for which accept my best thanks.

I had heard of the doings at the opening of the new Church at Newington, and was much grieved thereat. It is, indeed, a sad thing that so much countenance should be given to Romanizing doctrines and practices, by those whose influence ought to be exercised in an opposite direction.

There is one sentence in your letter which I do not entirely understand; you say, "When you are informed of the sort of doctrine taught from the pulpit at this Church, you will probably not wonder—I, at least, do not, that another Society should be in contemplation for the purpose of converting the Roman Catholics to a purer faith than those with whom you are connected are supposed to be able to do." Now, it is in consequence of my horror of Romanism, whether *within* or without the Church, that I look upon the proposed movement with somewhat of suspicion. Our Society is *thoroughly and avowedly Evangelical*; known and felt to be so by all, and supported only by those who uphold the simple doctrines of the Gospel; it, moreover, acts in its Missionary labours *in this country* in connexion with the Church of England: therefore, it may claim the support of all Evangelical Churchmen. In Scotland we act in connexion with the established Church of that country, whose form of government is not *Episcopal*, but *Presbyterian*, and which is recognised as a *sister Church*, in the canons of our Church. Now this is the part of our constitution to which the promoters of the new movement object. They will have none but an *exclusively Episcopal* Society; they will not unite with the Church of Scotland even in opposing the inroads of the "Man

of Sin." Why this refusal? Do we not perceive therein the first workings of that "leaven" to which you allude? Is not the refusal tantamount to the ignoring of the Church of Scotland as a branch of Christ's Catholic Church? Is there not the germ of the Popish doctrine (which is universally embraced by the Romanizers within the Church) that every Church that is not governed by bishops, is "*ipso facto*" cut off from the body of Christ? In other words, in this refusal to unite with the Church of Scotland, do we not see enunciated the Popish figment of the absolute necessity of "Apostolical Episcopal Succession," which is the very foundation of the arrogant claims made by the "Romanizing priests of the Church of England." Now, in our Society, those who make this a fundamental point, can find no place; whereas, in an exclusively Episcopal one, the "leaven" may find its way, and by degrees, principles may be advocated as intolerant and false, as those propounded in the "National Society." You will, therefore, see my reason for regarding the prevalence of Tractarianism as a reason why *no new* Society should be formed, but rather that all true Protestants should rally round the old one.

There is one *word* in your letter which I think you used unwittingly, and upon which I trust you will pardon my making a remark; that word is "ALTAR." The Romanizers are anxious to revive the word, in order to convey the idea of a "*sacrifice*" and a "*priest*." We ought not, by the use of the term, to facilitate their designs. If we have no "Altar" in the Protestant Church, then we have no *victim*, and consequently have no need of a sacrificing "*priest*," and I defy all the Romanizing party to produce a single instance of the term "Altar" being used in any formulary of our Church. We have a "Table" at which to partake of the "Lord's Supper," but no altar on which to offer a sacrifice.

Trusting you will pardon this long letter,

I am, dear Sir, yours faithfully,

W. CLEMENTSON.

THE BRITISH PROTESTANT.

No. XCIII.—SEPTEMBER, 1853.

MISSION TO ROMANISTS.

WE beg to call the attention of our readers to the following very able leading article of the *Morning Herald*, of the 5th ult. The importance of the subject, and the ability with which it is treated, render any apology for its insertion unnecessary.

“The present is an active and restless era. There is unsoundness somewhere, or there would not be so frequent and so ardent a delight in mere change. Old and tried institutions are either cast off, or, as it is popularly called, reformed; or, what is perhaps not so mischievous, superseded by new and very plausible successors. We are to-day machine-breakers, because the machine has not achieved all the good either expected or desired. We appear to-morrow machine-makers, innocently promising to ourselves and mankind a new and noble era as the result of the new agencies we have called into play. The truth is, the old machinery is as often as otherwise better than the new. What is wanted is a new inspiration, not a new organ; a fresher and fuller infusion of energy, not other ducts and channels for its egress. But common minds calculate that a new institution is really an increase of life, and lazy spirits conceal from themselves and others their indolence and apathy under the guise of a new organisation. The Destructive, weary at seeing his visionary prospects as far from

being actual to-day as they were a quarter of a century ago, breaks up the arrangements of better men and wiser times. The Conservative prefers to detach from the institutions bequeathed from his fathers the corruptions that have grown in the lapse of years, and to quicken the action, and zeal, and energy of the living men to whom they have been committed.

‘ The one course is rank empiricism,
The other is wise and sound philosophy.’

“ We have been led to these remarks by the correspondence and advertisements of late so profusely scattered over our own columns and those of our contemporaries, on the subject of new Protestant societies having reference to Great Britain alone.

“ For many years the Protestant Association and the Protestant Reformation Society, the one religious and political, and the other religious and missionary, were the only Protestant societies of any mark in the country. Judging by their Reports they have been neither inactive nor useless occupants of their respective fields. But the Pope’s present of a cardinal and a hierarchy aroused the feelings and even fears of those who had long been indifferent to the subject; and the “ Protestant Alliance” emerged ready and panting to fill the sphere it was thought too feebly occupied by the Protestant Association. The Alliance has done great good. The Protestant Association, however, still exists.

“ The Protestant Reformation Society arose to the level of the requirements of 1850—the year of invasion—and the speeches and lectures of its agents, and the publications issued under its auspices, made a very great and still lasting impression on the public mind. Anxious to extend its usefulness, as well as to consolidate its support,

its Committee re-organized what had heretofore been rather desultory, its special mission to Romanists in England and Scotland, under the direction of a very able and accomplished superintendent, who trains laymen for the controversy, and arranges their spheres of operation. In order to do away with some objections it decided to declare in words what it had always acted on—its constitution as allied to the Church of England on this side of the Tweed, and to the Church of Scotland on the other. The able work of the Rev. W. Goode has irresistibly brought out the cordial feeling of co-operation which existed among the Reformed Churches in their earlier days, and shewn that such spiritual sisterhood was a distinguishing feature of those times. This union without compromise seemed to many, as it does to us, likely to combine all the advantages of an open and a Church constitution both, and not to be liable to the possible evils of either alone. This Society has vigorously occupied many important fields, and daily lengthened its cords.

“Several gentlemen, however, have taken up a somewhat different view. They think the Protestant Reformation Society, as they appear to us, not High Church enough; and they have, therefore, organised a “Church of England Society for Special Missions to Romanists.” We wish it every success; but really we could have wished to have seen stronger reason for its organization. Here we have four Protestant associations in London, with their committees, officers, and appeals. The public must get bewildered. Why not imitate wise bee-masters, who unite weak stocks, and out of two perishing and unproductive establishments make one strong and prosperous community. Why not Dr. Armstrong’s new swarm unite itself to Mr. Clementson’s old but vigorous hive?”

MEETINGS.

PORTSEA.

On Tuesday evening, August 2nd, the Revs. Dr. Cumming and W. Clementson attended a Meeting at Portsea. The chair was taken by Admiral Sir Edward Parry, who addressed the audience in an eloquent and a truly Protestant speech. The large room was crowded in every part, and very many were unable to obtain admittance. The Rev. — Knapp, the able and zealous successor of Mr. Dewdney in the Incumbency of Trinity Church, takes a most active interest in the cause, and is making arrangements for the delivery of a course of Lectures on the Controversy, to be given by different Clergymen, during the ensuing autumn and winter.

CHURCH MINSHULL.

The Rev. W. Clementson preached on behalf of the "Special Mission" in the church of this village (Mr. C.'s native place), on Sunday evening, August 16th; the church was crowded by a very attentive audience, and a liberal collection made.

Arrangements are being made for the holding of a series of Meetings in the North of England during the present month.

THE SPECIAL MISSION.

This great work becomes daily more important, and the spirit of enquiry excited in the minds of Romanists by the domiciliary visits and other labours of the Missionaries and Readers, as well as the actual fruit which the seed sown has produced, convinces us that "the Lord of Hosts is with us." While it gives us sincere pleasure to record, and will no doubt be deeply gratifying to our friends to read, the following interesting facts supplied by the Missionaries in various localities, we would nevertheless "rejoice with trembling," and ascribe all to the grace and goodness of Him who alone "giveth the increase."

LIVERPOOL.

The subjoined was inserted in the *Liverpool Standard* of the 5th ultimo :—

“ CONVERSIONS FROM ROMANISM.—On Friday last, five adults, formerly members of the Church of Rome, were received into the Church of England by the Rev. W. F. Taylor, M.A., incumbent of St. John's Church. Three children were also, at the request of their parents, received at the same time.”

WHITECHAPEL, AND ST. OLAVE'S, SOUTHWARK.

The Reader, who for several years has been labouring in this locality in connexion with the late “ Irish Society,” has lately, on the application of the Rev. W. W. Champneys, been received into union with the “ Special Mission.” His work is superintended by the Rectors of Whitechapel, and St. Olaves, Southwark. The following extract from his Journal will prove that the Lord is blessing his labours :—

From T. O' Connor's Journal.

An interesting case of conversion has recently occurred in my district.

A young man named T. E. C——, who was heretofore a Roman Catholic, and a great vindicator of the Romish doctrines, has, through attending my Adult Class, and holding constant discussions with me on the Creed of Pope Pius, under God's blessing, been convinced of his errors, and is now regularly attending St. Olave's Church.

Since he came under the teaching of the Holy Spirit, the Lord has effected a perceptible alteration in his personal qualities, an evidence, I trust, that the truth has made him free. The written Word of God is now his guide, which he is most eagerly reading to his deluded countrymen. He says to me, “ all my lifetime I thought that the Protestant religion was of the same date with the Reformation ; but now I see that *Protestantism is the old religion, Popery the new.*”

The Roman Catholics with whom he formerly associated, when hearing he became a Protestant, said: "*Ah! the jumper*, if he dares to come here to work again we shall have his life!"

WESTMINSTER.

The following Meetings are held weekly in connexion with the "Westminster Mission to Roman Catholics," and are conducted by the Missionary and students:—

1. Two full meetings each week in Westminster, one conducted by the Missionary, and the other by the Students.

2. A flourishing Controversial Class.

3. A Meeting at a Model lodging house in Westminster every Sunday afternoon.

4. A Class for inquiring Roman Catholics, held at the house of Mr. Waters, Missionary Student.

5. Discussions with Roman Catholics every Sunday afternoon on Kennington Common.

The above Meetings are numerous attended by Roman Catholics, who take great interest in the proceedings; and we learn from various sources that our operations have been owned of God, and that several Roman Catholics have been convinced of the errors of the Church of Rome, and are now attending the services of the Church of England. The priests of Rome have spared no pains to keep the Roman Catholics from attending our meetings, and discussions, but without effect; the more they forbid them, the more they seem to come, which is a clear indication that the power they have so long exercised over the minds and consciences of their poor deluded votaries is evidently on the wane.

Several hundreds of Tracts, bearing chiefly on the leading truths of the Christian Religion (kindly granted by the Religious Tract Society), have been distributed, and although the priests have ordered the Roman Catholics to burn them, still they receive them in almost every instance.

The discussions on Kennington Common evidently shew that the Romish cause is daily growing weaker,

whilst Protestantism is gaining strength. Several Romish controversialists have quitted the field, and a Protestant spirit has been evoked which it is truly gratifying to behold.

The following most interesting cases of conversion have resulted from the establishment of the controversial class. The particulars are furnished by Mr. Waters. We give his own words :—

“The spirit of inquiry which is daily manifesting itself among the Roman Catholic population is most cheering to every Christian, yea, to every philanthropist ; for Popery is that destructive system which enslaves the mind, and trammels the energies of its deluded victims.

I will mention a few cases as the result of this free inquiry and open discussion. M—, who had been a Romanist for nearly fifty years, has now renounced the errors of the Church of Rome. He freely discussed the doctrines of the Church of Rome with me, and I am happy to be enabled to add that I now believe him to be a sincere Protestant.

T—, with whom I had many conversations and discussions, has also renounced Popery, and is a most zealous and sincere Protestant. He has also done much good amongst the Romanists in the neighbourhood in which he lives. One interesting instance of his success I cannot refrain from mentioning here. His own mother, who is over sixty years of age, and who has been a most strict adherent of Popery, is fully convinced of the unscriptural character of the Church of Rome, and has avowed herself a Protestant ; and this change has been effected, under God, by the instrumentality of T—, her son.

One of the greatest difficulties I have to contend with in my labours amongst Roman Catholics is their ignorance of the doctrines of their own Church. One instance of this, and the result, I will mention. In the course of a friendly discussion with S—, I charged the Church of Rome with obscuring the plain truths of the Gospel, and holding and teaching many gross errors contrary to the Gospel ; and I accordingly

enumerated many of the most prominent errors of the Popish system, some of which he flatly denied, and added, "If you will put those statements on paper, I will take them to the Priest, and will bring you a written reply." I at once acceded to his request, and sent the following questions by him to his priestly director (telling him, at the same time, I should, if the priest wished, be most happy to discuss any one or the whole of the questions with the priest, in public or private.)

1. Can you produce the Roman Catholic Rule of Faith?

2. Can you produce the traditions of the Church of Rome, and prove them to be genuine, authentic, and divine?

3. Can you produce the unanimous consent of the Fathers in their interpretation of Scripture; yea, or even so plain and simple a portion of it as the Lord's Prayer?

4. Can you give an infallible interpretation of any passage of Scripture?

5. Can you tell me where the infallibility of the Church of Rome is to be found?

6. What is the best method of discovering the true Church without the exercise of private judgment?

7. Can you give a command of Christ or His Apostles forbidding the people to read the Scriptures?

8. Can you give a command of Christ or His Apostles to worship the wafer, or bow down to pictures or images?

9. Can you give a command of Christ or His Apostles to worship the Virgin Mary?

10. Can you produce a command of Christ or His Apostles to worship saints or angels?

11. Can you produce a command of Christ or His Apostles to take away the cup from the laity in the sacrament of the Lord's Supper?

12. Can you produce a command of Christ or His Apostles forbidding the clergy to marry?

13. Can you produce a command of Christ or His Apostles requiring us to believe the doctrine of Purgatory?

14. Can you produce a command of Christ or His Apostles authorizing the Church of Rome to grant indulgences for sin?

15. Can you produce a command of Christ or His Apostles to say prayers in a language not understood by the people?

16. Can you produce an article of Divine Faith necessary to salvation which cannot be read in or proved by the Bible?

N.B.—I, Robert Waters, promise and declare, that if any Roman Catholic Priest or layman can answer the above questions plainly and scripturally I will renounce the Protestant faith and join the Roman Catholic communion.

68, Great George-street, Bermondsey.

The reply I received to the above questions was not, indeed, a written one, as S— so confidently promised he would bring me from the priest, but an oral challenge sent to me by a Romish champion named H—, appointing at the same time a time and place to meet me. I gladly accepted the challenge, and on the following Sunday I went to the appointed place, accompanied by a friend. There were about two dozen Romanists present. I will not here give an account of the discussion, suffice it to say, when we were about two hours at the discussion, the subject of which was the two first questions of the above sixteen, the Roman Catholics were all unanimous in putting down their own champion, as being unable to reply to me. Another champion was then chosen by the Roman Catholics, and we had a very interesting discussion on the doctrine of Transubstantiation, and the Sacrifice of the Mass, for the space of three hours. At my leaving all the Roman Catholics shook hands with me very warmly, and they all promised to come over to my lodgings on that day fortnight to a discussion on the Infallibility of the Church of Rome between a very intelligent young man named H—, their chosen champion, and myself; accordingly on the day appointed there came about thirty Roman Catholics who listened attentively for the space of five hours whilst the discussion lasted. Nine days passed away after this discussion when a knock came to the door, and who

should it be but H—, who requested to have an interview with me. He told me that I brought forward many facts and arguments in the course of the discussion on the Infallibility of the Church of Rome which he thought much of, and added, if true, then the Church of Rome cannot be infallible, and if she is not infallible then as a matter of course her high standing is all based on mere assumption. I again discussed the point in a friendly manner for about four hours, and what made the greatest and deepest impression upon his mind seemed to be the comparison I made between the doctrines inculcated in the authorized devotional books of the Church of Rome and the Douay Bible. After this I had another interview with him, and he told me that he could hold out no longer, and I am happy to be enabled to say that he has altogether renounced the errors of Popery, and with God's blessing I hope he will be a zealous and decided champion for the truth, as he was previously for the errors of Rome."

EXTRACTS FROM JOURNALS.

From Mr. Walsh's Journal.

Wednesday, 15th June.—Visited in company with Mr. Taylor to-day, H— family. Wife received me in a civil manner, and after some introductory conversation with her, in which she admitted and openly declared that she did not like the Romish priests for their open hatred to the Word of God, in which she brought up her children in spite of them. We shall ever remember with what earnestness she spoke of the priests and their covetousness. She said she never saw a Bible till she came to England, and to shew that she was true she laid a Bible on the table, from which I read part of Isaiah, chap. liii, and remarked. I love the Bible, said she, and shall never give it up at the bidding of any priest. This woman is evidently loosened from the Roman bondage, and she says her husband is so too.

She requested us to come again. I was much surprised to hear an Irish Romanist talk so. "The priest in my parish in Ireland would not allow the Scriptures to the poor {people, she said, but he cannot hinder us from having it here." The Bible she produced is the Protestant one. This speech is all her own.

From Mr. Donaldson's Journal.

Thursday, 21st.—Visited, in company with Mr. Waters, J— B—, J— C—, and another court of which we could not find the name. Our access was remarkably good, and some of our visits encouraging. Mr. M. of J— B—, an English Roman Catholic, gave us a hearty welcome, and said that although he was a Roman Catholic by profession, yet he would never be priest ridden, as he was sorry to say, many of his Church were. We read many portions of Scripture, showing that Jesus is the only Saviour, and that "whosoever comes to him he will in no wise cast out."

BERMONDSEY.

Mr. Dowling, Missionary Student, has opened a new station in Bermondsey, and has commenced a weekly meeting in Kent-street, the neighbourhood of which is densely populated with Romanists.

From Mr. Foley's Journal, Bermondsey.

Called on Mrs. O—, S— St. She said she was in the habit of reading the New Testament. She believed it to be the Word of God, and that it was opposed to many of the doctrines of the Church of Rome, whilst, however, she could not bring herself to renounce the Church of Rome openly. I have every hope of her, and purpose, with God's blessing, to see her again. . . . Called again on Mrs. O—. She received me very civilly, and conversed freely on some of the doctrines of the Church of Rome, such as Transubstantiation, Pur-

gatory, &c. As far as I can judge, her belief in them is fast giving way before the truth of God's word. She told me that she continues to read her Testament, and that no one shall persuade her to discontinue the study of it.

SOUTHWARK.

From Mr. Dowling's Journal.

Monday, June 6th.—By request of Rev. W. Cadman visited in company of Mr. Ormerod, agent of the "London City Mission," several Irish Roman Catholic families residing in B— H— and R— M— C—, K— S—, B—, six families, consisting of twenty-four persons, to whom instruction can only be given through the medium of their own language. With each family I read a portion of Scripture, and spoke of those blessings that belong to their eternal peace. It would mock description the delight and real pleasure those poor people expressed when hearing of the glad tidings of salvation in the language of their hearts and affections.

Friday, July 1st.—Attended the meeting of Windmill Street. I addressed the meeting on the Romish doctrine of "Indulgences." Mr. McCarthy also addressed the meeting on the subject of "Private Judgment." There were upwards of sixty persons present; one-third were Romanists, who paid most marked attention to what was said, and a most pleasing effect seemed produced upon their minds. When Mr. McCarthy intimated that it was likely he would soon be removed to labour in another part of the kingdom, a Roman Catholic came forward, and said, I am sorry you are likely to leave us, but at any rate you have my blessing, for I received much profit and instruction under your teaching."

In the evening attended the Instruction Class. There were present twenty-eight. One man, a convert from Popery, stated to the meeting that for twenty-six years he was kept in ignorance of the Second Commandment, and knew not of its existence till he got a copy of the Scriptures from Mr. Dowling.

ST. GILES'S.

From Mr. Downey's Journal.

Monday, August 8th.—3, N— C—, S— G—. I visited M— F—, who has absented herself from the class for the last five or six weeks. I read to her and spoke on the xxii chapter of St. Luke's Gospel, and asked her how long it was since she received the sacrament or eucharist. She said not since she came to London. I asked her if she believed there was human flesh, blood, bones, &c. in it, and if she ever felt any bones in it. She said, No, but the priests say there is, and puts it on the tongue until it melts. I persuaded her clearly that it is but flour and water made thin like a wafer, and that the Church of Rome persuades the people there is body, blood, bones, &c. in the paste which is made by the hands of men or women. I shewed her from the Word of God, "They be no gods which are made with hands," Acts xix. 26 ; "The workmen made it, therefore it is not God," Hosea viii. 6 ; "They worship the work of their own hands that which their fingers have made," Isaiah ii. 8, 9. And if the Church of Rome would obey the commands of our blessed Lord the people should get the wine, for Christ commanded all his followers to receive it, saying, "Drink ye all of this," Matt. xxvi. 27. I shewed her that the people got the wine for 1400 years after it was instituted by our Lord, and how the Church of Rome opposes the words of Christ and his Apostles. St. Paul says, "Let a man examine himself, and so let a man eat of that bread and drink of that cup," 1 Corin. xi. 28. I also shewed her that the worshipping of the wafer is the sin of idolatry, which is of all others the most provoking to God, and most destructive to the soul of man. This woman says she by no means believes that there is blood, bones, &c. in the wafer, but flour and water, *She came to the class on Tuesday evening.*

EDWARD'S MEWS.

From Mr. Horan's Journal.

I also called at the first floor front room, G— B—, and read the Word of God to three others. While making a few remarks I was interrupted by one of them saying they could not contradict my words, as they knew but little of Scripture or religion—only what they are told by their directors, the priests;—but if I would call again in an hour or two, they would have a person present who could talk to me, and tell me what true religion was. To this I consented, and promised to call.

I called on Mrs. Daly again (the woman I mentioned in my last week's Journal, who is resolved to leave the Church of Rome and become a Protestant). She told me that some one in the house had reported that she was going to leave the holy Catholic Church and turn Protestant, for which cause others came to her saying, if she did she might at once buy her coffin; but all their threats, she added, would not prevent her leaving the Roman Catholic Church and becoming a Protestant.

After this and other visits, I returned again to No. 4 to meet, according to promise, my opponent. On entering the room I found the same party present, with another woman of respectable appearance. I enquired whether the person had arrived whom they had promised would meet me to plead the cause of their Church. Being informed that the strange woman referred to was the person, I asked her if she would like to hear some of the Scriptures read. She answered, "Yes; and I can read them myself as well as you." I expressed a hope that she did read them, and endeavour to act according to them. I then read the 15th chapter of Matthew, but was several times interrupted by the woman saying I was a turncoat; that I had sold my religion for a good living, by trying to turn others like myself; and that she would tell Mr. H— (the priest) the name of every one in the court who would or did

allow me, or the like of me, to enter his doors. I replied, "Before I left your Church I had a good living, but since I became a Protestant my living has been a very poor one in this world; my God, however, whom I try to serve, has a good living prepared for me in the world to come." I also said that I should be very glad to meet and converse with Father H—myself, to see if he was teaching and encouraging the people to read and search the Scriptures, as the Fathers did before him, and to present him with one of my tracts. She said, "Give me one, and I will give it to him in less than half an hour." I then gave her one for the priest, and one for herself, when she immediately left the room, warning them not to allow me there any more, else they would be sorry for it.

POPERY IN WALES.

"WHEN I left Wales twenty years ago there were hardly any Roman Catholics there, those that were there were emigrants from Ireland. Now there are many in North and South Wales; they have priests, chapels, and colleges; Welsh, English, and Irish belong to their congregations. Wiseman has visited the Welsh Mission. In most of the large towns of South Wales they have priests and regular services; they have chapels in the city of Bangor, and in the town of Holywell. Last week they bought a piece of ground in the town of Denbigh, on which a chapel is to be built shortly. Near this town is a large Romish College containing many students, who are being trained in the controversy and instructed in the Welsh language, in order to propagate their doctrines among the poor Welsh people. They have made some converts already. They require all who are intended for the ministry in Wales to learn the Welsh language well, so as to be able to speak in public and converse from house to house.

"The priests have induced some of the National schoolmasters and some of the Wesleyan preachers to

turn Romanists. These men are now employed as missionaries in Wales. Having a good gift for talking they are able to make some impression.

“These facts show that the Reformation Society should try to open missions in Wales as soon as possible. Let faithful missionaries be sent there ; men who have received the call of Christ, who possess the spirit of Christ, and who will boldly declare the message of Christ. They must be men well instructed in the controversy, and well grounded in the great doctrines derivable from the Word of God,—the doctrines of THE REFORMATION, the doctrines advocated in the Articles and Homilies of the Church of England, the fall of man, the depravity of the heart, salvation through Christ alone, justification by faith in Christ, without the deeds of the law, regeneration and sanctification by the Holy Ghost.

“The Jesuits are very active in Wales. A writer in Carnarvonshire has asked me to inform him of suitable works upon Jesuitism, as that order are actively engaged there.”

The above sentiments were written in a letter to a London Incumbent by a Welsh clergyman who has recently returned to Wales after about twenty years absence. Our readers will rejoice to learn that arrangements are making for the commencement of the Missionary work in the Principality.

THE BRITISH PROTESTANT.

No. XCIV.—OCTOBER, 1853.

A VISIT TO ST. BARNABAS', PIMLICO.

ON Sunday morning, August 28th, we attended, in company with a friend, the service at St. Barnabas' Church, Pimlico, being desirous of ascertaining for ourselves the truth or falsehood of the reports, so extensively circulated, respecting the Popish proceedings at that place of worship. At eleven o'clock one of the officiating ministers commenced the *Litany* (we suppose the Morning Prayers had been said at an earlier hour), which was sung in *true Romish style*. Before, however, advertg to the service itself, we must make an observation or two on the character of the *building*, and of the *congregation* therein assembled. On entering the consecrated (we think *desecrated* would be a more appropriate term) edifice, the sudden transition from the glorious sunlight supplied to His creatures by Him "in whom there is no darkness at all," to the "darkness visible" created by the device of man, for some minutes precluded our distinguishing anything save the shadowy forms of the congregation. By degrees, however, our eyes became accustomed to the "dim religious light," and we were enabled to make our observations accordingly. The first thing that arrested our attention was the large cross which surmounts the "rood-screen," under which, occupying the whole length of the screen, is the soul-cheering passage, "Who his own self bare our sins in his own body on the tree;" but, true to the Tractarian principle that the "Atonement" is not to be preached openly and constantly, but with great caution and "*reserve*," the "ignorant" and "unlearned" are deprived of the benefit and comfort which that text is

calculated to afford, for it is in *Latin*; nay more, the *characters* in which it is written are so fantastical and *outlandish* (our readers must excuse the word, we cannot find a better one), that even those who have a tolerable knowledge of the language will find it almost impossible to decipher the inscription; for ourselves, we confess that nearly half an hour was occupied in making out the first words, "*Qui ipse peccata nostra*," and thus obtaining a clue to the whole. Similar inscriptions in the same language and character are profusely scattered round the arches, &c. so that without any great misapplication of terms St. Barnabas' may be called "*the Latin Church*." Another object, designed no doubt to rivet the gaze of the worshipper, is a *crucifix*, not indeed *graven*, but *painted* on the east window, immediately above the communion "table," which by the way is adorned after the fashion of a Popish altar. What are our Bishops about? If it be *unlawful* to have a *carved* crucifix, as I believe it is, is it *lawful* to set up a *painted* one? Next, it is ordered in the *Rubric*, that "the table, at the Communion-time, having a *fair white linen cloth upon it*," &c. This *Rubric* is, while it is obeyed in the letter, violated in the spirit; for it is impossible for the unobservant worshipper to discern any such covering; however, by dint of standing on tiptoe, we did see something white, but what was its nature it was impossible to discover.

And now as to the congregation: the church, which will accommodate about five, or, at the most, six hundred persons, was tolerably well filled, not by any means crowded (perhaps it is larger in the height of "the season"), by persons evidently moving in the middle and upper ranks of society, the males being ranged on the north, and the females on the south side; though the church is situated in the midst of a *dense poor population*, for whose accommodation, we believe, it was *professedly* built, yet we could only discern some three or four whose appearance testified that they were not possessed of "this world's good." Whatever, therefore, may be said of the labours of Mr. Bennett or his successor, they have evidently failed to secure the attendance of *the working classes*.

We come now to the service. As soon as the Litany

was concluded, a bell, situated, we suppose, in the tower, began to toll, and continued for the space of about five minutes. This was succeeded by another on a higher key, which was rung for about the same period. During this time perfect stillness prevailed inside the church, the clergymen having retired into the vestry. On the second bell ceasing, the organ commenced to play, and the clergy again made their appearance, and took their places in the chancel, near the communion table. Then followed the Communion Service, the officiating clergyman NOT standing (as directed in the Rubric) at "*the north side of the table*," but at the NORTH-WEST CORNER, his back being partly turned to the congregation. After the Nicene Creed followed the sermon, preached by one of the curates (the Rev. Mr. Lowder, as we were informed by an official), who wore a *black gown*. The preacher took his text from the Gospel for the day, Luke xvii. 17: "And Jesus answering, said, Were there not ten cleansed? but where are the nine?" We were much grieved and shocked at the nature of the instruction given to the congregation, and the total absence of Gospel truth by which the sermon was characterized. It commenced by some reflections on the effects produced by sickness, and the resolutions made in such seasons; thence he proceeded to remind his hearers of other important epochs in their lives; spoke of sin as the leprosy from which we are cleansed *in baptism*; interspersing his remarks with questions, such as whether "*the baptismal robe had been preserved clean and unsullied?*" Next, he reminded the assembly that they had approached the "*ALTAR*," (we would ask the Reverend Gentleman when and where this ever happened to a member of the Church of England?—the term "*altar*" is not to be found in our "*mother's*," the Church's vocabulary), and "*felt the impress of God's hand upon them through that of his minister.*" Again, he spoke of the "*first communion*," when once more they knelt at the "*altar*," and "*tasted the body and blood of their Lord.*" In conclusion, the preacher addressed those who had relapsed into sin, exhorting them to repair to "*the priest*," and before him to "*confess their sins, and receive admonition and absolution*" (this word was pronounced with

much emphasis), for that "though it is God who pardons sins, yet he does it BY AND THROUGH HIS PRIESTS." Such were the subjects dilated upon by this professed minister of the Church of England; truly the people were fed with chaff and husks, instead of the pure "bread of life." The sermon being concluded, the offertory sentences were read, and a collection made, and then followed the prayer for the "*Church militant here in earth.*" There was a peculiarity in the reading of this prayer which struck us as being both singular and *suspicious*. After the sentence, "And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity," *there was a pause of about a minute* (to afford an opportunity, we suppose, for the congregation to intercede with God on behalf of any particular case of affliction). The reader continued, "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear;" *then another pause of like if not greater duration*. (Query, did he then pray *secretly* FOR THE DEAD, complying with the ROMISH *Rubric*, which states, in the middle of a collect used in the celebration of the Mass, and called the "Commemoration of the Dead,"—"Here he prays some time *secretly* for those he *intends* to pray for.") At the conclusion of the prayer for the Church militant the congregation dispersed, save a few who remained to partake of the Lord's supper. We left the church with mingled feelings of sorrow and indignation, and in doing so our attention was directed to the position of the "priests," who were remaining in a recumbent, if not quite prostrate position on the floor, near the communion table. We could not help feeling that *Mr. Bennett* had been most *unjustly* treated, for we do not believe he ever indulged in more Romish practices, or preached more purely Popish doctrines, than are now permitted to be practised and preached. If *Mr. Bennett* be an unfaithful son of the Church, and unfit to hold the incumbency of St. Barnabas (and we hesitate not to express our belief that he is), his successor, *Mr. Liddell*, is equally unfaithful and unfit.

In the evening of the same day, our friend accom-

panied us to Portman Chapel, Baker Street, of which the Rev. J. W. Reeve is minister. The service here formed a striking contrast to that at which we were present in the morning. Some of our readers are aware that this is a proprietary chapel, situated, not in a *poor locality*, like St. Barnabas', but in a most wealthy and aristocratic neighbourhood; and yet we rejoiced to see *some hundreds* of the "poor of this world" assembled within its walls, and occupying some of the best places for hearing the word of life. The chapel will hold at least fifteen hundred persons, and it was completely filled, the space before the communion rails not being occupied by surpliced choristers, but by a dense mass of poor people, many of whom, we trust, were clothed in robes "washed and made white in the blood of the Lamb."

The beautiful Liturgy of our Church was not marred by any of the meretricious adornments of Popery, but the service was characterized by that solemnity and simplicity becoming the worship of Him who is a spirit, and requires the spiritual service of his creatures.

By a singular coincidence, the preacher (the curate of the chapel) chose *the same text* as that which served as a motto for the curate of St. Barnabas in the morning. But what a contrast was presented in the sermon to that of the previous part of the day. After some prefatory remarks as to the nature of the mission of Christ, as one of love and mercy, the preacher entered upon an exposition of the miracle recorded in that chapter, comparing the leprosy of the body with that of the soul, and setting forth Jesus as the sinner's only hope, and as one willing and able to cleanse from guilt, however deep its dye. The conscience-smitten penitent was directed, not to "the confessional," but to Calvary, not to "the priest," a worm of the earth, but to the "Great High Priest," Christ Jesus. In a word, the simple Gospel was proclaimed faithfully and fully. We retired from this house of prayer with far different feelings from those by which our souls were saddened in the morning. We felt in our inmost heart, "This is none other than the house of God; this is the gate of heaven."

In conclusion we place in parallel columns the position

and circumstances of the two churches, and ask our readers to mark the contrast :—

ST. BARNABAS'.	PORTMAN CHAPEL.
<i>Style.</i>	<i>Style.</i>
Gorgeously decorated.	Extremely plain.
<i>Locality.</i>	<i>Locality.</i>
Very poor.	Very rich.
<i>Accommodation.</i>	<i>Accommodation.</i>
Five or six hundred.	At least fifteen hundred.
<i>Attendance.</i>	<i>Attendance.</i>
About three-fourths full.	Crowded.
<i>Attendance of Poor.</i>	<i>Attendance of Poor.</i>
Not more than a dozen.	Several hundreds.

Here is truly a startling contrast ; but there is no difficulty in assigning the reason why crowds flock to Portman Chapel, while in St. Barnabas', those for whom it was built do not occupy its seats ; the reason is stated by Jesus himself,—in the former "*the poor have the Gospel preached unto them.*" Mr. Bennett was once the minister of Portman Chapel.

SERMONS AND MEETINGS.

BROADWAY.

On Sunday, August 28th, two Sermons were preached in the Parish Church, on behalf of the "Special Mission," one by the Rev. S. Franklin, Vicar, and the other by the Rev. Dr. Butler, the Society's Missionary at Broadway ; a liberal response was made to the appeals.

HARROGATE.

The Rev. Dr. Blakeney attended an influential meeting at this place on Monday evening, August 29th ; the collection was very good.

YORK.

A meeting was held in this city on behalf of the Mission, on Friday, August 30th ; the attendance was very large ; the deputation, the Rev. Drs. Cumming and Blakeney.

WHITBY.

The Rev. Dr. Blakeney preached for the Society in St. John's Church in this town, on Wednesday evening, August 31st.

SCARBORO'.

Two very important and crowded meetings were held at this place on Thursday, September 1st, when the Rev. Drs. Cumming and Blakeney pleaded the cause of the Mission. The Vicar, the Rev. Dr. Whiteside, is a sound hearted Protestant, and deeply interested in the Society.

ODDINGTON.

The Rev. Dr. Butler preached at the Parish Church on Sunday afternoon, Sept. 4th ; collection liberal.

STOW-ON-THE-WOLD.

In the evening of the same day, Dr. Butler pleaded most successfully the cause of the Mission in the church of this Parish.

RYDE, (ISLE OF WIGHT.)

The Rev. Dr. Cumming visited this town on Tuesday, Sept. 13th ; we give the account of the Meeting as it appeared in a local Newspaper.

GREAT PROTESTANT DEMONSTRATION.

"The largest meeting that ever took place in Ryde upon a religious subject, assembled on Tuesday evening at the Town-hall to hear a lecture from the Rev. Dr. Cumming upon the objects and prospects of the Special Mission of the Reformation Society to the Roman Catholics of Great Britain. Long before the hour named for the meeting, great numbers of well-dressed people flocked along, and the hall became densely crowded, every available spot being taken possession of, so that the people were literally packed away, and hundreds could not get admission.

"The chair was taken by the Rev. W. Tilson Marsh, M.A., incumbent of St. James' Church, and he was supported on the platform by many of the staunch Protestants of Ryde, and as the meeting proceeded, many ladies, by the pressure from behind, sought refuge also on the platform.

DOVER.

The annual meeting of this auxiliary was held in Dover on Friday evening, September 16th, when the

Rev. W. Clementson attended as a deputation from the Parent Society. The Chair was taken by Captain Townsend, R.A., and the audience (which was large and influential) was addressed by — Knocker, Esq. the Rev. J. Stock, and the deputation.

MICKLETON.

Two Sermons were preached here on Sunday, September 18th, by the Rev. Dr. Butler, and very liberal collections made on behalf of the Mission.

COWES, (ISLE OF WIGHT.)

On Tuesday evening, Sept. 20th, Dr. Cumming advocated the claims of the Mission at this place; the meeting was held in the Church, which was crowded by a most attentive auditory, who assembled from all parts of the island; Shanklin, Ventnor, &c. &c., furnishing their quota; much interest was excited, of which the Collection furnished very substantial proof.

THE SPECIAL MISSION.

The Rev. John Roberts has recently visited Ireland, Wales, and many parts of England. During his tour he delivered lectures and preached, and attended lectures which were delivered by others in connexion with the Society. The following extracts, copied from his Journal, will give the reader some idea of the nature of the work which is now carried on by the Reformation Society, and of the erroneous feeling which many have about Popery, that it is better to let it alone, and that it is not now what it was in the days of Queen Mary.

DUBLIN.

July 9. I have finished my course in Ireland—my visit to the Irish Mission is over—the account of my tour is published. I preached in the cathedral of Tuam, and lectured in other places. I visited the schools. I witnessed the converts' trials. I saw them insulted, abused, called by bad names, and pelted with stones by the Roman Catholics, who called them "jumpers," "devils," and other names. The converts endured such severe persecutions with quietness. To become a Protestant in Ireland is not a little matter—the life is in danger.

BANGOR.

July 10. I preached at the beautiful church of Llandegai, and catechized the schools of the parish; the scholars are between 300 and 400; the public catechising is after the second Lesson. I preached on the value of God's word. The Hon. Col. Douglas Penant, M.P. is a liberal benefactor here; he has built the church and the schoolrooms; he supports the schoolmasters and mistresses. The Rev. W. Morgan, the incumbent, is much respected, the congregation is large and well ordered. I preached in this church several times.

July 11. I heard the Rev. Dr. Blakeney deliver a lecture on the wickedness of the Romish Church. The Dean of Bangor was in the chair. The lecture was in connection with the Reformation Society. Mr. Pope, the well known controversialist, was present.

July 12. I visited the neighbourhood of Bangor. The Papists are at work here in the most subtle way; they are quiet, but very diligent.

July 14. The last two days I have been very busy my attention has been directed to Popery in Wales. Twenty years ago there were but few Papists here. I well remember how few and how weak they were, now they are many and strong. In some places they have priests and chapels. In some towns they make progress. In Denbighshire and Flintshire, and I fear in Carmarthenshire. They have chapels in these counties. They have a college near Denbigh. They instruct the students in the Welsh language. No one is to be made priest unless he can speak the Welsh language. Some of the schoolmasters and Wesleyan preachers have turned Papists; they are to be located (as Welsh priests) in certain districts.

I find that they have bought a piece of ground in Denbigh; they purpose to build their chapel there shortly. Wiseman has been on a visit here several times; he is "a snake in the grass;" he is "as wise as a serpent."

July 25. This evening I delivered a lecture at the National Schoolroom, Bangor. The Dean took the chair.

CARNARVON.

The Papists are trying to station themselves in this ancient town. They take some of the best lodgings here ; they make themselves very agreeable ; they are free with their money. The old apple women, the boatmen, and coachmen like them very much ; they call them " nice gentlemen."

Speaking of Popery in North Wales, I believe I am right in making the following statements :—

1. The Roman Catholics have priests and chapels in Flintshire, Denbighshire, and Carnarvonshire.

2. They have a college near Denbigh, where men are educated for the priesthood in Wales.

3. No one is considered qualified for their work in Wales unless he can speak Welsh.

4. They employ agents to look for land, and to buy it (for building.)

5. They go among the poor ; they occupy the position of bankers and sellers of cloth, cotton, pictures, &c.

6. They talk to the children on the roads ; they give them books and pictures.

7. They take lodgings in Protestant houses, and introduce their religion to the notice of their landlady's children and servants.

8. Cardinal Wiseman visits the Mission in Wales.

I consider these to be some of the *true particulars* relative to the working of Popery in Wales. In Carnarvon they have entered the house of Mrs. W——, in C—— Street, one of the best lodging-houses—a house where the Judges lodge when they are on the circuit. Lord Campbell lodged there this year, I am told. Mrs. W—— calls herself Protestant. How does she shelter these Jesuits ? How does she allow her house to be a mass house ? I am inclined to think that Popery will make some progress in North Wales. The following are my reasons for thinking so :—

1. The Tractarian clergy are numerous and active in the North ; they prepare the way for Wiseman's Missionaries.

2. Lord Feilding and Lord Mostyn support Popery.

3. The Welsh Dissenters are becoming less spiritual

and more political every year. This remark is applicable to the Methodists, Independents, and Baptists.

4. The Romanists are active, and possess means.

5. The Welsh are ignorant of the devices of the Papists. When conversing with them in Welsh I found that their ideas about the Romanists are to the following effect:—

(1.) That they used to burn people who did not agree with them, but will not do so now.

(2.) That they used to burn the Bible, but they will not do so now.

(3.) That they are very devotional, and that they do not hold the views which they held in the days of Queen Mary.

(4.) That they are very self-denying, and ready to assist their neighbours. These are the ideas of the Welsh about the Papists of the present day.

As so many of the clergy do not preach the Gospel, and as the Dissenters are political and not evangelical, the people become immoral. The Welsh are more immoral in 1853 than they were thirty years ago; drunkenness, fornication, adultery, and swearing are common practices. They go to the public houses before and after divine services. The preachers often fall into sin; all go to chapels as a matter of custom, then to the *tavern*.

The clergy of Carnarvon are faithful men, they preach Christ and him crucified, they teach in public and from house to house "the sound doctrines," the doctrines derivable from God's word, and advocated in the Articles, Liturgy and Homilies of the Church of England, namely, the fall of man, the depravity of the heart, salvation through Christ alone, justification by faith without the deeds of the law, regeneration and sanctification by the Holy Ghost. These are the doctrines taught by the clergy of Carnarvon, Mr. Thomas, Mr. Edwards, Mr. Williams and Mr. Binns. But many do not know the subtlety of Popery; they may think that if the Gospel is preached, Popery will not succeed; they may think that it is better to be quiet and silent; they may say that Popery will die if it is let alone. No, no! it was let alone from 1801 to 1832—did it die? No, it worked quietly in Oxford, and broke out in 1832. It now works.

1. In our universities and colleges; 2. In some of our

old Missionary Societies for the Colonies ; 3. In our Education Society ; 4. In our parochial schools. The Jesuits are already in Carnarvon. The Papists are ready to build a chapel there, but they cannot get a piece of ground. The vicar, Mr. Thomas, is a quiet man, the Jesuits did not come there in consequence of the "noise" and "cry" made against them. Popery will not "die if it is let alone." Carnarvon is a proof of this ; the parish was presented to the present vicar, Mr. Thomas, about 1834 ; how has he managed it ? what spirit has he displayed all this time ? he and his curates have preached the Gospel faithfully, he has established good schools, he has built good schoolrooms, he has conducted cottage lectures, he has supported missionary societies, he has been charitable to the Dissenters, he has not offended the Papists by harangues ; yet we see that Popery is working its way into his parish, and they may find a footing there before long. They have now a house, and soon may have a chapel.

MENAI BRIDGE.

July 26th.—This week I have heard a great deal about the Rev. Dr. Blakeney's lectures for the Reformation Society in Flintshire, Denbighshire and Carnarvonshire. The Tractarians are angry with him, they say that he stirs up the wrath of the Papists, who were very quiet till he delivered these lectures. I went into a hotel, and conversed with some Romanists from Ireland ; they had tracts for circulation in Wales.

BIRKENHEAD.

August 26th.—I have preached several times in the parish church of Upton, and at Christchurch, Birkenhead. The congregation of Christchurch are Protestants indeed. Dr. Blakeney, the incumbent, is a good minister of Jesus Christ. I have also preached in Welsh at the Welsh church, Birkenhead. This is in the Rev. Dr. Baylee's parish. I have heard the Rev. Mr. Clementson, and Mr. McCarthy delivering lectures in connection with the Reformation Society. Mr. McCarthy is a missionary of the Society at Birkenhead. He delivers lectures on Protestantism and Popery every week. When I attended, I found his audience very numerous ; he is a very efficient lecturer. Mr. Pacey takes the chair

generally, he also goes with him to visit the Papists in their houses. Mr. Pacey told me that the Romanists threaten Mr. McCarthy very much; one Irishman, a shoemaker, I understood, threatened to kill him with a hammer, if he did not go out of the house in a moment.

LIVERPOOL.

August 29th.—I delivered a lecture this evening in connection with the Reformation Society, at the parochial schoolroom, Great Crosshall Street, St. John's parish. My subject was: *What saith the Church of Rome respecting original sin?* The audience were numerous, some hundreds were present, many of them were converts from Popery, others were Papists, and others were Protestants.

August 30th.—This week I have received several letters from different persons; some of them tell me to leave Popery alone and it will die; exposing it tends to keep it alive. These clergy and friends do not know Popery, they do not consider its nature, they do not study Church history.

August 31st.—This evening I preached in Welsh at St. David's church, Liverpool.

September 5th.—This evening I delivered a lecture in connection with the Reformation Society, in St. John's parish, Liverpool; my audience were some hundreds, converts, Papists and Protestants, were present. My subject was *Transubstantiation*. Mr. Worrell, the Society's missionary in Liverpool, has been instrumental in converting many from Popery to Protestantism.

SOUTHWARK.

September 12th.—This evening I delivered a lecture in the schoolrooms on *Justification by faith in Christ*. The Rev. Mr. Clementson presided.

September 16th.—This evening I delivered a lecture at the schoolroom, Windmill Street, New Cut. My subject was, *Good Works not meritorious*. I read several canons and documents of the Church of Rome on good works. Then I examined the Scriptures on the subject, and concluded by commenting upon the texts of Scripture which the Romanists adduce in favour of the merit of good works. My lecture being concluded, a Romanist named Morgan stood up and spoke for some time,

in opposition to what I had said. He spoke most reproachfully of the Protestant religion and Protestant ministers. Then he declared that good works are meritorious, God's word says so ; he then quoted the passages where the word *reward* is used ; he argued that the word *reward* implies merits. He concluded by giving me a challenge to meet him to discuss the matter (next Friday, D.V.) I have accepted his challenge.

September 18th.—This day between the services I went to Kennington Common to witness the discussions. These discussions were between Christians and infidels, between Papists and Protestants, between Mormonites and Bible Christians, and between various other classes and sects. One of the missionaries of the Reformation Society, named Donaldson, argued well against a Papist.

ROME AT HOME AND ABROAD.

[THE following article, extracted from the "*Morning Herald*" of September 23rd, proves that the Church of Rome is "waxing worse and worse, deceiving and being deceived."]

"I can hardly direct your readers' attention to a subject more momentous to modern civilisation and the religious notions of millions of men than the principles and actions of the Court of Rome, actions unceasing, principles whose monstrosity becomes the more apparent as they are the more developed. Is it not amazing that, in the broad light of these days, things manifestly monstrous, belonging to dark times and uninformed intelligences, can boldly step forward, without shame at being received with hissing and hooting by the unanimous voice of common sense ?

"The Pope, you know, is engaged very busily in unveiling a plot, and catching its authors, whose object was to cause a revolution in the ill-governed territories where the Pontiff only is by reason of thousands of French bayonets. In such a state of affairs, one might think that his Holiness's attention would be directed to measures for the amelioration of the condition of his wretched and suffering subjects, and the improvement of the bad laws by which they are governed, so that prevention might obviate those disasters of which revolution will sooner or later be the cure. No such thing. The Holy Father is busy in instituting and completing territorial hierarchies in England and Holland, and other such unnecessary mischief ; nor only this—the time which he spares from plans for the political aggrandisement of the Papal Church he employs in researches for the development of the mischievous mysticism with which a faith, once pure, is encrusted and hidden by Rome. With him labour the Cardinals. Hear one of them (the

Cardinal Bishop of Gubbio), who writes a pastoral letter to his suffragans, bidding them make due preparation for the concluding solemnities of the Feasts of the Assumption and the Nativity. He says :—

“ ‘The labours of the theologians and fathers, whom his Holiness has charged with the examination which has preceded the definition of faith regarding the immaculate conception of the most blessed Virgin Mary, are, it appears, at the point of conclusion. Thus we may look to—as being very near—the moment of *the glorification of our beloved mother*.

“ ‘Nevertheless, as it is neither the labour of theologians nor the lucubrations of the learned, but the *enlightenment of the Holy Ghost*, which must determine the Sovereign Pontiff to define this article of faith, it may be necessary, my beloved sons, to redouble our supplication to the Most High, in order that *the rays of light divine may enlighten the mind, and touch the heart of the Vicar of Jesus Christ, so that he may raise his voice and say, ‘THE IMMACULATE CONCEPTION OF MARY IS AN ARTICLE OF FAITH.’*

“ ‘My beloved sons, do not be indifferent, or less forward than you should be, in a matter of so much importance. It concerns the honour of our divine mother—*it concerns the glorification of her who, raised above the choirs of angels, had nevertheless not as yet been proclaimed by Faith, ‘ALL IMMACULATE AND EXEMPT FROM ORIGINAL SIN.’* There is, then, my children, about to be placed upon the brow of the Holy and Sublime Virgin the most brilliant crown that she can obtain, after that of the divine maternity, which magnifies her, and causes her to be called blessed by all generations.

“ ‘It is for us, my beloved sons, that is reserved the happiness of being the first to salute her with a sentiment of lively faith, as all beautiful and stainless from the moment of her immaculate conception. We are the first who are to be allowed to penetrate the heights of grandeur which Mary has communicated to us herself in these mysterious words, ‘*quia fecit mihi magna qui potens est.*’ And what greater privilege, what gift more sublime, could the Almighty accord than to preserve from all stain, amongst the cursed children of the guilty Adam, her who, although his child, as we are, has not inherited his sin, because she was destined to become the mother of the Divine Redeemer.

“ ‘Let us rejoice, then, in the Lord, my beloved sons, and let us solicit the Divine goodness with fervent prayers, so that *the oracle of the Vatican*, may promulgate to the whole world ‘*IT IS AN ARTICLE OF FAITH THAT MARY WAS ALWAYS EXEMPT FROM THE STAIN OF ORIGINAL SIN.*’ ”

“ ‘Is not this blasphemy! So, after a lapse of eighteen hundred years, it is reserved for Pio Nono to “crown” the Virgin with a new crown of divinity, and whilst attributing to her mother the holy miracle wrought on herself, divesting our Saviour of that perfect manhood which is one of the two natures bound in Him in blessed and eternal union. It is difficult to think with patience on such a subject. I will refrain from comment upon what your readers will each best appreciate for himself.

"So much for Rome at home, now for Rome abroad. I beg attention to two tales, each instructive, each carrying its own moral. I extract the following from a local paper:—'On the 12th of October next, the translation of the relics of St. Theudisia, whose bones have lately been discovered in the catacombs of Rome, will take place *with unparalleled pomp*. St. Theudisia, a native of Amiens, suffered martyrdom at Rome during the persecution of Valerian.' We borrow from a pamphlet published on the occasion of the solemnity, by the Abbé Gerbert, the following details:—'*We have no historical monument which gives any details respecting St. Theudisia. The old Roman and Gallican martyrologists have not mentioned her name; nor those of other martyrs, whose mortal remains have been discovered in the catacombs of Rome by modern research.*' The annalists of Picardy had 'no knowledge of her tomb hidden in a cavern beneath the Via Salaria. *It is impossible to determine with certainty the year of her martyrdom, during the course of a period of three centuries*'—(here's a margin)—'*when floods of Christian blood mingled, almost without interruption, under the walls of Rome, with the divine blood which flowed from Calvary. But the most distinguished Roman archæologists think that she probably suffered under the reign of the Emperor Valerian, or that of Aurelian—that is, between the years 253 and 275.*'

"So, upon the guesses of Roman archæologists, a doubtful saint is fished out of innumerable bones in the catacombs of Rome; and, though never heard of in France, unknown to the annalists of Picardy, and ignored by Roman and Gallican martyrologists, Theudisia, said to be of Amiens, is to be translated thither 'with unparalleled pomp.' This is how Rome treats dead men's bones when it suits her purpose.

"Now for another and different story, which I find in the *Parlamento* of Turin:—'It is now ten years ago that the celebrated violinist Paganini, died at Nice, without having received the sacraments. The bishop *refused to allow him to be buried in holy ground*. His heir caused the body to be provisionally placed in a retired spot, and he complained to the authorities. Having lost his trial before the Court of Nice, he made appeal to the Archbishop's Court of Genoa. This latter made order that the body of Paganini should be buried in the consecrated cemetery. The matter was carried by the opponents before the Court of Turin, which confirmed the decision of the Genoese tribunal; but the ecclesiastical law requires three decisions before appeal is no longer possible, and the opponents have therefore just appealed again to judges to be appointed by Rome. Thus, after a lapse of ten years it has not yet been decided whether the remains of poor Paganini shall receive Christian burial.'

"The dog's grave for the great artist—'unparalleled pomp' for the unknown Theudisia. Prayers to the imaginary saint; equally vain damnation to poor Paganini. Such are the dealings of Rome—such among the latest doings of the Pope."

THE BRITISH PROTESTANT.

No. XCV.—NOVEMBER, 1853.

THE SPECIAL MISSION.

AMIDST the many threatening clouds which are continually obscuring the brightness of the political, religious, and social firmament, causing men's hearts to fail them for fear of those things which are coming upon the earth, a rainbow of hope may be seen in the heavens, spanning our sea-girt island, a sign and token that Britain has not yet been "cast off" by a God of love, but that, notwithstanding her unfaithfulness and many other sins, she is still the object of Jehovah's care. Who can have failed to recognize the finger of God in the fact, that when other nations have been devastated by the revolutionary hurricane and the social earthquake, our father-land has enjoyed the fructifying showers and the bright sunshine of heaven. And although as yet we have not yielded an increase proportionate to the culture bestowed and the blessing received, yet many a fertile spot, which once was barren, testifies that the labour of the husbandman has not been in vain, and forms a ground of hope and expectation that in due time the still "desert" places "shall be glad," and "the wilderness shall blossom as a rose." Truly we may say, "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed us all these things." We cannot but feel that God is at this time in an especial manner setting apart our country to perform a mighty work in the earth, a work to be executed preparatory to the advent of the glorious period when "the

Lord God Omnipotent" shall reign supreme. This work is the preaching of the everlasting Gospel of our God to the inhabitants of the mystical Babylon,—the calling out of the Lord's people from the midst of Rome. This, we believe, will be effected by missionary agency, and we appear to have received the commission to raise the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." England seems, we repeat, to be consecrated by God for the performance of this ministry, and a consciousness of her high calling is gradually pervading the minds of her people. Is it not remarkable that while other countries, not a whit behind our own in intelligence, civilization, philanthropy, and *ordinary* missionary labours, are taking no interest in the spiritual well-being of those who are sunk in Romish idolatry, Britain should be the first to organize and establish a "Special Mission to Roman Catholics," *first* for Ireland, then for this country, and ere long, we trust, to be extended to every land upon which the withering blight of Popery rests! What are we that our God should thus honour us? Truly we have need, in deep humility, and with grateful hearts, to accept this call as a pledge of the Divine favour, and with heart and hand engage in the work, knowing that our labours shall not be "in vain in the Lord."

Since the publication of the last number of the "British Protestant," many circumstances have occurred to convince us of the importance of carrying on our "work of faith and labour of love" with still greater energy and devotedness. If we look to other lands which are still in subjection to Rome, we hear "the sighing of the prisoner" and the groans of the spiritual captive, betokening a *sense* of oppression, and a *desire* to be liberated from the tyrant's chains, while an ecclesiastical despot, by means of the civil power, which, according to Romish teaching, is subject to the spiritual, is rivetting more tightly the manacles, barring more

securely the dungeon's doors, and excluding more carefully every ray of light from the captive's cell.

At home, too, in this Protestant land, the Church of Rome has thrown aside the mask which she had so long assumed, and appears amongst us unblushingly maintaining the same superstitions, glorying in the same idolatries, and propagating the same intolerant and persecuting principles, from which we were delivered by the blessed Reformation. Nay, more, it is now her avowed object (to accomplish which a society has been formed) to endeavour to bring us again under her "yoke of bondage." These struggles for the ascendancy, are we believe but the spasmodic struggles preceding her destruction; but still it becomes all the Lord's people to "abound in the work of the Lord," and "so much the more as they see the day approaching." We would blow the Gospel trumpet, and as "fellow workers" with God, beseech our Roman Catholic fellow-sinners to be "reconciled unto God," praying them to "come out" of Babylon, that they "partake not of her sins, and receive not of her plagues." In this mission of love the Protestant Reformation Society is now fully engaged, and the Lord is owning and blessing its labours. During the past month six students who had kept the requisite number of terms in the "Training Institute," have passed the final examination, and been appointed to new Missionary Stations; while the reports received from the clergy who superintend the work in the localities which had previously been supplied, contain cheering proofs that the Missionaries have not "laboured in vain," nor "spent their strength for nought." It is the desire and aim of the Society to continue "in season, out of season," in so glorious a cause, until every member of the Romish Church in England, Wales, and Scotland, has heard and is supplied with the means of daily hearing "in his own tongue" the glad tidings of a free, full, and everlasting salvation through the blood of Christ.

But in order to respond to the urgent appeals for

help made by the clergy of many of our large towns it will be necessary that a large addition should *at once* be made to our funds. We refer our readers to the appeal on the cover of our present number, which shows our present position, and the need there is for the continuance and increased support of all who desire the extension of the Redeemer's kingdom.

IN consequence of the representation of several friends of the cause, the title of our Journal has been altered, being now in name what it has long been in fact, a "Journal of the Special Mission to Roman Catholics in Great Britain."

SERMONS AND MEETINGS.

EBBINGTON.

On Sunday morning, August 25th, the Rev. Dr. Butler preached at the Parish Church, and a collection was made on behalf of the "Mission."

SHIPSTON-ON-STOUR.

In the afternoon of the same day, Dr. Butler pleaded the cause of the Society in the Parish Church.

MARSTON SICCA.

The Rev. Dr. Butler preached two Sermons on Sunday, October 9th, in the Church of the above parish, after which collections were made towards the Society's funds.

MAIDSTONE.

Two Meetings were held in the Corn Exchange in this town, on Wednesday, October 5th; the chair was taken by Major Stanton. The Revs. Dr. Cumming, and W.

Clementson attended as a deputation. A liberal collection was made on behalf of the "Special Mission."

TUNBRIDGE WELLS.

The Rev. Dr. Cumming delivered a Lecture here on Thursday morning, October 6th, on "The Sacrifice of the Mass;" the chair was occupied by the Rev. Sir Henry Thompson. The audience was very numerous, consisting of most of the influential residents and visitors.

In the evening of the same day a very crowded Meeting was held in the Town Hall, which was addressed by Dr. Cumming and the Rev. W. Clementson. On both occasions the collections in aid of the Society's missionary operations were very liberal.

EPSOM.

The Annual Meetings of this Auxiliary were held on Monday, October 17th. Though the weather was most unfavourable, the attendance was very numerous, the room in the evening being quite filled; the collections, including two handsome donations, far exceeded the usual sum. The Chair was taken in the morning by Felix Ladbroke, Esq.; and the audience was addressed by the Vicar, J. Gadesden, Esq., Rev. Dr. Cumming, and Rev. W. Clementson.

MISSIONARY OPERATIONS.

The new stations to which Missionaries have been appointed during the past month are Birmingham, Northampton, Preston, Warrington, and London. The Broadway Mission has also been supplied with a permanent Lay Missionary; and Dr. Butler, who has for some months been labouring in that locality, has returned to London to undertake more public work as a general Clerical Missionary of the Society.

BIRKENHEAD:

The progress of the Mission lately commenced in this important town is most encouraging. The following report furnished by the Missionary will shew that much good is being done.

“ October 20, 1853.

“ The Missionary of this place, in presenting a report of two months labour, desires to bow down before the God of his salvation with thanksgiving and praise, for protection and mercy, under peculiarly trying circumstances. The difficulties he has to contend with are of a two-fold character—1st, the indifference and apathy of a large number of professing Protestants; 2ndly, the virulent character of the manner of attack, and unscrupulous conduct, on the part of the Papacy. Amidst all this, an excitement has prevailed, and a spirit of inquiry has been superinduced, which being perceived by the enemy, at once obliged them to come forward to defend the errors of Romanism.

“ Mr. M'Ewan, a pervert, and formerly Protestant schoolmaster of Kirkdale, was the first who appeared, being brought over from Liverpool, to stem the flood of truth that was brought to bear against the Papacy. He defended his Church one night, and then shirked out of any further controversy, publishing at the same time the most unscrupulous untruths, as to the public arrangements made for a future controversy. This was exposed by public placard, when Mr. M'Ewan, in consort with a number of Romanists (who on the Sabbath day went to collect money for the purpose) took the Craven Rooms, and announced that Mr. M—— would deliver a lecture—Subject: Protestant Proselytism, to which the Missionary was invited. On the day of the lecture, several persons called upon him, some of whom were Roman Catholics, requesting that he would not go to the meeting that evening, as many of the lowest Romanists of the town were taking stones in their pockets, for the purpose of murdering him if they could. The police also declared that if he went they could not keep the peace. The Missionary had only one consideration—the fulfilment of duty. This seemed to be a crisis which would redound to God's glory, or stamp upon the brow of his servant the name of coward. He had recourse to that never-failing source of comfort and support, Prayer, in which he was joined by Mr. Pacey (then Missionary Student under Dr. Blakeney, now Special Missionary). Having received renewed strength from the Lord, their determination was made; they went to the meeting together, first calling, and making their decision known to the authorities, who a second time declared that the peace would be broken, and advised the

Missionary not to go, as he was sure to meet certain death. With much difficulty they made their way, with the assistance of the police, to the platform, at the time that Mr. M'Ewan was declaiming upon the cowardice of the Missionary, who, he said, was afraid; but upon seeing him he turned quite pale. The attendance was between 400 or 500, every corner of the room was filled, and many hundreds outside the doors. There were many Protestants in the room, besides others who were unable to gain admittance. The platform was surrounded by a hundred or more of the most ferocious looking men and women, some of whom were drunk. A policeman in plain clothes placed the Missionary sitting before two ladies on the platform, and it was told him afterwards, that he was placed before the ladies as a protection, for had he been near the wall the stones would have been showered at him. The lecture continued for two hours, but the Missionary was not allowed to speak a word. An attempt was made to drag him off the platform, and also to put out the gas. His friends, though greatly in the minority, collected around him, and particularly the Orangemen (who acted both discreetly and bravely), and with the assistance of the authorities, conveyed him out at the back entrance, and protected him home. When the mob found that their victim had escaped, they vented their rage upon the forms and windows in the room, on which they did some execution.

"Mr. M'Ewan having made his exit, another Romish champion made his appearance, by name Mr. M'Donald; this gentleman put out flaming placards through the town challenging any body, and every body, and when a few friends were sent to him, he refused to defend the Church of Rome, but was willing to attack the Church of England. It was then industriously circulated that the missionary was afraid to defend his own church; upon which he agreed to do so, having the privilege to retort the charges made upon the Church of Rome. He did so for two nights, and then wrote a letter to Mr. M'D., which was published in answer to a placard of that gentleman's. The following is the placard containing the missionary's letter; 'MORE POPIISH LIES. The following appeared in public placards, purporting to be an extract from Mr. M'Carthy's last speech, in his discussion with Mr. M'Donald, *'I am not sufficiently read to refute Mr. M'Donald's statements, but thousands of learned men in the Church of England could refute him.'* 'I certify that these words were not made use of by Mr. M'Carthy, in the discussion alluded to, or anything that could be tortured or distorted into such a sense.'—SAM. BRAYNE, Reporter. On Tuesday evening next Mr. M'Carthy will, before the lecture, expose more fully this dishonest trickery, got up for the purpose of covering a more disgraceful retreat than even Mr. M'Ewan's." The following is Mr. M'Carthy's letter

to Mr. M'Donald :—'Dear Sir,—Having defended that branch of the catholic church in this country of which, by the grace of God, I am a member, from the scurrilous calumnies and false charges which you attempted to establish against her, and which you signally failed in, as evidenced by your concluding conduct in requiring to depart from the stipulated arrangements which (according to your own direct acknowledgment) took me at a disadvantage, myself being aware of the same: I now call upon you, dear sir, if you are able, or any man living, to defend the Church of Rome from the following charges, which (God being my helper) I undertake to prove,—1st, I charge the Church of Rome (of which you profess to be a member) with being an idolatrous and apostate church. 2nd, I charge her with teaching doctrines novel in theory, and demoralizing in tendency. If, dear Sir, you are unable to defend your church from the above charges, I call upon you, in the name of our common Saviour, and for the sake of your never-dying soul, to come out from that church which is marked with the brand of apostasy, and which, according to the threat of St. Paul, has been cut off, Rom. xi. 22. I remain, dear Sir, your obedient servant, for Christ's sake, CHARLES P. M'CARTHY, special missionary in connection with the Protestant Reformation Society.'

"Mr. M'Donald, in his reply to the above, refuses to defend the Church of Rome. This refusal requires no comment! Should the above meet the eye of Dr. Cahill in his peregrinations through Birkenhead, Mr. M'Carthy will be glad to see him at the National Schoolroom, Trinity Street, where lectures are delivered every Tuesday evening, exposing the errors of the Church of Rome. The known antipathy which the Rev. Dr. has, to meet in fair discussion clergymen of the Established Church, has induced Mr. M'Carthy to call his attention to the above, believing that he would not have the same fear of an humble missionary in connection with the Protestant Reformation Society.

"Dr. Cahill has since put a placard out, publishing a course of controversial lectures, the subjects being those hitherto lectured upon by the missionary. The clerical committee, under whose superintendence the missionary labours here, have sent Mr. Cahill a challenge; which, of course, he will not accept, knowing well that Popery cannot stand the test of controversy.* Common sense, in

* The following is a copy of the challenge here referred to :—

DR. CAHILL'S LECTURES.

To the Rev Dr. Cahill.

REVEREND SIR,—Having publicly announced, by placard, that

such cases, demands to be exercised rather too acutely. People at a controversy must *think*, and that is not at all advantageous to

you are to deliver lectures in this town, on "the character of the Irish Church Missions to the Roman Catholics," and also on points of controversy between the churches of England and Rome, we, the undersigned clergymen of Birkenhead and its neighbourhood beg to make to you the following proposals :

1. If you furnish us with definite charges against the Irish Church Missions, giving names, dates, and other circumstances connected with your charges, we undertake to bring forward credible witnesses to disprove these charges, and to give you a public opportunity of proving your assertions in the presence of those witnesses.
2. We are ready, on our part, to appoint a clergyman to meet you before the same assembly, to discuss the points of controversy between our respective churches.

Having come amongst us with charges seriously affecting the character of the United Churches of England and Ireland, and also assailing doctrines which we hold sacred, we feel assured that the propositions which we hereby make will be accepted as reasonable by all thinking men, and we also hope that they will meet with your concurrence.

We remain, Rev. Sir,

Your faithful servants,

Andrew Knox, A.B., Incumbent of Birkenhead.

Henry Gaythorne, A.B. } Curates of St. Mary's.

William Prince, }

Joseph Baylee, D.D., Incumbent of Holy Trinity.

Henry P. Linton, B.A. }

Henry G. Vernon, } Curates of Holy Trinity.

John P. Davis, }

Charles J. Hamilton, A.B. Incumbent of St. John's.

Richard Powell, A.B., Curate of St. John's.

Richard Wall, M.A., Incumbent of St. Anne's.

George Salt, A.B., Curate of St. Anne's.

William Cockcroft, A.B., Incumbent of St. Saviour's, Oxtou.

Richard P. Blakeney, LL.D., Incumbent of Christ Church, Cloughton.

John E. Blakeney, A.B., Curate of Christchurch, Cloughton.

B. Arthur, A.B., Incumbent of St. Catherine's, Tranmere.

Richard G. Handcock, B.A. }

Arthur Willink, M.A. } Curates of St. Catherine's, Tranmere.

David J. Hirsch, Minister of the German Church, Liverpool.

William Maynard, M.A., Minister of the Mariner's Church, Liverpool.

Thomas Bell, A.B., Incumbent of Upton.

J. William Welsh, H.M. Emigration Chaplain.

the advancement of Popery; the Rev. Dr. knows this, and small blame to him for acting upon it. In visitation the missionary has much to contend with, in the shape of abuse, ridicule, and brutal threat. One man, living in Claughton Road, ran out of his shop as he passed by the day after one of the controversies, and cried out, 'Ah, you blackhearted b——, if you come near my house I will give you a mark that will stick to you for life, you scum of the earth.' The missionary is glad to be able to say that this feeling, except among the very lowest characters of the town, is greatly subsiding, and he thinks that in a short time good access will be gained to many Roman Catholic families.

The following is a case where the Lord has been pleased to bless His servant's labours. Mr. L. H. formerly an Irish schoolmaster, regularly attended the Lectures, and asked several questions at the meetings, he also called at the Missionary's house (where all enquiring Roman Catholics are affectionately invited), and said he was doubtful upon many points—he first was convinced that the Bible was a sufficient Rule of Faith, but was not clear on Transubstantiation, the former, he said, was clearly proved to him in the Lectures delivered on that subject. The latter for some time past has been the subject of enquiry under the Missionary's instruction, and now H. is fully convinced of all the errors of the Papacy, and most anxious to recant. The Missionary has had the pleasure of proposing him, as a member of his instruction class, and is convinced of the sincerity of this convert, he regularly attends Dr. Bailee's Church.

There are a few of the Roman Catholics, who have come after nightfall to the Missionary's house and who are enquiring, they are afraid to come in the day as they would be marked. One who has a Protestant wife who was rejoicing the other day in the hope of seeing her poor husband brought to the truth, and had said I will yet have you going with me to the church, answered, calling her by name, Ah! if I *did*, *they would murder me*. The Missionary has a deep conviction that many are enquiring, and are prevented from coming to him by fear.

In conclusion, he desires to express his thankfulness to the clergy for the readiness with which they have advised and supported him, and his firm conviction of the increasing importance of the great work in which he is engaged, as also the necessity of leaning more and more upon Jesus for strength and grace. And with increasing prayer that the Lord will put it into the hearts of his people to contribute munificently to the support of the "Protestant Reformation Society," he commends all to the protection of God Almighty, unto whom he ascribes all the power and the

BRADFORD.

The clergyman who superintends the work of the reader in this important town gives the following encouraging report of his labours :—" My reader (Irish) began his labours in this town the first week in April last. Since then to the first of the present month (six months) he has paid (as I gather from his daily Journal), 763 visits to Irish Roman Catholics, and the number of persons who were present at these visits were 2928. May the Lord's blessing rest upon our feeble efforts ! It is impossible, as yet, to give you any decided proof of good resulting from those visits. I can assure you, however, that he is, on the whole, kindly received ; that they listen with attention to the reading of God's word in *their native tongue*, and the hope is generally expressed 'that he will soon call again.' Having spent so much time in *feeling my way* amongst the *twenty thousand Romanists* of Bradford, I purpose, with God's help, opening a weekly evening Bible Class for these people, as the winter sets in."

STONE.

The Society's missionary in this town, who is under the superintendence of the Rural Dean and the clergy, furnished us at the commencement of last month with the following particulars of the exertions which the Church of Rome is making to pervert the ignorant and unwary :—

"HAVING been stationed in this town now several weeks, it is very natural that I should by this time know something about the enemy's position as well as the plan of attack and defence which I am ordered by my very kind and Christian superintendent to carry out.

"The population of this large parish, of many villages and a town, is only 8000. In the town we have a large convent containing, I am told, twenty "Sisters of Mercy,"

one old Romish chapel, and a large new one is building besides a Missionary priest and a large house where he resides, with others who come at times to help him in his missionary work. This Missionary priest was a few years since a clergyman in the Church of England; this force is settled in the town. At a village named Aston, one mile to the west of us, there is a large monastery containing about fifteen "fathers," with a large chapel. And, again at Oulton, one mile to our north, there is a large establishment of nuns, thirty in number, having thirty boarders; they are building a large mass-house also in this latter place. A great many nominal Protestants have joined the Church of Rome in this latter place of late years, but they are mostly those who cannot read or write. I found in visiting several "Gardens of the Soul," Popish pictures, beads, &c., in the Protestant houses, but the poor innocent people, many of them, saw no harm in these Popish things till I pointed it out to them; one man would not believe me that his children were taught Popish prayers in the Romish schools till I called the children, and by promise of a reward got them to say the "Hail Mary!" in his presence. This will give you an idea, Rev. Sir, how the Romish church will "compass sea and land" to gain even the confidence of one little child.

"You can also see what a formidable foe we have to contend with, and what a wonderful influence such numbers, backed by great wealth, must naturally have on a population of 8000, mostly poor, simple, and innocent people. We are very poor here, not able to raise a small sum to open a Protestant school in Oulton, where these rich nuns are going to open a school, and where there is only one Romish family at present. The village of Oulton contains about fifty houses.

"You will be growing tired of all this and ask me what I am doing. I am visiting from house to house, Romanists and Protestants, and holding small discussions. I am well received by both parties; the Protes-

tants hail me with joy, and many Roman Catholics in a spirit of inquiry—and, thank the Lord, my Missionary work is beginning to show itself, for on last Friday I had two hours discussion with about forty Romanists. I was alone, but got a good hearing. It was on the age of the churches, or rather on the age of the doctrines which each church teaches. I took my stand on the Scriptures and the Apostles' Creed. I held up each article and examined it before them, and asked always the question, 'How old is that article or doctrine?' I never would stop till I got a plain answer, but held it up still; the result was, there was a man named McHale present, who came to me on Sunday last, before church time, and said he was sick and tired of the Church of Rome, and that he would come to church if I would let him; he said, "I could not turn in Ireland (which I left a few months since) through fear—I am not afraid here;" so he came to church. Two others promised to come on Sunday next, intelligent Roman Catholics, so that I shall have *three* Romanists under instruction in our church on Sunday next to begin with.

"I went to visit the Romish Missionary priest yesterday, who goes about inflaming the Romish mind against me. He would not enter into discussion with me, but wished to exhort me on my great missionary wickedness. I told him I did not come for that; I wanted him to defend his Romanism. He would not hear me; but I made him hear me a good deal for forty minutes. The priest hinted slyly about making a sort of compact with me, to the effect that if I agreed not to visit the Romanists, he would not disturb the Protestants. I told him to go on, I would make no alliance with him; that I would meet him in every Protestant house he entered. He then called me and my work bad names, and said the next house of his I visited he would send me a summons to appear before the magistrates. 'No Tuscany here, sir,' I said to him. 'How Rome trembles before the truth.'"

EXTRACTS FROM JOURNALS.

WESTMINSTER.

September, 1853.—After speaking of Jesus to a poor Roman Catholic woman, and turning to the next house to pursue the same work, two women, who were without shoes and stockings, inside the house, fastened the door, but the missionary, not liking disappointment, lifted up the window sash, and observed, "Well, I will try and speak to you of the love of God and the atonement of Jesus as I stand here, if you will not allow me to enter your house. There is nothing like the love of Jesus, is there? Christ Jesus loved us, and gave himself for us, did he not?" "Yes," replied the woman. "Yes, my friends, he did, and

'Jesus' love through earth and skies,
Mercy, free, boundless mercy cries.'

'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' Now, you see, how unwilling you are to hear of Jesus; you do not know what a blessing you lose when you refuse to hear us speak of Him." "That's all very well," replied the poor women, and others who were listening seemed ready to admit the same. Thus we proceed, and tell the poor deluded Papists of Him who came to seek and to save that which was lost, and "blessed be the name of the Lord," we hope not without success.

Had a lengthy reading and conversation with H——y, a doubting Romanist, and induced him to kneel with us in prayer, while a throne of mercy was besieged in behalf of both himself and wife. This man encourages doubts respecting Transubstantiation, and seems half inclined to leave Rome. He is an intelligent Irishman, and is a pensioner, having served under General Moore in the Peninsular campaigns. Having elicited from him some account of his military career, he very freely entered into conver-

sation about the Bible, and submitted to prayer as above. We shall pursue this case, as we consider it a hopeful one, particularly as both the man and his wife solicited a repetition of the visit, and promised to read a Bible, if we procured one for them.

Tuesday, 20th.—Visited Johnson, a Lancashire man, and his family, who has been a strong Romanist for a long time. He heard the writer's lecture on "the true Church," and professes to have been much interested and profited, and now reads the Douay Bible, presented him by the Protestant Reformation Society. His wife, who is also a Romanist, is particularly pleased with it, and promises to take great care of it. Had much conversation with this man, and find he is evidently giving way; he acknowledged the impropriety of nunneries, the celibacy of the priesthood, and of robbing them of the right of private judgment, &c.; and seemed to be very serious respecting Christ being our "righteousness, sanctification, wisdom, and redemption," so that we have hope of this man and his family. Thus we perceive that good impressions are produced, which may, under the Divine blessing, ere long yield a plentiful harvest; the Lord in mercy grant it, Amen.

October.—We met with an aged woman, who is quite blind, and who procures a livelihood by charming her Roman Catholic neighbours by performing on a fiddle; she was being led by her daughter, who seemed to be a rude kind of girl. "Well, mother, and so you pick up a little bread by performing on your fiddle, do you?" "Yes, sir." "What do you think of the harpers in heaven?" asked the missionary. "O, I can play upon a harp, too." "Indeed, but in heaven there are said to be 'harpers harping with their harps.' I hope you are thinking about heaven,

'Heaven is a place of endless rest,
Where saints and angels join;
They are with Christ for ever blest,
Their joys are all divine.'

Oh! mother, you must prepare for heaven; Jesus died for you, and now intercedes for you. Oh! seek him without delay. Do you pray to the Virgin Mary?" "Yes; she is the mother of God." "But she cannot hear you; besides, there is no Scripture authority to invoke her. She is now a happy spirit before the throne, and has nothing to do with your salvation. What a blessing it would be if you could say spiritually, as the young man did naturally, of whom we read in the ninth chapter of St. John, 'One thing I know, whereas I was once blind, now I see.' " Thus we had an interesting conversation with this poor blind Popish fiddler and her daughter, who listened attentively, and we hope with good effect. May He grant it for Christ's sake.

An aged Roman Catholic woman remarked, "The blessed Virgin Mary can intercede for us, with her son." "But the Virgin Mary did not suffer for you." "O, but she did," was the reply, "we all are brought into the world through suffering, and the Virgin Mary suffered when Jesus was born, so she also suffered for us." We endeavoured to show this poor deluded woman her great error; but as though she was afraid of truth laying hold of her mind, she carelessly bid us good morning, and shut her door.

CHELSEA.

Called upon Mrs. F—, H— P—, and had a very interesting conversation. She expressed every wish that I should call as frequently as possible. Her character of her son, who was absent, was very encouraging. She stated that he had been in the hands of a gentleman for some time past, with whom he had had some interviews on subjects which she did not name to me. This person very willingly took two tracts; and, in short, appears to be a promising woman. This change will appear the more important, when I state that some eighteen months ago she was decidedly opposed to receiving any thing from me, so much so, that I considered visiting her quite useless, and on that account gave her up as hopeless.

THE BRITISH PROTESTANT.

No. XCVL—DECEMBER, 1853.

SERMONS AND MEETINGS.

DURING the past month sermons have been preached, or meetings held on behalf of the "Special Mission" in the following towns.

TAUNTON.

The Revs. Dr. Butler and W. Clementson attended a Meeting held in the Assembly Rooms on Monday evening, October 24th. The chair was occupied by the Rev. Henry Parr, Vicar of St. Mary's. Long before the time appointed the large room was crowded, the entrance doors being obliged to be closed to keep back the hundreds whom it was impossible to accommodate. It was with the greatest difficulty that the chairman and the rest of the Clergy could reach the platform (which was filled with ladies), so dense was the mass of people. A Roman Catholic layman, who was supported by a goodly number of his co-religionists, asked several questions which created a little confusion, but, with this exception, the greatest order prevailed, and much interest was excited. A priest was in the room, but though invited to make any remarks he might deem called for, he did not venture to defend his Church. A very liberal collection was made at the close of the proceedings, and about *thirty* collecting cards were distributed. Our readers will remember that Miss Talbot was immured in the Convent of this town. Both the clergy and laity appear to be fully alive to the evils of Popery.

YEovil.

Two Meetings were held in this town on Tuesday, October 25th. The chair was taken, in the morning by J. Wood, Esq. one of the county magistrates, and a

warm friend of the Society, and in the evening by the Rev. J. Williams, and the assembly was addressed by the Revs. W. Clementson and Dr. Butler, and several of the local clergy; the attendance was good and highly influential, and the collections very liberal.

WEYMOUTH.

On Wednesday evening, October 26th, the Rev. W. Clementson brought the claims of the "Mission" before a respectable meeting held in the Town Hall of this place.

WIMBORNE.

On the same evening the Rev. Dr. Butler attended a meeting in Wimborne, the audience was large, and included a Romish Bishop and two priests, but no opposition was given.

DORCHESTER.

Two very large and influential meetings were held in the beautiful hall of this important town on Thursday, October 27th. The deputation—the Revs. Dr. Butler and W. Clementson; the meetings were also addressed by some of the local clergy, the attendance of whom (as well as of the laity from many miles distant) was very numerous; the collections were good, and many friends have become collectors. At the morning meeting C. Porcher, Esq. presided; and the Rev. H. Moule in the evening.

BRIDPORT.

The same deputation attended a very crowded meeting in the Town Hall, on Friday evening, October 28th; the chair was taken by the Rev. W. Palmer, Vicar of Whitchurch Canonicorum, and rural Dean, and addresses were delivered by the chairman, the deputation, and the Rev. W. Sherrard. The Romish priest of the town was present, but did not accept the invitation which was given to refute the statements advanced by the speakers.

CHIDEOCK.

On the invitation of Mr. Palmer, of whose parish Chideock forms a part, the Revs. Dr. Butler and W.

Clementson addressed a meeting in the school room on Saturday evening, October 29th, and although the inhabitants of the village were not aware of the meeting until the morning of the day on which it was held the room was quite full, and very many Romanists listened attentively to the proceedings outside the building. A collection was made at the close.

The Rev. Dr. Butler preached at Chideock morning and afternoon on Sunday, October 30th, on the Invocation of Saints, in reply to a sermon on that subject preached by the Romanist priest on the preceding Sunday; the church was crowded. In the evening of the same day the Rev. W. Clementson preached in the same place (*a special service*) on the evils of Popery, and the blessings secured to the nation by the glorious Reformation. The church was filled to overflowing, and several Romanists were present.

CHARMOUTH.

On Sunday morning, October 30th, the Rev. W. Clementson pleaded the cause of the "Special Mission" in the parish church of this town.

WHITCHURCH CANONICORUM.

The same Clergyman preached in the afternoon of the same day in the church of this village, on the idolatry of the Church of Rome, as displayed in the worship paid to the Virgin Mary. The beautiful building was completely filled by a most attentive congregation.

STANTON ST. GABRIEL'S.

This, as well as Chideock, is a chapelry in Mr. Palmer's parish. The Rev. Dr. Butler preached here on behalf of the "Mission," to a crowded congregation, in the evening of the same day.

As an encouragement to others to "go and do likewise" we would here advert to the zealous and unwearied exertions that the excellent Vicar of this enormous parish (forty miles in extent) is making, assisted by his indefatigable Curate, on behalf of his Roman Catholic parishioners. Mr. Palmer is carrying

on the Missionary work in good earnest, acting, not merely on the *defensive*, but carrying the word of salvation to those who are sitting in Romish darkness. The Rev. Dr. Butler delivered, during summer of the present year, two courses of lectures in Mr. Palmer's school room, the results of which have been most encouraging. Since their delivery at least *eight* individuals have renounced the communion of Rome at Chideock. May the good work grow and increase.

AXMINSTER.

A meeting on behalf of the "Mission" was held in the national school-room of this town on Monday evening, October 31st, the Rev. E. Bull, curate of the parish, in the chair. The meeting was addressed by the Revs. W. Palmer, Dr. Butler, and W. Clementson. So numerous was the attendance that very many were unable to obtain admission. A liberal collection was made at the close of the proceedings.

TORQUAY.

Dr. Butler and Mr. Clementson attended a meeting in this town in the afternoon of Wednesday, November 2nd; the room was quite full, and the audience most influential. G. Atkinson, Esq. occupied the chair. The collection was large, and a deep interest evidently excited, manifested by the applications for collecting cards, and the enrolment of annual subscribers.

EXETER.

The annual meetings of this auxiliary were held in the Royal Public Rooms on Thursday, November 3rd. "The morning meeting (says the *Exeter Flying Post*) commenced at twelve o'clock. The attendance was large, but several seats in the back part of the room were unoccupied. There were on the platform L. Agassiz, Esq.; J. Dinham, Esq.; E. P. Pridham, Esq., Rev. Dr. Butler, Rev. W. Clementson, Rev. D. Nantes, Rev. G. C. Gorham, Rev. — Dixon, Rev. J. L. Holmes, Rev. W. Hockin, Rev. J. J. Reynolds, Rev. G. H. Shield, Rev. T. Maitland, Rev. G. Parker, Rev. R. Tripp, Rev. — Fletcher, &c. The Rev. W. Hockin apologised for the non-attend-

ance of the president of the auxiliary association (W. H. Peters, Esq.) He had been in the room that morning, but was called away in consequence of the sudden illness of Mrs. Peters. He begged to move that Mr. Agassiz take the chair. The evening meeting was held at seven o'clock. The chair was taken by E. P. Pridham, Esq., and the room was crowded."

IDLE.

On Saturday, November 5th, the Rev. W. Clementson addressed a meeting held in the national school-room. The Rev. E. M. Hall, incumbent of Idle, in the chair.

On the following day, Sunday, November 6th, the Rev. W. Clementson preached both morning and afternoon in behalf of the "Special Mission."

In the evening of the same day, Mr. Clementson lectured in the school-room to a large and attentive audience.

CHELSEA.

On Sunday, Nov. 6th, the Rev. Dr. Butler preached in St. Jude's Church, Chelsea, on behalf of the Society.

MANNINGHAM.

The Rev. W. Clementson lectured in the national school-room on Tuesday evening, Nov. 8th, on the Objects and Operations of the "Special Mission."

PORTSEA.

On the same evening, the Rev. Dr. Cumming delivered the first of a course of lectures in this town. The room was crowded to excess. Subject: "The persecuting principles and practices of the Papacy."

DONCASTER.

On Wednesday evening, November 9th, a meeting was held in Christ Church school-room. The Revs. Dr. Blakeney and W. Clementson pleaded the cause of the Society; the Chair being occupied by the Rev. C. R. Alford.

WAKEFIELD.

The same deputation attended a meeting in this town

on the following evening. The Chair was taken by the excellent incumbent of Trinity Church.

WOODCHESTER.

The Rev. Dr. Butler preached on behalf of the "Mission," both morning and afternoon, on Sunday, Nov. 13th; liberal collections were made. The church was crowded, and many Roman Catholics were present.

On Monday, the 14th, Dr. Butler lectured in the school-room. Subject: "The Supremacy of the Pope."

On Wednesday, the 16th, the same gentleman delivered another lecture in the same place. Subject: "Transubstantiation." The Rev. Dr. Williams, Rector of the parish, presided at both lectures.

BENGWORTH.

On Sunday, November 20th, Dr. Butler preached two sermons in the church of this place, on behalf of the "Mission;" the congregations were immense, and the collections liberal.

MISSIONARY OPERATIONS.

OPEN AIR LABOURS, WESTMINSTER.

Wednesday, October 26th.—An intelligent Romanist, who for some time was a constant attendant at our Westminster meetings, happening to meet with some of our Missionaries in the street, thus expressed himself:—"I have one or two questions to propose to you, Gentlemen, indeed I should be very glad if you could give me satisfactory replies to them:—'Are you not ashamed of yourselves for leaving Holy Mother the Church—the first Church—the one which was founded by Christ himself, and which he promised to bless with his presence until the consummation of all things? See what deserters—what traitors you Protestants are!'" And very much in this strain did this deluded papist proceed with, when the Missionaries thus replied:—"These serious charges which you have so blindly attempted to bring home to us, actually recoil with greater force upon ourselves and the other members of the Church of

Rome; you are the party that has abandoned the *first*—and the only true Holy Mother the Church: hear what St. Luke says in his Gospel, 24th chapter, and 47th verse—‘And that repentance and remission of sins should be preached in his name among all nations, beginning at JERUSALEM.’ Now, in the 2nd chapter of the Acts of the Apostles, written by the same Evangelist, we have the wonderful results that followed even the beginning of this preaching, and at JERUSALEM, when 3000 were baptized, and added to the Church; and, soon after, as we read in the 4th chapter, 5000, being converted from among the Jews, were also added to the rising Christian Church, as we have it in the 5th chapter of the same Acts—‘They (the believers) were the more added to the Lord; multitudes both of men and women.’ Thus the Church of Christ grew and prospered at Jerusalem; and for about twelve years did the Apostles labour in this locality before they extended their operations to other places. Besides, Paul went to Rome in the year 60; and from the Holy Scriptures we do not gather that Peter was ever there; to say the least of it, we certainly have no mention of such a fact either in the Acts or the Epistles—particularly in that to the Romans; and, strange to say it, if Peter had been there, Paul makes no mention of it in this long letter; nor does he, even in the remotest manner, allude to it. Again, it is an undeniable fact, that Peter was so unwilling to believe that the Gentiles were to be fellow-heirs of the same grace with the Jews; that he had to be convinced of this glorious fact by a vision from Heaven. What a great mistake then is it not to suppose, that Rome was the first city to receive the Gospel, or that the first Christian Church was planted there; or that any from among the Gentiles should be the first to hear the glad tidings of the Gospel, when it was Jehovah’s design that His own people—the Jews—should have had the first offers of redeeming mercy, and afterwards the Gentiles. And, besides all this, if you read attentively the 14th verse of the first chapter of the Acts, you will also see, that the Virgin Mary, for whom you profess so much respect, did actually belong to this Church at Jerusalem.

In the above verse she is represented to us as praying with a company of the Jerusalem Church in an upper room in that holy city. Thus, the more attentively you examine in detail the right which Rome claims for herself, of being regarded as the first Church, the clearer and more evident will appear how utterly groundless such a claim is. May you, ere long, be led to renounce this 'mystery of iniquity'—this 'mother of abominations of the whole earth.' "

"Well, now," re-assumed the Romanist, "I have another observation to make; our priests perform miracles, but yours do not—now what have you to say to this?" "Your priests work miracles," replied the missionaries, "pray where? Did you ever witness the performance of any one?" "No, I cannot say I did," observed the shrewd Romanist, but added, "you Protestants are so unbelieving, like the Jews of old, that you require a sign from heaven to make you believe." "My dear, good fellow," said the missionaries, "as rational and common-sense beings we require proof of those marvellous things which you so vainly pretend to perform; we are not to be deceived as though we were fools—and perfectly unable to understand the difference that takes place between time and eternity. Remember that the miracles which were wrought by the apostles were not done in a corner. The miracle by Peter and John at the gate of the Temple was so public that the Council said, 'What shall we do to these men, for that indeed a notable miracle hath been done by them is manifest to all those who dwell at Jerusalem, and we cannot deny it' (Acts iv. 16.) And at ver. 21 it is further stated, 'that *all men* glorified God for that which was done.' Only let the priests of Rome corroborate their *alleged* miracles so clearly as the apostles did theirs, then shall all men not only believe them, but encourage them in so good a work. But have you never read, that 'Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders.' See here an unmistakeable mark of Popery; therefore we beseech you to come out of Babylon, 'that ye be not partakers of her sins, and that ye receive not of her

plagues.'” A group of persons paid marked attention to this discussion, and were particularly struck by the concluding observation of the Papist, “Well, if I could see Rome as clearly as you describe her, I tell you that I would soon become a Protestant.” “We have only to add, then, my friend,” said in conclusion the missionaries, “that we do hope the Lord Jesus Christ will speedily open your eyes, and extend to you ‘that peace which passeth all understanding.’”

FROM THE REV. MR. ROBERTS'S JOURNAL.

Westminster, Nov. 8, 1853.

THIS evening an animated discussion took place between Mr. Waters, the Society's missionary, and Mr. Morgan, a Roman Catholic; the subject was “Image Worship.” Mr. Waters proved, from Romish books of devotion, and the writings of Popish doctors, that, while Romanists agree in this, “that religious worship is due to images, they differ as to whether such worship should be *latria*—the highest kind of worship, or whether it should be merely an *honorary worship*.” He also alluded to the inconsistencies of Rome on this doctrine, and he quoted the second Council of Nice, which forbids the worship of *latria* (which belongs to God alone), to be given to images; and then read from the Roman “Pontifical” which says, that *latria* is due to the cross of a legate; he also read from the Romish Catechism, and Aquinas, to prove that the image of Christ is to be adored with the same worship as is due to the very person of Christ himself. And having most clearly established that the Church of Rome requires all her members to worship images, he declared her to be guilty of idolatry, and earnestly warned his Roman Catholic hearers to come out of her, and concluded by reading a portion of the Roman Catholic service for Good Friday, in which the priests are represented as calling on the people “to adore the wood of the cross.”

Mr. Morgan, the Roman Catholic advocate, attempted to defend his Church from the serious charge of idolatry, by declaring that Protestants are calumniators,

and exceedingly uncharitable in imputing such a charge to the members of his Church. Roman Catholics, he said, only reverence images as a Protestant would reverence the picture of a friend or the relic of a dear relative. He then asked, what do Protestants mean by the words in the marriage service, "with my body I thee worship?" Do men, he said, mean that they really worship their wives when they make use of such words. He then proceeded to explain the different meanings of the word *worship*, and entreated his hearers to consider well upon its different significations. He then entered into a condemnation of the pictures of men, immoral men, which he said were so often seen in our houses of worship, and concluded by asking was it not much better to have in their place the pictures of the Virgin and of other saints of God?" As chairman, I considered it my duty to call him to the subject of the evening's discussion, and remarked, that we do not connect such pictures with the worship performed in the churches in which they may be found, and expressed myself perfectly satisfied, that he, Mr. Morgan, had completely failed either to give a satisfactory explanation of the inconsistencies of his Church with respect to the doctrine of the worship of images, or to clear his Church from the serious charge of idolatry in upholding such a doctrine.

SOUTHWARK.

During this quarter lectures have been delivered and discussions carried on in the Windmill Street school-room on the following subjects: 1. The true Church. 2. Good works are not meritorious. 3. Justification by faith alone. 4. Saint worship. 5. Image worship. 6. Transubstantiation.

On the part of the society the disputants were Mr. Mead, Mr. Croker and myself. Our plans have been on every occasion to show what are the doctrines of the Church of Rome, and to test them with the doctrines of the Bible. The Roman Catholic opponents were Mr. Morgan and a Mr. Weale, the Superintendant of the Roman Catholic schools in that locality.

SHOREDITCH.

Nov. 7th. Yesterday being the 24th Sunday after Trinity, I preached in St. James' Church, Curtain Road in this locality, on Transubstantiation. It being sacrament Sunday, I considered it a fitting opportunity to make known the Protestant and Romish views on the Lord's Supper. I endeavoured to show what are the doctrines of Rome on this all important subject—and what the Church of England from the testimonies of holy Scripture teaches with regard to this ordinance.

FROM MR. MEAD'S JOURNAL.

Nov. 20.—A meeting was held in the "Temperance Hall," Royal Mint Street, near the Tower, where a discussion was held between myself and Mr. Henessay, R.C. Although the weather was very unfavourable a large concourse of people assembled, the great majority of whom were Roman Catholics. The subject for discussion was, "The Bible a Sufficient Rule of Faith." I shewed that the Scriptures were the only rule to the Jewish Church, and the only rule to which Christ and his apostles invariably referred; that they are able to make wise unto salvation, 2 Tim. iii. 15, to make the man of God perfect, and consequently are a sufficient rule of faith. I called on my opponent to show that there is any doctrine essential to salvation which is not contained in Scripture. Mr. H. replied that it is necessary to keep the Christian Sabbath, although it is not in Scripture. I replied, "Our salvation does not depend on keeping any particular day, but upon the Lord Jesus Christ, Acts iv. 12, 'For there is no other name given under heaven among men whereby we must be saved.' I showed, from the Douay Bible, Col. ii. 18, that the keeping of the Jewish sabbath is not obligatory on Christians, and that in keeping the Christian sabbath we follow the example of the apostles, or the practice of the early Christian church in apostolic times. The meeting was conducted with great decorum, and some good was done.

BIRKENHEAD MISSION.

THE following is extracted from the *Liverpool Standard*, of Nov. 22 :—

"PROTESTANT REFORMATION SOCIETY—BIRKENHEAD MISSION.

"On Sunday last, in Trinity Church, Birkenhead, five converts from the Church of Rome read their recantation, and were received into the communion of the Church of England by the Rev. Joseph Baylee, D.D. The efforts made by the Papacy to counteract the work of the Special Mission in this locality, may be seen in the fact that since the Society's missionary commenced his labours, now three months, four Roman Catholic lecturers have been brought to Birkenhead. Dr. Cahill, and Mr. Bradley the editor of the *Lamp*, among the number."

The Society's missionary, Mr. McCarthy, has addressed the following letter to Mr. Bradley :—

"A PUBLIC CHALLENGE.

"Earnestly contend for the faith which was once delivered to the Saints."—Jude i. 3.

18, Cloughton Terrace, Cloughton Road, Birkenhead,
November 11th, 1853.

To Mr. T. E. Bradley, Editor of the "Lamp."

Sir,—You have announced your intention of delivering lectures on the evenings of Monday and Tuesday, the 21st and 22nd instant, at Birkenhead.

In the syllabus of your first lecture—subject : "Education"—the question is asked, "Is Catholicism opposed to progress of mind?—examples to the contrary from past and present times." By the term Catholicism, I presume you mean Roman Catholicism, as is expressed in the tenth article of Pope Pius' Creed, *invented and promulgated in the year 1564* of the Christian era. Now, Sir, I call upon you as a lecturer to come forward and publicly discuss the above subject. I undertake to prove that Roman Catholicism is necessarily, from the very nature of the system, antagonistic to the advancement of education, opposed to progress of mind, debasing and enslaving, considered in the following aspects, religiously, morally, and socially ; as also, that her attendant props and bulwarks are—viz., ignorance, superstition, bigotry, persecution, and where there are no counteracting influences, a great increase of immorality.

I feel pleased in the hope, that from your position as the editor of a Roman Catholic journal in this country, you will be looked upon as fully efficient to vindicate—what I have no doubt you believe to be—the Truth, as also in the prospect of meeting on the polemic platform a Roman Catholic gentleman of no inconsiderable attainments.

I may add, that I am a member of the Established Church of England and Ireland, my object in addressing you being the eliciting of Truth, the exposure of Error, and the fulfilment of Duty, I therefore make no apology for intrusion, and remain, Sir, your obedient servant,

CHARLES P. M'CARTHY.

*Special Missionary in connection with the
Protestant Reformation Society.*

N.B.—No answer has been given to the above.

The following important letter, which appeared in the *St. James's Chronicle* of Nov. 24th, will, we doubt not, be read with deep interest.

PAPAL DESIGNS ON ENGLAND.

To the Editor of the St. James's Chronicle.

SIR,—Your prompt insertion of my letter to the Earl of Harrowby, on the very momentous affair of Maynooth, induces me to hazard a further test of your respect for my sentiments.

The Rev. Dr. Butler, some weighty remarks of whom I wish to lay before your numerous and highly influential readers, was (for I myself knew him well abroad) Chamberlain to Gregory XVI., a Pope who bore the soubriquet of “Il Bevone,” or the drunkard. I have often seen Dr. B. in the scarlet livery denoting a Popish Chamberlain's rank; and his page, also in livery, has been in my own house on serious affairs.

Though often “pressed in spirit” to write you in reference to Dr. Butler's name, I frankly own that I have hesitated; for, as the foul-mouthed slander of his former Church has, though in vain, attempted to fix a stigma on his reputation, I had some fear lest I might fail to secure your insertion of my note. For myself, I know nothing against Dr. B., but I do know much to admire since he abandoned the foul dens of foreign monastica

But it is one of the enemy's tactics, as all but too well know, to vilify such as escape from the mire of Rome, and the meshes of her gnostic antagonism to holy wedlock, "honourable in all." It is unquestionably a cross to a man of high principle, when bachelor priests, so familiar with vice as those of Rome, think, or *pretend* to think, all men as foul as themselves; but Dr. B., let us hope, will soon silence the audacity of his slanderers. If I have made a slight allusion to priestly immorality, let us recollect the awful representations of Lord Shrewsbury's late secretary, Pierce Connelly, though I could accredit what I say, or rather refer to, by my own sad and sickening experience abroad. Why, sir, the very first monk I ever knew, Padre Alessio, a Jesuit, attempted the honour of a lady in my own family. Vice in the Romish priesthood, like theft among Spartans, is only condemned, practically, when the bungling sinner fails to cover his crimes.

But now, sir, to the specific object of this paper. You may remember that in a former letter, "On Papal Designs upon England," I stated it to be the practice of Papal leaders in England to keep a list of all our benefices, with a Popish official ready cut and dried, in the vain and silly hope that a moment for slipping in will somehow and some time occur. Now pray listen to Dr. Butler, whose speech I cite as reported at Taunton:—

"We are in this country on the eve of a fearful revolution. He was not an alarmist, but Rome was doing all she possibly could to gain the ascendancy. That could not be denied; and if ever Rome should gain that ascendancy, there was not a single inch of land in this country that ever belonged to the Church of Rome, that she would not seek to recover again. Were they prepared for such a state of things in this country? That could not be done without much shedding of blood. A short time before he went to Broadway, he obtained, by the merest possible chance, the reading of a work written by a Roman Catholic divine, giving an account of every benefice in England when the Church was Roman Catholic. Among others it was stated of a living near Broadway, that 'the vicar of this parish is supposed to receive only £150 a-year, but there are one hundred

acres which belong to it in the hands of such a man.' He called upon the Vicar of Child's Wickham, and asked him if he had his deeds? He replied that he had. They examined them, and they found that in the days of Queen Elizabeth there were one hundred acres of land detached from that benefice and given to a certain family. And yet, after three hundred years had passed away, Rome still knew the name of the family and kept an account of it. The possessor of those acres was at that time looking forward to a baronetcy, which he has since obtained."

I have, sir, at the opening of this letter, alluded to the wicked attempt of the impure Jesuits to asperse the name of Dr. Butler. Let us now glance at the *enormously* unprincipled policy of that Court, whose Loyolite Simon Pures attempted to defame this late chamberlain of a Pope because of his better faith; and, *mehercule!* the following fact, stated by the Doctor, is most astounding. I was in the place at the time, and *know* the parties in question. In declaring this fact astounding, I mean only to such as know not the depths of Papal villainy:—

"When the personal character of Gregory XVI. was attacked, he (Dr. Butler) was obliged to confess that he was not the moral man that he was believed to be. He was at Rome when a circumstance occurred which soon brought the subject to an issue. It was said that for money a man would do anything, or would obtain anything. By means of money he obtained copies of two letters, written on the same day by one and the same hand, the Cardinal Secretary of State; one to our ambassador at Florence, and to the Minister of the King of Naples. The one to the King of Naples was to the effect that his Holiness at the next consistory of bishops had decided not to present the bishopric of the island of Malta to any man but the man nominated by the King of Naples. With the same pen, and on the same day, was written the other letter, which stated—'It is the intention of his Holiness the Pope to appoint no other man to the vacant bishopric of the island of Malta but the man nominated by the King of England' (William IV). He (Dr. Butler) obtained copies of those letters, and forwarded them to England in August; and in

November a King's messenger, Colonel Hankey, came to Rome. He (Dr. Butler) was commanded to meet him at the General Post Office. He came post from Civita Vecchia to Rome. It was an exceedingly wet day, and having been obliged to get out of his carriage to walk up certain hills, they might suppose that his appearance was not that of a dandy. The Colonel said, 'I thank you for your kind offices, come to the Pope's palace.' They went to the palace, and to the great surprise of the crowd of servants, walked straight to the apartments of the Cardinal Secretary. Colonel Hankey, without taking off his hat, addressing the Cardinal, said, 'Sir, do you see these papers and this signature?' The Cardinal put on his glasses, and, looking at them, acknowledged that they were his. 'I am come here,' said Colonel Hankey, 'to demand satisfaction.' 'What is to be done?' said the Cardinal. 'I am commanded,' said the Colonel, 'to withdraw every consul from your state, to plant a ship of war under the walls of Civita Vecchia, and to level it with the ground, unless you obtain, under the hand of the Pope, the appointment of the person who has been nominated by the King.' 'But,' said the Cardinal, 'the Pope is dying.' 'Dying or not,' replied the Colonel, 'it must be done.' 'And I am here,' said Dr. Butler, 'to testify that they were obliged to go up to the Pope's dying bed, and to support him while he signed the necessary documents.'"

This, sir, was firmness worthy our great Protestant island; and my personal acquaintance with Colonel Sir Frederick Hankey assures me of the verisimilitude of Dr. Butler's account; for Sir Frederick told me he used the same untrimming firmness when sent to Rome by his Excellency General Ponsonby, on another mission to the Vatican. In fact, so false and feeble, so cunning and unprincipled a government as that of Rome, should rarely be met in any other way; and the sooner it is abolished as a firebrand and a European nuisance, the better for the quiet and peace of the West.

I have more to say on the topics of this letter, but will at present relieve your readers.

I am, Sir, yours faithfully,

Weymouth.

SHERIDAN WILSON.

THE BRITISH PROTESTANT.

No. XCVII.—JANUARY, 1854.

THE SPECIAL MISSION.—A RETROSPECT.

THE commencement of a new year is a solemn season, and is suggestive of many serious reflections, as well to Societies as to individuals. If the Christian, standing upon the boundary which separates one period of time from another, is then especially called upon to look back into the past, and forward into the future, in order to obtain instruction and comfort ; if such questions as these may appropriately engage his attention : how have I employed the talents with which God has intrusted me ? How has my soul prospered ? What dangers have I been able, through grace, to surmount ? What temptations have I resisted ? What spiritual graces have I cultivated ? Am I now more like Christ ? Is His image more clearly discernible in my life ? On what do my hopes for the future rest ? Have I learnt from the past, henceforth to trust more simply to the "Rock" of salvation ; to do His will more fully ; and to believe his promises more firmly ? If, we say, these and similar thoughts may profitably occupy the mind of the individual believer, surely with even greater reason may the managers and supporters of those institutions whose object is the glory of God, in and by the salvation of precious souls, pause for a moment, at such a season as this, to review the past, and thereby to take encouragement for the future.

With this object we desire, in the present paper, to take a brief retrospect of the Special Mission, and in our next number, we may glance at the prospect which lies before us.

Among the many tokens of the loving kindness of our gracious God, vouchsafed during the past year we may mention :

1st. THE GREAT INCREASE IN MISSIONARY STATIONS.

Since the first of January 1853 we have been enabled to multiply our stations THREEFOLD. At the commencement of the year we occupied only SIX posts of labour, at its close we number EIGHTEEN. Our agents were then EIGHT, they are now nearly THIRTY. This, then, is a cause of thankfulness to Him who has permitted us thus to "lengthen our cords, *and strengthen our stakes,*" the latter being of more importance than the former, inasmuch as the multiplication of *unsuitable* or *inefficient* Agents would be worse than useless. The Committee of the Society have guarded against that evil by requiring from all Candidates for the office of a lay Missionary a residence of at least six months in London, where they are *trained* and *drilled* in the controversy, so that they may not enter into the battle with weapons which they have not "proved;" and we rejoice to be able to add, that *in every instance* the Agents sent forth by the society are proving themselves to be "workmen who need not to be ashamed!" The following testimony will give our readers an idea of the character of our Missionaries generally. It is from the pen of a Clergyman in a large town, where a lay missionary has been labouring for some months. "*If all your Scripture readers and lay missionaries are as well qualified for their offices, and carry on their work as judiciously as Mr. —, I do not (under the blessing of God) hesitate in anticipating the most salutary results among both Roman Catholics and nominal Churchmen, in their respective fields of labour.*"

2nd. Another "token for good" in the past year is THE SUCCESS WHICH THE LORD HAS BEEN PLEASED TO GRANT TO OUR LABOURS.

Though success is not to be the standard by which we are to measure our duty as the servants of Jehovah, yet it is a great encouragement to those who are actively employed in their Master's service to know that their "labour has not been in vain in the Lord," but that He has owned and blessed it. And we thank him that he has "prospered the work of our hands upon us," far more abundantly than we had any right to expect. We

shrink, for many reasons, from holding up to public view the trophies of the victory gained by Truth over error. In the first place, a wrong estimate might be formed of the *real* success which has attended our labours. We know that the Gospel "net" has in all ages gathered fishes of all sorts "both bad and good," and in the present day the Church of Rome, by her priests and other agents, is watching intently our proceedings, anxious, by means of instances of nominal conversions, to cast discredit upon *all* who come forth from her pale. In the next place, it is our object to bring Roman Catholics from their corrupt system, to the Lord Jesus Christ, as their only Saviour and Mediator. We desire to save their souls, not merely to impart to them correct views of religious truth; and therefore we cannot consent to number as converts any of whom we have not a good hope that they have been "turned from darkness unto light, from the power of Satan unto God." Of these we have, from time to time, given instances in our Journal, and purpose shortly to furnish our friends with a fuller account, in order to enlist their sympathies and their prayers, that he "who has begun the good work" in many souls, may "perfect it unto the day of Christ."

3rd. Another ground for thankfulness is THE FACILITY OF ACCESS WHICH OUR MISSIONARIES HAVE TO THE HOUSES OF THE GENERALITY OF ROMAN CATHOLICS. He who "openeth and no man shutteth" is "giving them favour in the sight of this people," so that they are enabled, in innumerable cases, to "speak the word boldly." In one parish alone, the agent of the Society has free admission to upwards of *three hundred* Roman Catholic families. This we regard as amongst the most encouraging "signs of the times," as far, at least, as the work of the "mission" is concerned; for we know who has said "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

4th. The last bright spot (or we should rather say, the "rainbow of hope," for it has illumined the whole of the period of which we are taking a retrospect) we

shall mention, is THE INCREASED AND INCREASING INTEREST WHICH HAS BEEN MANIFESTED BY THE CHRISTIANS OF THIS LAND IN THE CAUSE OF THE SOCIETY. This interest is pervading all ranks and classes ; high and low, rich and poor, Clergy and laity. Many who a year or two ago were unable to see the necessity for such a mission, have been led to estimate its importance aright, and are now zealously and unweariedly labouring in its cause. As an illustration of this, we refer our readers to the Report (in our present number) of a "*Working man's branch Protestant Reformation Society*," lately formed in Liverpool.

But we should be unfaithful chroniclers of the events which have happened in connexion with our "special mission," were we to pass by in silence the trials and difficulties with which we have had to contend during the year which has just closed. We will, therefore, briefly advert to the dark side of the picture. The greatest trial (ab externo) has been the necessity of removing from the minds of various persons, certain erroneous impressions which they had received respecting the *constitution* of the "Special Mission." Whenever a good work is commenced, Satan is always at hand to frustrate and mar it ; and often he is "transformed into an angel of light," and uses even the Lord's people as his *unconscious* instruments for *impeding* (if he cannot altogether prevent) the progress of truth. Among the misconceptions referred to, and which have led some to "halt between two opinions," we may mention : 1st. The assertion that our Society is "a dissenting Institution, and therefore that Churchmen cannot cordially co-operate with us ; neither can we obtain the help of the clergy generally." It is scarcely necessary to inform the readers of the "Protestant," that this statement is entirely devoid of truth. Our Mission is carried on exclusively in connexion with the established Churches of England and Scotland ; our agents are all placed under the superintendence of the Clergy of their respective districts ; and in all the large towns of the country we have the cordial support of *evangelical Protestant* Churchmen, both Clergy and

laity. The well known names of such men as the Revs. W. W. Champneys, R. Bickersteth, J. C. Goodhart; J. Hatchard, J. C. Miller, &c. &c. who are among our warmest friends and supporters, furnish the answer to this objection.

Another mistake into which some have fallen, is, that by our constitution we do not provide that all our Missionaries in *England* should be members of the Church of England, but that members of the Church of Scotland are eligible to the office of missionary in England. *This is not the case.* None but members of the Church of *England* can be appointed to stations in *England*; and none but members of the Church of *Scotland* to stations in *Scotland*.

The last misapprehension to which we will refer is the idea entertained by a *few* that we labour in connexion with the *Episcopal Church in Scotland*. From whence this notion has been derived we care not to enquire. Sure we are that no one who is acquainted with the principles of the "Protestant Reformation Society," will for one moment give credence to such a statement. Our work in Scotland is connected *solely* with the *national* Church of that country. We beg to call the attention of our readers to the preliminary steps which are being taken by the General Assembly's Anti-popery Committee, some extracts from whose minutes will be found in our present number.

It has been a cause of much grief to the managers of the Society that so much time should be lost in contending about the above points, while a great and important work is to be done. Souls are perishing; and Satan triumphing, while Christians are disputing about the *colour of the uniform* in which they, as soldiers of Christ, should be arrayed. Another trial which the Committee have had to bear during the past year was their inability to occupy all the fields of labour which, in the providence of God, have been opened. To many urgent appeals for Missionaries from the clergy of large towns, the Society has been obliged, for want of funds, to turn a deaf ear, or at best to promise to afford help "at some future time." We trust that this trial will soon

pass over, and that the liberality of British Christians will enable the Society to respond at once to such appeals, so that the Gospel of our God and Saviour may be made fully known to the *hundreds of thousands* of Roman Catholics who are living and dying around us, uncheered by a Saviour's love, and ignorant of Him whose is the only "name given among men whereby they can be saved." May the "new year" find all the Lord's people prepared to engage with greater zeal, devotedness, prayerfulness, and love, in the glorious work of proclaiming to Roman Catholics "the unsearchable riches of Christ."

SERMONS AND MEETINGS.

During the past month Sermons have been preached and Meetings held, in behalf of the "Special Mission," in the following towns.

READING.

"This important Society—the Protestant Reformation—the great champion of Protestant truth against error (says the Berkshire Chronicle), held two of its meetings in the Town Hall on Monday last the 28th of November. The morning meeting, something unusual, was very largely attended, the hall being quite full; amongst the company, were many of the principal families and clergy of the town and neighbourhood. The Rev. J. C. Grainger, B.A. Vicar of St. Giles', occupied the Chair. The Revs. Dr. Cumming, Wm. Clementson and Dr. Butler attended as a deputation, and severally addressed the meeting. In the evening the hall was crowded in every part, there being nearly one thousand persons present. Dr. Cowan took the Chair. On the platform we noticed the Revs. J. C. Grainger, W. W. Phelps, jun. the deputation, Revs. Cusac, Young, Sterling, and J. Langley, Wallingford. The meeting was addressed as in the morning by the gentlemen composing the deputation."

BASINGSTOKE.

The Rev. Wm. Clementson and Dr. Butler attended a meeting in this town on the evening of Tuesday, Nov. 29. Owing to the inclemency of the weather, the meeting was not very numerous, but the collection was good, and several friends became collectors.

GUILDFORD.

On Wednesday evening, Nov. 30, the Rev. Wm. Clementson and Dr. Butler brought the claims of the "Mission" before a respectable meeting held in the Mansion-house of this place.

DORKING.

The same deputation attended a respectable meeting in the Assembly Rooms in this town, on Thursday evening, Dec. 1. The Chair was taken by the Rev. E. D. Wickham, M.A. Incumbent of Holmwood.

DEVONPORT.

On Sunday, Dec. 4, the Rev. W. Clementson advocated the cause of the "Special Mission" in the morning at St. Michael's, in the afternoon at St. Mary's, and in the evening at St. Paul's.

On the following day a crowded meeting was held in the great room of the Mechanics' Institute, Devonport, in behalf of the Society; addresses were delivered by the Revs. R. Gardener, J. Hatchard, J. C. Childs, and W. Clementson. At the close of the meeting an auxiliary association was formed.

LEICESTER.

"Two great Meetings (says the Leicester Chronicle) to further the principles of the Protestant Reformation Society, were held in the Temperance Hall in this town on Monday last (Dec. 5.) The morning meeting was held at 12 o'clock, and was one of the largest morning-meetings ever held in the town, the body of the hall and the front gallery being nearly full. Lord Berners presided, and there were among those present Sir A. G.

Hazlerigg, Bart. Lady Palmer, the Revs. G. W. Stratton, the Society's local energetic Secretary and Treasurer, J. Owen (Thrussington), W. L. Rolleston, S. Adams, G. Istell, C. Lee, C. L. M. Philipps (Queinborough), L. F. Potter, R. Martin (Ansty), — Jones (Naseby), G. Stanham, — Pochin (Thurmaston), J. Redhead, L. Fry, J. Carlyon, — Gallevey, J. Norton, and W. P. M. Owsley, Esq., J. Taylor, Esq., G. Bridges, Esq., J. Hayes, Esq., H. C. Woodcock, Esq., Adj. Jackson, Capt. Jones, and Messrs. T. D. Dyson, J. Billings, R. Angrave, C. Adshead, Donisthorpe, Messon, Goddard, Thornicroft, Pugh, Freeman, &c. &c. The Rev. Drs. Cumming and Butler attended as a deputation, and addressed the Meeting. At the close of the Meeting both gentlemen were thanked by Lord Berners for their attendance, who also remarked that the manly and English conduct of Col. Hankey, as detailed by Dr. Butler in his interesting account of himself, showed that if that officer had been at Florence when Miss Cunningham was imprisoned for giving away a copy of God's word, the rights of Englishmen would have been heeded, and liberty of conscience would have been heeded. In the evening the hall was again crowded, and the galleries were tolerably well filled. The chair was taken again by Lord Berners, who apologized for the unavoidable absence of George Finch, Esq., who was to have presided. At a subsequent part of the proceedings, the noble Lord had to leave, and the chair was taken by John Taylor, Esq. Lord Berners, after opening the meeting with a few introductory remarks on the admirable speeches made in the morning by Drs. Cumming and Butler, introduced the Deputation—the Rev. Hugh Stowell of Manchester, and the Rev. W. F. Taylor of Liverpool. Both gentlemen were received with loud applause, and delivered powerful and stirring Protestant addresses.

PLYMOUTH.

A very large and influential meeting was held in the Assembly Rooms of this important town on Tuesday morning, Dec. 6. The Rev. John Hatchard, M.A.

Vicar of St. Andrews, Plymouth, presided. The deputation, the Revs. Wm. Clementson and Dr. Butler, severally addressed the Meeting. The attendance of the local clergy, and of the laity from many miles distant, was very numerous, the collections liberal, and many friends became collectors.

TEIGNMOUTH.

In the evening of the same day a large and influential Meeting was held in the Subscription Room of this town. The chair was ably filled by Ponsonby A. Moore, Esq. The same deputation attended, and addressed the meeting. A good collection was made at the close, and several collecting cards were distributed.

BARNSTAPLE.

The Revs. W. Clementson and Dr. Butler attended a Meeting held in the Town Hall, on Wednesday evening, December 7. The chair was occupied by the Rev. H. Bouchier Wrey, Rector of Tawstock, the collection was very liberal, and several friends accepted collecting cards.

BIDEFORD.

A Meeting was held in this town on Thursday evening, December 8. The chair was taken by — Pridham, Esq. The same deputation attended. The attendance was highly influential and the collection liberal.

BRIDGEWATER.

The Rev. W. Clementson and Dr. Butler attended a very crowded Meeting in the Town Hall on Friday, December 9. The chair was taken by the Right Hon. the Earl of Cavan. Very many Romanists were present, several attended even from Taunton.

SOUTHAMPTON.

The Annual Meetings of this Auxiliary were held in the Assembly Rooms of this important town on Monday, Dec. 12. The attendance at the morning Meeting was not numerous, but highly respectable. On the

platform we noticed many of the clergy of the town, and neighbourhood. The chair was taken by the Rev. W. Orger, Shirley. In the evening, the Meeting was very largely attended, including many Romanists of the town. The Meeting was presided over by the Venerable Archdeacon Wigram. Both Meetings were addressed by the Deputation, the Rev. Wm. Clementson and Dr. Butler. Very liberal collections were made, and several collecting cards distributed.

TAUNTON.

"In consequence of the Romish Priest at Taunton having impugned the statements made by Dr. Butler and Mr. Clementson at a recent Meeting, a lecture was announced for Wednesday evening, Dec. 14th, by the Rev. Dr. Butler. Subject—the Bible, in reply to the *scriptural* opinions of Father Mitchell. Long before the hour announced for the Meeting the spacious assembly room was crowded in every part. The Rev. H. Parr, vicar of St. Mary's, occupied the Chair." (Somerset County Herald).

EXETER. •

"On Thursday, Dec. 15th (says the *Western Times*) a Meeting was convened by the friends of the Rev. Dr. Butler at the Royal Park Rooms, to give that gentleman an opportunity of delivering a lecture on the BIBLE, and at the same time to answer the attacks that were made upon him by a writer in the *Western Times*, after his visit to this city a few weeks ago as a Member of the Deputation from the British Reformation Society. The large room was crowded in every part by a respectable audience, and on the platform with the Rev. Dr. were the Revs. W. Hockin, D. Nantes, Messrs. E. Pridam, L. Agaviz, W. Sharland, &c. The Meeting was presided over by the Rev. W. Hockin. Much opposition was attempted by some Romanists present, but by the summary ejection of one of the noisiest at an early part of the Meeting, quiet was maintained, and the proceedings conducted in an orderly manner. The night was far advanced when the Meeting separated."

TURNHAM GREEN.

On Thursday evening, Dec. 15th, the Rev. Dr. Cumming delivered a lecture on Protestantism, in the School Room attached to Christ Church. The chair was occupied by the Rev. R. C. Jenkins, the Incumbent. Notwithstanding the intense severity of the weather, the large room was completely filled. At the close of the lecture, the Rev. W. Clementson briefly brought forward the claims of the "Special Mission." A collection was made for that object.

DEVONPORT.

A highly respectable and influential Meeting assembled in the Mechanics' Institute, on Friday evening, Dec. 16th, to hear a lecture from the Rev. Dr. Butler—Subject, the "Bible in all its bearings upon Protestantism and Roman Catholicism." The chair was occupied by—Little, Esq. On the platform were with the Rev. Dr. the Revs. J. Hatchard, R. Gardener, Wm. R. Payne, Wm. Nantes, &c., Sir John Maxwell, Bart., &c.

IMPORTANT MISSIONARY MOVEMENT IN SCOTLAND.

WE rejoice in being able to announce that arrangements are now being made for Missions to Roman Catholics throughout Scotland, in connexion with the NATIONAL CHURCH.

Dr. Blakeney, as a deputation from "the Reformation Society and Special Mission to Roman Catholics," had an interview, by appointment, with the General Assembly's Anti-Popery Committee; the Rev. Dr. Muir of St. Stephen's, a long-trying and venerable minister, presiding. A resolution was *unanimously* adopted, in approval of the Reformation Society, and intimating the readiness of the Committee to co-operate with its Missionary schemes. We give the following extract from the minutes.

"The Committee having heard the above statement

expressed their deep sense of the value of the labours of the British Reformation Society—their full sympathy with the great object of their labours—their gratification in being thus brought into correspondence with the Society—their readiness to join in raising funds to promote the common object—their desire to communicate with the Society on the subject thus mutually interesting—to strengthen each other's hands in the impending struggle with the powers of darkness, and to avail themselves of whatever facilities they can make use of, and may be afforded them by the Society, for promoting the object in view.

“Dr. Blakeney expressed entire satisfaction with the manner in which the proposal, communicated by him, had been received, and left the whole matter in the hands of the Committee, to be arranged in accordance with the laws of the Church of Scotland, and the regulations of her parochial economy.

“The Meeting resolved to insert in their minute of this day the substance of the statement made by Dr. Blakeney, as the ground and warrant for their co-operation with the British Reformation Society, which on the part of that Society, he has now proposed to the General Assembly's Committee.

“Extracted from the Minutes of General Assembly's Committee on Popery.”

In accordance with the above, arrangements are now being made for a great movement; and we hope, ere long, to announce the details. There is no doubt that such a combined movement on the part of the two Churches will not only be productive of good in the conversion of Roman Catholics, but also in giving a check to the Tractarian heresy.

MORE CONVERSIONS IN LIVERPOOL — NINE ROMAN CATHOLICS RECEIVED INTO CHURCH COMMUNION.

The following is taken from the Liverpool Standard of Dec. 27th.

“SPECIAL MISSION TO ROMAN CATHOLICS.

ON Tuesday evening last, an interesting ceremony took place in

St. John's Church, Old Haymarket, in this town, when nine adults, formerly Romanists, publicly renounced the errors of Romanism, and were received by the Rev. W. F. Taylor, M.A., Incumbent, into the Apostolic Church established in this country.

A sermon was then preached from the Second Lesson of the Evening Service, 2 Peter iii. 18, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," in the course of which the Rev. W. F. Taylor pointed out from the context—first, the circumstances which gave rise to the precept—the errors and wickedness of those unlearned and unstable men who wrest or pervert the Scriptures to their own destruction, a text which he rescued from the misinterpretation put upon it by the Romish Church;—secondly, the nature of the precept, which consisted in a growing conformity to the image of Christ, in fact, "a growing up into Him in all things as our Head;"—and, thirdly, the best means whereby to obey the precept—a desire for, and frequent use of, "the sincere milk of the Word," accompanied with earnest prayer to Almighty God for His enlightening grace to understand it.

The congregation was large; the body of the church filled with working men, who listened attentively to the arguments and exhortations of the reverend gentleman.

The friends of Protestantism will rejoice to see the success of the Reformation movement made in connexion with this church. An inquiring class is held every Monday evening, and is attended by nearly four hundred persons, many of whom are Romanists. The most animated discussions take place, tracts and handbills are circulated or given away in great numbers; a lay missionary, Mr. T. Worrall, is constantly labouring amongst the Romish population, thus a Protestant spirit is generated in the minds of our own people, and as a result, two "Working Men's Auxiliaries to the British Reformation Society" have been recently formed in the north and south ends of this town.

We commend the work to the prayers and cordial support of the lovers of our National Faith."

MR. WORRALL'S REPORT.

"It is some time since you have heard from us as to how the work is going on here—upon the whole we can say, that although we have been somewhat disappointed in not being able by this time to record a larger number of converts from that soul destroying and God dishonouring system (Popery), yet we have every reason to thank God and take courage. That there are signs of much good resulting in due time from the Mission here, is evident. In the first place, the slumbering spirit of many Protestants has been aroused both to a sense of danger and also of duty, and as a consequence

they have combined together, and are now organized under the designation of the "Working Men's Branch Reformation Society"—this association, numbering at present 300 Members, is bidding fair to be a very useful auxiliary—so much so, that if things go on as we expect, we shall soon be in a position to ask for the aid of another missionary. In the second place, our weekly meetings are well attended; St. John's school-room, Great Crosshall Street, which will hold near 400, is generally crowded to excess. The domiciliary visits (except where priest N — has told them to burn our tracts and keep us out) are generally kindly received, and it is pleasing to know that, notwithstanding the priest's prohibition, some are manifesting a growing desire for the knowledge of the Holy Scriptures. And lastly, though not least, there are nine receiving instruction as candidates for Church membership; and several others to whom your missionary has access, are reading and inquiring, and who will ere long, we doubt not, see their way from Babylon.

Public Meeting at Liverpool.

"At a public meeting, held in All Saints' Schoolroom (the Rev. H. Marlen having very kindly granted the use of that building for the occasion), on the 14th of September, of persons in the habit of attending the controversial lectures and Sunday outdoor meetings conducted by Mr. T. Worrall, the agent in this town to the British Reformation Society, the following resolutions were unanimously adopted:—

"That, in consequence of the very great success which has attended the agent in this town, especially at the North end, and the general progress of the work of reformation, it is deemed advisable to form a branch society, to be designated the 'Liverpool Working Men's Branch Protestant Reformation Society,' having for its object the carrying out of the principles and objects of the parent society.

"That a commodious building be procured for the purpose of having weekly lectures, that a library be formed, and every practicable means adopted to furnish the members with information touching the principles of the Church of England, in contradistinction to those of the Church of Rome.

"That every effort be made to disseminate information among the Roman Catholics in this town, by the circulation of tracts and other works on the Romish controversy; by the diffusion, in every possible way, of sound Protestant knowledge; and that all legitimate means be put forth to induce them to abandon that erroneous system.

"That, in order to carry out the object of the meeting, every member shall contribute not less than one penny weekly, in consideration of which he is to be entitled to attend the lectures free, and any other privileges that may arise in connexion with the Society.

"That a committee be appointed to carry out the intentions of this meeting in such a manner as to the Committee may appear best.

"That the Committee, having taken the premises occupied this evening, and succeeded in enrolling nearly 300 members, deemed it requisite to convene those members together on the third day of November, in order to adopt rules and appoint officers. At that meeting the following rules were agreed upon :—

"Rule 1. That the Society shall be designated 'The Working-Men's Branch of the Protestant Reformation Society.'

"Rule 2. That it shall consist of Patron, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretary, Committee, and Members.

"Rule 3. That all persons professing a belief in the Holy Trinity, who shall subscribe one penny weekly, or shall give a donation of five pounds, shall be members of the Society.

"Rule 4. That a Committee of thirty members shall be annually chosen to transact the general business of the Society, and that five constitute a quorum.

"Rule 5. That an annual meeting of the Society shall be held at such time and place as the Committee may determine, when a report of the past year's proceedings shall be presented, with an audited statement of the accounts. That Alderman E. Molyneux be patron; vice-patrons not yet appointed. That Mr. John Parsonage be president, and Messrs. Worrall and Grindrod be vice-presidents. That Mr. John Johnson be treasurer. That Mr. John Bennett be secretary. [Here follow the names of thirty gentlemen of the Committee.]

BIRMINGHAM.

The Society has lately opened a Mission in this important town. The Missionary (*who is under the superintendence of the Incumbents of six parishes*) has furnished us with the following account of the commencement of his labours :

Birmingham, 17th Dec. 1853.

"On this date of the last month, November, I commenced my arduous duties in this important town. I find that the Popish priests, and their emissaries of various orders and degrees, have been, and are, most active in their operations, both amongst the Protestants and the Roman Catholic portion of the community; it may be truly said of them they "compass sea and land," to make proselytes at any and every sacrifice. Protestant children and adults are invited to the Romish schools, and instructed even in the higher branches of education, without any charges. Romanists generally in every station of life, are provided with books and catechisms to

lend and pervert their Protestant neighbours, and this they endeavour to accomplish with an energy and zeal which, I regret to say, should make our lay Protestant friends blush for their apathy and indifference, touching the soul-destroying errors and the insidious workings of the Papacy. The imposing and attractive performance at the Romish Cathedral on Sunday is another "device of the enemy" to entrap our unsuspecting and unstable Protestant brethren, and with much grief have I beheld the seats occupied by Protestants, who ought to know, and who do know better than to sanction by their presence this spectacle of Romish idolatry and superstition, and I long for that day to arrive when, by the help of God, I shall have the privilege of publicly contrasting the beautiful simplicity, purity and loveliness of the Gospel of Christ with that "mystery of iniquity," the Romish scheme of salvation. Besides the various means used to pervert Protestants, the priests are also very active in looking up their own flock, they not only hold out many temporal advantages to induce the Romanist to remain in the fold of the "Man of sin," but severely threaten them with spiritual maledictions for neglecting the mass, confession, and the other concomitant evils of their system. I have been informed, and I believe correctly, that about twenty years ago there was but one Romish Chapel in Birmingham, and that seven was the average number of the congregation. Alas, what strides Popery has made in Protestant Birmingham; we have now here several Romish chapels and convents, an oratory and a cathedral, with its hierarch, priests and Jesuits, lay brethren and sisters of several orders, &c. After making the necessary arrangements with the Incumbents under whose superintendence I labour, I commenced calling upon my Roman Catholic brethren. I have visited ONE HUNDRED AND THIRTY ROMISH FAMILIES, *and many migratory lodgers residing with them, and in every instance, with one or two exceptions, I have been well received, and generally invited to repeat my visits.* In consequence of the reception I have met with I had the opportunity of holding many private discussions on the doctrines of the Church of Rome with perverts and others, especially the former, in whom I take a deep interest, refuting their arguments and dispelling their superstitions by the sword of the Spirit, and endeavouring to lead them by God's grace from the adoration of the creature to the worship of the true God; to see Jesus as the "chief among ten thousand and the altogether lovely;" this has been my pleasing, my delightful duty for the last month, and through evil report and good report, with the help of God, it shall continue to be. In a very early stage of my visiting I found several Romanists well stored with "Milner's end of Controversy," "Cobbet's Reformation," and such like works, and not at all disposed to shrink from discussion, but rather to court it.

Want of space obliges us to postpone the publication of several most interesting communications from other Missionary stations. They shall (D.V.) appear in our next number.—ED. B. P.

THE BRITISH PROTESTANT.

No. XCVIII.—FEBRUARY, 1854.

THE SPECIAL MISSION.—A PROSPECT.

IN entering upon the new year, we would contemplate the field of labour which lies before us, in the hope that some may be awakened to a sense of their duties, responsibilities, and, we would add, their privileges in this matter.

We need scarcely repeat our conviction that Romanism is destructive to man's best interests in time and in eternity. It dishonours God by its idolatry; it debases man by its superstition; it poisons the fountain of morality, and lays the axe at the root of the tree of civil and religious liberty.

But this system, though not long since prostrate in the dust, is now making desperate efforts to regain its ancient sway, and even to acquire complete and universal ascendancy. It exhibits the same spirit of aggression—it puts forth the same efforts in all parts of the globe. In Holland, Prussia, Baden, New Granada, England, and even in Jerusalem and throughout the East, it struggles to be supreme. It wages war upon all that in any wise dissent from its proud pretensions.

Well, therefore, may we enquire, what means shall we employ in order to combat successfully so gigantic an evil as this? We do not now refer to the subject in its political bearing. Legislative enactments are no doubt

important and necessary, but as a Mission we have only to do with the question in a religious point of view.

We answer then unhesitatingly, that it is our duty to labour for the conversion of the Roman Catholic to the truth as it is in Jesus.

Let us look at the immense field of labour which lies before us in Great Britain, and God grant that many seeing that "the harvest truly is plenteous," may arise to a sense of their duties, and enter earnestly and prayerfully upon the great work of the evangelization of Roman Catholics.

The Romish population at present in Great Britain is about *one million* ! The census, giving a return of the *sittings* provided in places of worship, has led to the general impression that Romanists are fewer in Britain than had been supposed ; but it is easy to account for the fact that the sittings in Romish chapels are not commensurate with the worshippers. It must be remembered that there are five or six services in each chapel, and that these are attended by *different congregations*. The great bulk of the congregations *do not sit at all*, but kneel during their brief services on the floor, which for the most part is unoccupied by pews. Thus according to the Romish system of worship one chapel answers the wants of five or six congregations !

In order that our readers may form some idea of the present status of the Romish Church in Great Britain, we present for their perusal the following statistics.

There are, at present, in Great Britain, Romish Churches, Chapels, and structures, to the number of 812, with a staff of Priests of 1126!! How lamentable is this, especially when it is remembered, that but a few years ago, there were only about fifty Roman Catholic chapels in this country ! Here then, we say, is a field for missionary labour. If it be our duty to support

Missions, for the conversion of the Jew and the Heathen (as it undoubtedly is) does not the same obligation devolve upon us in reference to our Roman Catholic fellow subjects.

Those who know the intolerance of Popery are full of alarm at the present position of Rome, which threatens the destruction of their civil and religious liberties. Many of them are at a loss to know what to do.

We say at once, preach the Gospel to the Roman Catholic, address him in the spirit of love, convince him, through God's blessing, of his errors, and thus the axe will be laid at the very root of the tree; and the evil which has so long been a source of difficulty to legislators will cease. It may be said, by the sceptical and the timid, that it would be hard indeed to effect the conversion of Roman Catholics on a large scale. This is the common objection; but our answer is two fold, Duty is ours, the result is God's. Make the *trial* at all events. Difficulties do not discourage us in our missionary efforts on behalf of the heathen. Again, we say that though it is only *of late* that the trial has been made, yet it has been most successful! *See what has been done in Ireland.* See what has been accomplished through our own instrumentality in England. For our part, we have no doubt that if Christian people enter, in right earnest, upon this work most happy results will follow.

At present our agency is limited, being proportionate to our means. We have about thirty agents; but is it too much to say that we ought to have at least 200, in order to meet the efforts of more than a thousand priests!

We rejoice that the General Assembly's Committee have entered into alliance with us. We are therefore preparing for a movement in Scotland. We are happy to announce

that a course of lectures by the city clergy has commenced in Edinburgh; and that the collection at the close of each lecture will be devoted to the carrying on of the work.

Most earnestly do we call upon the public to come forward with pecuniary help to our Mission for Roman Catholics, and above all, to pray that, through God's blessing that the wilderness and solitary place may soon be glad and the desert bloom as the rose.

Let Christians contemplate the wide devastation which Rome is committing in our land, and at the same time the prospects, which the missionary work unfolds, and so be stimulated to engage earnestly in the cause. To train men for the mission—to support missionaries—to defray the expenses of meetings and publications, necessitates a great outlay; but we hope that Protestants will not allow the work to stand still for want of funds. Oh let us, in the prospect of the field which lies before us, labour earnestly, knowing that the well-being of the country, but above all the salvation of souls, is at stake!

SERMONS AND MEETINGS.

During the past month Sermons have been preached and Meetings held, in behalf of the Society, in the following towns.

DERBY.

A Meeting was held in the Athenæum in this town on Tuesday evening, January 3rd. In consequence of the unusual severity of the weather, the attendance was not very numerous. The Reverends W. Clementson and Dr. Butler attended as a deputation.

NOTTINGHAM.

On Wednesday evening, January 4th, the Rev. Dr.

Butler preached in St. Paul's Church, on the Bible the Rule of Faith in all ages of the Church. And, on Thursday, a meeting was held in the Exchange Room. Considering the inclemency of the weather, the attendance was very large. The chair was occupied by the Rev. G. Browne, Vicar of Lenton, a warm and stedfast friend of the cause of Protestant truth, and addresses were delivered by the Reverends the Curate of Lenton, Dr. Butler, and W. Clementson. Many collecting cards were distributed, and several annual subscribers enrolled.

STAFFORD.

On Sunday, January 8th, the Rev. W. Clementson advocated the cause of the "Special Mission" in Christ Church, Stafford; the congregations (especially in the evening) were large, and the contributions very liberal.

CHELTENHAM.

On Thursday, the 19th ult, the Rev. Dr. Cumming delivered a lecture in the Town Hall "On the Signs of the Times." The chair was taken by the Earl Ducie, and the large room was crowded to excess. In the evening of the same day the Annual Meeting of this important and flourishing auxiliary was held; the chair was occupied by G. Finch, Esq. who is so well known for his zeal in the cause of Protestantism. Mr. Finch delivered a most powerful and eloquent speech; and the meeting was afterwards addressed by the Reverends Dr. Cumming and W. Clementson.

On Friday morning, January 20th, Dr. Cumming, at the earnest request of the local Committee, delivered the second portion of his lecture on the subject already named, and although the notice was so short, and a charge made for admission, the Town Hall was completely filled by a most influential auditory. Too much praise cannot be given to the respected Treasurer of the Cheltenham Association, through whose zealous exertions it has become the most important auxiliary which the Protestant Reformation Society possesses.

MISSIONARY OPERATIONS.

PRESTON.

The Missionary's Report.

IN giving a brief report of my labours in Preston, I would premise that several local and peculiar circumstances, which are now almost obviated, have retarded for a few weeks of the two months which have transpired since my arrival here, the progress of the work. Yet there is much cause for thankfulness to our gracious God that now a large field of usefulness opens up before us, and, with his blessing, promises an abundant harvest. Having obtained a knowledge of the topography of the town, and especially of the districts where Romanists abound, I commenced visitation and tract distribution. For some days I met with little or no opposition, but was afterwards vehemently opposed, by Irish Romanists in particular. I have had many discussions with them at their own homes, which I trust may yet be productive of good. I have found that here the usual, and I might say the inseparable concomitants of Popery, namely, ignorance and vice, abound to a fearful extent. Popery luxuriates in this town, as any one may gather from the fact that of its 70,000 inhabitants, 25,000 are Romanists. In the course of my visitation I have learned the lamentable fact that they are adding to their ranks numbers of perverts which their untiring zeal, worthy of a better cause, is gaining as its reward.

It is time that the Protestant public should know that there is an under-current of Popish proselytism gliding smoothly on, which, unless checked by timely and salutary repulse, will by-and-bye burst forth with all the fury of a turbulent sea of intolerance and persecution. This may be easily proved by any who will take the pains to descend into the substratum of Romish society, where the foul and pestilential waters are always more easily discovered than on the surface. It will be gratifying, however, to know, that I have commenced two weekly controversial classes, at which 105 youths attend,

the youngest being over sixteen. They are indeed a most interesting group, and their anxiety to become acquainted with the controversy is intense. As soon as they shall have learned the leading arguments of both sides, it is purposed to admit Romanists who may be enquiring after the truth, and to form a sort of colloquial meeting after the plan so successfully adopted in Dublin. But this, of course, will require time. Here it may not be uninteresting to give a brief account of my recent visit to Birkenhead, with a view to learn the mode of conducting the controversial classes adopted by Mr. McCarthy, the Society's special missionary in that town. Having called on the Rev. Dr. Blakeney, whose most kind, Christian and fatherlike reception and advice I shall never forget, I then called upon Mr. McCarthy, who received and treated me as a Christian brother. I found it necessary to remain with him for that night, and profitable to attend his meeting held the same evening in Market Street school room. The meeting was remarkably well attended, although the evening was extremely cold. After I had delivered a short address on the blighting effects of Popery, Mr. McCarthy delivered the last of a course of lectures on the indulgences of Rome, which was listened to with deep interest by all present. In addition to those already received into *bona fide* communion with the Church of England in that place, there were several Romanists present who are under instruction, preparatory to the same step. The meeting altogether was of a most encouraging character. A strong spirit of enquiry has seized the minds of the Romanists of that place. One example of this, in addition to what I have already noticed, I feel constrained to give. On the next morning (21st inst.), while we were at breakfast, it was announced that a young man wished to see Mr. McCarthy, who desired him to come in. His first appearance presented intelligence, which his subsequent remarks verified. He modestly and seriously expressed his desire to leave the Church of Rome, and to become united to that of England, and said that he had been convinced of the errors of his Church by Mr. McCarthy's

lectures and discussions. The missionary questioned him closely on the motives which moved him to such a step, and laid before him the awful importance of the change, and his solemn responsibilities as an immortal and intelligent being. He also told him of the probable suffering which awaited him afterwards, and reminded him of the calumny his priests had cast upon Protestants, by saying they bribed their converts. To all this he firmly replied, that his motive was pure, and sprung from a conviction of the errors of Romanism. Mr. McCarthy, however, told him that he must wait and read God's word prayerfully for some weeks to come, and that then his reception into our Church would depend on his conduct and enlightened conviction of the errors of Rome, and gave him an assurance at the same time of his instruction and advice. He gave him a Bible and some tracts for prayerful perusal. Mr. McCarthy having offered prayer, in which the young man heartily joined, uttering audibly every petition, he left with grateful thanks on his lips for the instruction he had received, and the prize which he carried away under his arm—the holy Bible. May the Lord make it a light to his feet and a lantern to his path, for His name and glory's sake! I hope (D.V.) to be able very soon to commence a course of lectures.

Preston, Dec. 21st, 1853.

NORTHAMPTON,

The Missionary's Report.

I purposed to have written to you before now, but was waiting to become better acquainted with the position and progress of Popery in this town. In my visiting I have met with several perverts who have been seduced by craft and misrepresentation to join the Romish Church. From what I have observed, I must say the Romanists, more especially the perverts, are most active and persevering in their efforts to gain proselytes to their system; their zeal displays itself with great caution and Jesuitical tact in a variety of forms and colours, so that

they have consequently been very successful and effective in their efforts.

Popery here, as in most Protestant cities and towns, does not exhibit herself in her true colours, the real and absurd doctrines together with the corrupt and unscriptural practices are as much as possible kept in the background, and her advocates endeavour to dress her in as Protestant-like garb as possible, so as to allure and fascinate the Protestants by which they are surrounded, who are, I am sorry to say, generally ignorant of the character and tactics of that soul-destroying and God dishonouring apostasy. I pray God may enable me by his grace, in all plainness and faithfulness to strip Rome of her borrowed trappings, and exhibit her in all her naked deformity, in contrast with the pure and blessed principles of the glorious Gospel of Christ.

After the above it will not be a matter of surprise when I receive from Romanists such replies as the following: "We do not adore the cross." "We do not pray to the Virgin Mary." "We are not prohibited from reading the Bible." I heard the priest (who is a complete Jesuit) in one of his Sunday evening lectures, say to the congregation, "When you go home read and examine this subject for yourselves in your own Bibles, most of you I am glad to say have got Bibles." And this same priest went so far as to say to one of his own people, that he wished there was a society to cheapen Bibles for (Roman) Catholics. Many sincere and well-disposed Protestants (I mean those who are ignorant of the workings of the wily Jesuit, and the wary promoters of Popery), would be inclined to ejaculate after hearing the above, Oh! that priest is all but a Protestant, there is not so much difference after all between Protestantism and Roman Catholicism. I would that Protestants could see Romish policy in this; the more she tries to hide her hideous deformity with the Protestant garb, the more she is to be dreaded; give me an open foe rather than a concealed enemy. The means employed to gain proselytes are of a diversified character, but one of the most successful agencies in operation is the Nun-

nery ; its organization is so complete, and all its plans are so zealously carried out, that it appears to be effective, at least in one great object for which it was invented, *i. e.* of being a powerful auxiliary in drawing aside simple Protestants and entangling them in the meshes of Popery. The devoted emissaries of Rome live in all parts of the town, who vigilantly watch every opportunity to ply the unsuspecting Protestant with their subtle arguments, and if they succeed to any extent, the next step is to induce their dupes to attend the nunnery, and converse with the sisters, who are always ready and willing to direct to the "true Church" where all is certainty and quiet, (as they say) the wandering sheep, &c. &c. After a few visits to the Nunnery, they are introduced to the priest, who to all appearance is the very essence of love and amiability to those inquiring for St. Peter's bark. After this the priest visits them at their houses, and induces them to attend the chapel, and ultimately they are received into the bosom of Mother Church. But the true character of Popery is more fully developed in her dealings with the young women and girls. In this Popery has indeed shewn that she would compass sea and land to make one proselyte, &c. Shoemaking is the staple trade of the town, and a great portion of the young women and girls are employed at the lighter branches of this business. In the nunnery there is a large and commodious workshop, fitted up with all necessary conveniences for working, cooking, &c. to which the young females are invited ; and those without work are supplied with it on the premises and receive their full wages, without any expense whatever, and those females who are anxious to learn the business are gratuitously taught it, by one of the sisters who has learned the shoemaking (some persons may be a little incredulous as to the existence of a lady-shoemaker, but such is one of the sisters of Notre Dame, in the Convent of the Infant Jesus, Northampton), not for the purpose of procuring an honest livelihood, but for the truly Romish object of making it instrumental in inducing souls to join the ranks of her

master the Pope. Whilst all are busily engaged, another of the sisters is appointed to read Popish books, and converse on Popish doctrines and practices, so that by degrees the minds of those once Protestant young females are imbued with Romish error. A short time since I had a long conversation with a Protestant young woman, who attended and worked at the Nunnery; she had the Popish arguments and prayers quite pat. I explained the many texts of Scripture she brought forward in proof of Transubstantiation, Extreme Unction, &c. &c. And then, for the space of one hour, plainly and faithfully portrayed the character, principles and practices of the Romish system in its true colours. The young woman, who listened most attentively, appeared quite amazed as I pointed out to her one after another the unscriptural character of the doctrines of Popery. At last she exclaimed I am sure I shall never join the Roman Catholics after what you have told me. An old woman that was present lifted up her hands and said, thank God you are come to see us, I have been to see the Sisters several times, and you have so clearly explained all the passages of scripture brought forward by them, that I am fully satisfied the religion of the Roman Catholics is wrong, and that the Protestant religion is the true one after all. At my leaving, both these persons shook me warmly by the hand, and earnestly requested me to call again. The young woman put into my hand a book, given to her as a present by the nuns, and requested me to examine it, the title of which is, "Mrs. Pittar's Conversion; or, A Protestant converted to Catholicity by her Bible and Prayer Book," it is written in a popular style, full of Popish falsehood and misrepresentation, and well calculated to entrap the uninstructed Protestant. Such are the books distributed by Romanists amongst Protestants.

I have met with other cases of a similar character to the above, whom God has made me instrumental in keeping from the ranks of Romanism.

— who has been to the Nunnery, and the priest has visited her several times, she has also been to the chapel

and was in the habit of saying her prayers out of a Romish prayer book, and was, when I first conversed with her, all but a Romanist. I visited her time after time and explained to her the Popish system and contrasted it with Bible truth, and she has now fully and decidedly avowed herself a Protestant, and attends church every Sunday, and reads her Bible.

The Lectures are attended by from 500 to 600 persons, both Protestants and Roman Catholics, the large Hall of the Religious and Useful Knowledge Society is well filled, not the slightest opposition on the part of the Romanists is offered, although it is stated on the bills that a quarter of an hour will be allowed to any Roman Catholic in reply, but Popery here, as in other places, has not lost her old trick of blackening those she cannot burn, in proof of which I will give one case by way of illustration. I met with a very intelligent Roman Catholic woman with whom I had a long and friendly discussion. When about to leave she said, I think, Sir, you are the person who is lecturing on the (Roman) Catholic religion. I answered in the affirmative. I must say, then, she replied, you are not at all the person you have been represented, for I heard that you were an *awful character*.

The Roman Catholics generally receive me kindly, and freely enter into discussion in their own houses. — refuses to believe many of Rome's absurdities, he seldom goes to mass, and does not believe transubstantiation, purgatory, &c. He conversed much on the lectures I gave,—I said, if the lectures be true, into what awful error your Church must have fallen: on the other hand, if they are false, why does not your priest come forward and expose the falsehood and vindicate his Church from such serious charges. This Romanist informed me that the priest who had been to see him two days previously said, it was not worth while to have anything to say to me. This same man also told me that the priest warned him not to receive me, but, said this candid Romanist, I thought within myself that I would admit you in spite of all the priest said, and, he

added, you are welcome to my house whenever you wish to come, and I am much obliged for your visits to me.

The spirit of enquiry has gone abroad throughout the length and breadth of the town, which all the combined efforts of Rome's agents, from the pseudo-Bishop of Northampton down to the acolyte, will not be able to stop. May God pour out his Holy Spirit upon the poor blind votaries of Popery, and enable them to see and embrace the truth as it is in Jesus. I am rejoiced to be enabled to say that there are many warm supporters of Protestant truth in this town. Many are heartily responding to the Prophet's injunction, "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord."—Jer. l. 14.

BIRKENHEAD.

(Extract from the Missionary's Report.)

Visited in Brook Street—when I entered this street to-day, a few Roman Catholic workmen were standing at the entrance of it, to whom I presented some tracts; they took them, and entered into conversation with me on various subjects. A man of the name of Shiel, a shoemaker, who seemed to be made up somewhat upon controversy, took the most prominent part. A crowd of people soon gathered round us, and we continued in quiet conversation for about an hour, speaking about the Bible, Dr. Cahill, and Transubstantiation. I gave my lecture, reprinted from the Standard, to Shiel, who promised to read it, and invited me to his house—he said he would come to mine, but was afraid of being suspected of heresy. While I was replying to this, some person from behind gave me a blow on the side of the head with his cap, which contained some hard substance in it. I reeled for a moment in the crowd, but the force of the blow being broken by the rim of my hat, which

had first received the stroke, I thus providentially, escaped from being severely hurt. I then turned to the crowd and addressed them, showing that such conduct was an apt illustration of the most forcible argument that the Church of Rome could use. I was quietly listened to for nearly half an hour by one hundred Romanists or more, until some of the most brutal began to throw clods, and make use of the most indecent language. I then retired into Mr. Parry's house, who is the Welsh Clerk of Dr. Baylee's congregation.

DISCUSSION, IN LONDON.

ON December 6th, I was present at a discussion in Royal Mint Street, between Mr. Mead, the Society's Missionary, and a R. C. named Mr. Hennesy. The subject, The Bible the Rule of Faith. As it was the third discussion of the same subject, (it was discussed on two previous Sunday afternoons) I expected the arguments were nearly exhausted. I was agreeably disappointed. Mr. Hennesy (who is a man of great natural talent and a graceful speaker) opened the discussion. He said: "That as Christ did not command the Apostles to write the Scriptures, he never intended they should be the Rule of Faith." He admitted that the Old Testament was a sufficient rule to the Jews. He stated that his opponent on the Sunday previous called the Scriptures the Sacred Oracles, but he would tell him that the word oracle meant oral teaching. He demanded of his opponent proof of the inspiration of the Epistles and of Luke's Gospel. He said that St. Luke's saying "it seemed good unto him" to write it, was a proof that it was not inspired. I was sorry that the latter part of Mr. Hennesy's argument was rather of an infidel character. Mr. Mead replied, that the Lord Jesus did more than command the New Testament to be written; for he actually inspired the Apostles to write it. His opponent, he said, admitted that the Old Testament was a sufficient guide to the Jews. If it

were such, it was very evident that the Old and New Testament were a sufficient guide to Christians. "My opponent," argued Mr. Mead, "has also stated that the word oracle means oral teaching, but a Roman Catholic writer of some character in his Church is of a different opinion. That writer, in No. 39 of the stereotyped Tracts, published by the Roman Catholic Institute, says, 'Now, though only God can make the incredulous feel the force of truth, yet I or any one who has attentively read the *Divine Oracles*,' &c. It is very evident that that writer means the Scriptures by the words '*Divine Oracles*,' as he or any one else would have some difficulty in reading oral teaching."

"We prove the Epistles inspired by their own testimony, 2 Peter i. 20, "Knowing this first that no prophecy of the Scripture is of any private interpretation," compared with 2 Peter iii. 16. Here the Apostle you esteem the highest says, that 'no Scripture is of any private interpretation,' and also calls the Epistles of Paul the Scriptures. My opponent will not deny the inspiration of Peter and his Epistles. His argument that the Gospel of Luke is not inspired because he said 'it seemed good to him to write it,' is very weak. Compare Luke i. 3, with Acts xv. 28, where Paul says, 'For it seemed good unto the Holy Ghost and to us,' &c. and you will at once conclude with me that it would not seem good to the inspired Luke to write his Gospel if it did not also seem good unto the Holy Ghost."

There was very little matter or argument to the purpose in Mr. H.'s second speech. He said the arguments of Mr. M. were of an India rubber character. He argued, that the Apostacy foretold in 1 Tim. iv. (its fulfilment was given by Mr. M. as a proof of the inspiration of the Epistles), was more applicable to the Albigenses and modern Shakers, who he said forbade marriage in order to indulge in insatiate lust. He accused Protestants of fellowship with the latter; he also argued that the Church of England enjoined fasting as well as that of Rome; that the Scriptures were not able to make wise unto salvation, because they

were not understood by their readers; that Protestant sects, could not be right, as no two of them agreed. He was afraid none of them could be saved.

Mr. Mead in reply said, his arguments were elastic, and no doubt very indestructible because they were formed on the Word of the Eternal God. The Church of England held no communion with Shakers; that Church did not command to abstain from meats, she had inserted a table of feasts and fasts in her Rubric, but she left it to her members to observe them or not as they thought proper. The Romanist had no free will on the subject; he must observe them under pain of mortal sin. St. Paul says, 2 Tim. iii. 15, the Scriptures are "able to make wise unto salvation;" would they believe St. Paul or Mr. Hennesy. There were differences of opinion among the first Christians, one was "of Paul, another of Apollos, another of Cephas," but every true believer will be saved. "My opponent," said Mr. Mead in conclusion, "has stated that the Jews had the Prophets to supply the deficiency of the Law. He has already admitted the Law was sufficient for the Jews; does my opponent mean to contradict himself and say, it was imperfect. If he does, let him keep in mind that David has said, 'the Law of the Lord is perfect, converting the soul.' Which will you believe David or Mr. Hennesy. Do you also keep in mind, that the Jews made void the law by their traditions, and that there is a danger of you also making the Scriptures of none effect by the traditions of the Church of Rome. The Scriptures 'are able to make wise unto salvation.' They were written by the inspiration of God. Peter commands us, 'as new born babes desire the sincere milk of the Word.' And the blessed Jesus, in his beautiful prayer to his Father for his people—before he suffered—asks him to 'sanctify them through thy truth—Thy Word is Truth.'"

THE BRITISH P R O T E S T A N T.

No. XCIX.—MARCH, 1854.

SERMONS AND MEETINGS.

DURING the past month sermons have been preached and meetings held in behalf of the Society, in the following places :—

WHITECHAPEL.

On Sunday, January 22nd, two sermons were preached at Whitechapel; that in the morning by the Rev. W. Clementson, M.A.; the other in the evening by the Rev. W. W. Champneys, M.A., Rector of Whitechapel and Canon of St. Paul's; on both occasions liberal collections were made.

LEAMINGTON.

On Monday, January 23rd, two meetings in behalf of the Special Mission to Roman Catholics, were held in the Music Hall in this town. The Rev. W. Clementson and Dr. Butler attended as a deputation, and severally delivered addresses. Captain Beville ably filled the chair on both occasions.

KENILWORTH.

On Tuesday, January 24th, a meeting was held in the School Room in this town, at which the Rev. F. R. Kite, M.A., presided. The meeting was addressed by the Reverends W. Clementson and Dr. Butler.

COVENTRY.

On the evening of the same day a meeting was held in St. Mary's Hall in this town, the Rev. T. Sheep-

shanks, Rector of St. John's, in the chair. The Reverends W. Clementson and Dr. Butler attended as a deputation, and delivered addresses.

RUGBY.

On Wednesday, January 25th, two meetings were held in St. Matthew's School Room in this town. In the morning the chair was taken by Colonel Fryer; J. C. Campbell, Esq., presided in the evening. The attendance on both occasions was highly respectable. The Reverends W. Clementson and Dr. Butler attended as the deputation, and delivered addresses.

NORTHAMPTON.

On Thursday, January 26th, two meetings were held in the large room of the "Religious and Useful Knowledge Society" in this town, and were presided over by the Rev. George Robbins, M.A., Rural Dean, and Rector of Courteenhall. The attendance of the Clergy on this occasion was numerous. The same deputation attended, and severally addressed the meetings.

BERMONDSEY.

On the evening of the same day a meeting was held in St. John's School Room, Horsleydown; the Rev. James Ralph, the rector, presided. The Rev. Dr. Cumming and Admiral Harcourt attended as a deputation, and delivered most powerful and eloquent speeches.

PETERBOROUGH.

On Friday evening, January 27th, a meeting in behalf of the Society was held in this town. The chair was taken by the Venerable the Archdeacon of Northampton and Rector of Fiskerton, Lincolnshire, the Rev. Owen Davys, M.A. The attendance of the Clergy on this occasion was also numerous. The Reverends W. Clementson and Dr. Butler attended as a deputation, and addressed the meeting.

READING.

The Rev. J. Ringrose, the Roman Catholic Priest, at Reading, having impugned the correctness of Dr. Butler's statements at the annual meeting of the Society, held in November last, a lecture was delivered on the Bible and the Church of Rome, in the Town Hall, on Tuesday, the 7th of February, by the Rev. Dr. Butler. The chair was most ably filled by Dr. Cowan, a warm and steadfast friend of the cause of Protestant truth. The Rev. J. Ringrose was invited to attend *but did not appear*.

LEWES.

On Monday evening, the 13th of February, the Revs. W. Clementson and Dr. Butler attended a meeting held in the County Hall in this town. The chair was occupied by the Rev. C. Bourne. The attendance was numerous and the collection liberal.

BRIGHTON.

On Tuesday, February the 14th, the annual meetings of this Auxiliary were held in the Town Hall. The chair was taken both morning and evening by Sir Thomas Blomefield, Bart., and the audience was addressed by the Rev. C. D. Charlton, Vicar of Laughton, and the Deputation, the Revs. Dr. Butler and W. Clementson. The attendance at both meetings was good.

EASTBOURNE.

On Wednesday, 15th February, a meeting was held in the School Room at Southbourne, in this parish. The chair was occupied by the excellent Vicar, the Rev. Thomas Pitman, M.A., Prebendary of Chichester. The same deputation attended, and with the Rev. G. G. Harvey, Vicar of Hailsham, addressed the meeting.

CHICHESTER.

On Thursday, 16th February, the annual meetings of the Society were held in the Assembly Rooms in this City. The attendance was not numerous but highly

respectable. The chair was taken in the morning, and most ably filled by the Mayor of Chichester; and over the evening meeting, in consequence of the unavoidable absence of the Mayor, W. Gruggen, Esq. presided. On both occasions the Revs. W. Clementson and Dr. Butler delivered addresses.

MISSIONARY OPERATIONS.

LONDON.

WESTMINSTER.

(From Mr. Hogan's Journal.)

LIGHT BREAKING IN UPON THE MIND, OR "IF I COULD FIND OUT THE TRUE RELIGION I SHOULD BE VERY GLAD."

Read several parts of the Scriptures, and remained for nearly two hours in one house, where were three Romanists, who were very attentive, and who proposed various questions respecting good works—the nature of the atonement, purgatory, &c. The woman of the house seemed perplexed about good works being necessary as a test of the discipleship of Christ, and yet these moral qualities not being mentioned, while the Douay Bible (which the Protestant Reformation had given her), in so many places spoke of good works being rewarded in the next world, and that her husband had compared the Protestant Bible with the Douay version, and found it just the same on that very point.

The Missionary endeavoured to explain to the woman the true nature of good works, as being the consequent fruit of the love of God in the heart, or in other words, the fruit of salvation, and not the cause. He also strove to show both the woman and the men who were lodging in the house, the universal fact that the true children of God, who are the most zealous and fruitful in good works are the very last persons to boast of their doings, or even to mention them. And as to purgatory the

very supposition of such a place was dishonouring to God, and cast disgraceful reflections on the great and all-sufficient atonement of the Lord Jesus Christ, for "the blood of Jesus Christ cleanseth from all sin." And, moreover, the "fountain opened in the house of David," was all efficacious to prepare every believer for an immediate reception into heaven. And, besides, don't you see (continued the missionary), that if we could purify ourselves in such a place as purgatory, that we should be at least in part our own Saviour, which idea is so opposite to the Gospel, that we wonder that any sane man should entertain so monstrous a thought. Does not the Apostle declare again and again, that "it is not by works (that we are saved) lest any man should boast."

These poor deluded Romanists required much explanation of the plan of salvation (as indeed is always the case with such erring creatures of that apostate Church,) but we have good reason to hope that our labours are more or less favoured with the blessings of God, as in this case; the elder man became deeply thoughtful and expressed himself as very thankful for the visit, and the woman observed, "Well, if I could find out the true religion I should be very glad, for Protestantism and Romanism cannot be right, and I expect we shall all want to go to heaven when we die." "Farewell, my friends (replied the missionary) I have been spending much time with you, but I do hope not in vain. The fact is, we are very anxious for your welfare and should feel most happy to meet you all in the 'better world.'" "Good bye, sir," replied several voices, "and thank you for calling."

ST. GILES'S.

THE SECRET OF THE POWER OF THE ROMISH PRIESTHOOD OVER THE MINDS OF THE IGNORANT.

(From Mr. Downey's Journal.)

I visited J. B. with whom I had some conversation. I read a portion of Scripture, and spoke to

him on the necessity of reading and searching the Scriptures, which is the written Word of God. I invited him to the enquiring class, but he said he dare not come, as the priest would curse him; I proved to him that man had no power to curse; he insisted that he had, as he knew a man that the priest cursed for disobeying his commands, he had to scrape off the dust of his shoes at his door, and twelve of his died; he said he knew another priest named Father Horban, belonging to Virginia Chapel, Wapping, to cure a man with a withered arm, and could do anything in that way, but Doctor Wiseman has prevented him from performing any more miracles. I asked him if he saw the man cured that had the withered arm; he said he did not, but it was true for he heard the priest say so. I told him that that was tradition, and one of the lying wonders of the Church of Rome, and that by her sorceries were all nations deceived. I exhorted this man to come out from Rome that he should not be a partaker of her sins, and receive not of her plagues.

WHITECHAPEL.

The Reader in Whitechapel, whose labours are superintended by the Rev. W. W. Champneys, has free access to the houses of not less than *three hundred Roman Catholic families*. The subjoined extract affords one out many proofs that the Gospel of God has not been read in vain. We may add, that a class for enquiring Roman Catholics has just been established at the request of the Rector. May a rich blessing be poured out upon all who shall attend.

“Wednesday 22nd.—Went to Whitechapel and held the second meeting of the class for enquiring Roman Catholics. On this occasion eight persons were present, including three Roman Catholics. The objections and questions of the Roman Catholics were patiently and carefully answered. One of the Roman Catholics present asserted that the Pope is the successor of St. Peter. Mr.

O'Connor replied that that was impossible, as Peter was a married man, and if St. Peter were here at this moment, the Pope would not only disown him, but also take his wife from him. I asked our Roman Catholic friend, how it is that Pope Peter had a wife, whilst Pope Pius may not have a wife? Why should not Pope Pius have a wife as well as Pope Peter? The Roman Catholic replied, Oh! because Christ could not get unmarried men in his day!"

"Held a public discussion with a Roman Catholic on the 11th article of the Creed of Pius IV. Reminded the Roman Catholic that they are bound to receive all things defined, delivered, and declared by General Councils, consequently they must believe many contradictions. They must believe that image worship is right and wrong at the same time. They must also believe that a Council is above a Pope, and that a Pope is above a Council. They must also believe that it is lawful to imbrue their hands in the blood of heretics. The 3rd Canon of the 14th Council of Lateran declares that heretics shall be exterminated, and their property confiscated. A Roman Catholic said that there were laymen present at the Council. I replied that this is one of the eighteen General Councils (so called) of the Church of Rome. My opponent said he felt he was not able to contend with me, consequently declined any further discussion. I engaged another Roman Catholic opponent, but finding he was not able to defend Romanism, he soon began to take to infidel arguments. He asked me to prove the Bible to be the word of God. I referred him to 1 Tim. iv. 1-4, and shewed the Bible to be the word of God from the fulfilment of the prophecies it contains. The word of God had foretold that an apostacy would arise in the Christian Church, and that the party apostatizing would be known by certain marks, *i. e.* the forbidding to marry and commanding the abstinence from meats. The Church of Rome is a standing proof that the Bible is the Word of God."

A MODERN BEREAN.

(From Mr. F. O'Conner's Journal.)

K. C., R. C., read to them in their native tongue Acts xix., shewing that the dogma of Transubstantiation is contrary to holy writ and to our senses. He asked me several questions concerning religion, bearing on the Protestant religion, which I answered from the Written Word; I pointed out to them in a clear and intelligible manner the errors of Romanism. At the conclusion of this conference he asked me for a Bible; upon which I asked what was his reason for wishing to obtain one. He said (as the Bereans of old), to see whether these things are true.

"He and his wife are now attending the house of God."

PRESTON.

THE MISSIONARY'S REPORT.

(Continued from our last.)

I am happy to add to the report which I sent you last month, that I am getting on very successfully in my work. My two weekly controversial classes continue to progress very favourably; in addition to which I have commenced a weekly Lecture at St. Peter's and St. Mary's School Rooms, both of which are literally crammed. St. Mary's contains nearly *nine hundred*, and St. Peter's about *five hundred*, so that the average attendance is about *seven hundred*; a great number of them being Romanists.

At the second meeting two of them came prepared to meet me on the dogma of Purgatory, upon which they produced all the texts urged by their greatest controversialists, which however I answered by showing from internal and other evidence, that they could not refer to purgatory. I produced several texts which utterly

destroy the doctrine, and proposed several questions which they could not answer. So far, everything goes on in the most quiet and friendly spirit, which I trust will continue to pervade all our meetings. On my growing acquaintance with Popery in this place, I have learned some sad facts. The emissaries of that system are, and have been working most stealthily and strenuously to pervert Protestants—the poor especially, and I regret to say with too much success. Some of their most intelligent operatives are trained in the controversy and sent out to entrap the ignorant, who in the most unsuspecting manner enter upon the subject, and are not aware until they are taken by some such bait as, “Where was your religion before Luther?” These controversialists (I have discovered this in a discussion with one of them,) have access to a library of the Fathers, and of controversial works, which they may wield against our pure and scriptural faith. These are things I am able to verify by facts which I can produce to any one who may wish to enquire upon the subject. While I write this, a respectable Protestant who has called upon me, assures me that during the last few years he has known at least one hundred who have been perverted in this way, or won over by intermarriage with Romanists. All is craftily conducted by the Priests of this town, all of whom (except one) are Jesuits. Yet strange to say, many so-called Protestants are willing that this state of things should continue. What cruelty to the cause they profess to espouse.—“If the Lord be God follow him, but if Baal follow him,” may be well applied to such. But of course I do not now discuss the merits of our cause. They are never questioned by any Protestant who is well informed on the doctrines of his own Church and on those of Rome. If the Bible be true, and the conduct of our blessed Lord and his Apostles an example for us, then we are right. Before I conclude I wish to express my sincere thanks to the Revs. C. M. Farish and H. R. Smith, whose interest and kind assistance have aided me much.

LATCHFORD.

CONVERSIONS FROM ROMANISM.

We rejoice to inform our readers that the good work, in which the excellent Incumbent, the Rev. James Wright, takes so deep and active an interest, is, under the Divine blessing, progressing in this locality beyond the hopes of the most sanguine. Since October last, *TWELVE ADULTS, together with two children of converts*, have openly renounced Romanism, and been received into the communion of the Church of England, by the Rev. James Wright. The following extracts from the Reader's journal will show the nature and extent of the labours of the Reader:—

November.—“During the month of October I read and discussed in *one hundred and five houses*, and delivered *four* cottage lectures, one on the Holiness of the Church of Rome; another on her Unity; another on her Apostolicity; and the fourth on her Catholicity.”

January 2nd.—“I visited *one hundred and forty-eight houses* last month, and gave *two* cottage lectures; one on the Invocation of Saints and Angels; and another upon the nature of True Faith. Yesterday evening, (New Year's day), a man with his wife and two children publicly renounced the errors of Popery in St. James's Church, and were received into the Church of Christ by the Rev. James Wright. After divine service one of the children was christened by the Rev. F. T. Cusins, Curate of the Church. The man is a most intelligent person, and was the best advocate for Popery in the town. May the Lord grant him his Holy Spirit, and make him zealous from henceforth in refuting those errors which in time past he has so ably defended.”

INTERESTING CONVERSATION WITH A ROMANIST.

“A zealous Papist complained that the Irish seldom go to the mass. They will be none the worse for that, said I. You would like to see them go to church, said he. Yes, I would, said I. What an impudent fellow you must be to say Roman Catholics will be none the

worse for not going to mass. It is only what I think, said I. What you think will never make the mass right or wrong, said he. Very true, but what I always said, said I, I say still, that it is a sin to go to mass; and if you can prove to the contrary I will go to mass and never go to church. You prove first it is a sin to go to mass, said he. In the first place mass is said in Latin, and I am sure the Apostles never said mass in Latin, or at least if they did the people understood them, otherwise St. Paul would not condemn the use of unknown tongues. Here his words, 'I thank my God I speak with tongues more than you all. Yet in the church I had rather speak five words with my understanding than by my voice I might teach others also, than ten thousand words in an unknown tongue.' You see that St. Paul condemns it. You know that there are not two persons in a congregation that understands Latin, therefore they cannot be edified. Again, when the priest consecrates the bread and wine, the words the priest says in Latin are these: This is my body, and this is my blood. Then you and all who are at mass adore it as such. Now do you think that this is changed into the body and blood of Christ? Yes, I do, said he, and I know that with God nothing is impossible. Very true, it is not impossible with God to create man, but it is impossible with man to create God. On a Saturday night the priest or his servant kneads some flour and water and then bakes it in a mould which the priest has for the purpose, then he cuts it into round bits which is called the wafer. Now, I hope you will not be offended or angry with me while I ask you a few questions that will be plain and simple. Was this wafer ever born of the Virgin? No, said he. Then he cannot be that Jesus Christ which is spoken of in the Creed, for we say and believe that Jesus Christ was born of the Virgin Mary. Did this wafer ever suffer under Pontius Pilate? No, said he. Then it cannot be that Jesus which is spoken of in the Creed, for we are taught in the Creed that he suffered under Pontius Pilate. Was this wafer ever worshipped by the wise men in the stable at Bethlehem? No, said

he. Then it is not Christ. Did this wafer ever flee from its enemies into Egypt? No, said he. Then it is not Christ. Did this wafer ever bleed on the Cross of Calvary? No, said he. Then it is not Christ. And I say to worship that wafer as Christ the Son of God is idolatry. And we know what a wicked crime idolatry must be; listen to the sentence pronounced by God against idolaters, that they shall have no inheritance in the kingdom of Christ and of God. And thus I say it is a sin to go to mass, and I never met a man who could prove it was not. Let me prove it is no sin to go to church. Christ says 'where two or three are gathered together in my name there am I in the midst of them.' And surely there can be no sin to go where Jesus Christ promises his presence."

On Sunday, February 6th, NINE CONVERTS were received into church communion by the Incumbent of Latchford. These, together with those referred to in the extracts from the Reader's Journal, and one not mentioned therein, make up the number already stated.

LEICESTER.

(Extracts from Mr. Underwood's Journal.)

"Sunday, Feb. 5th, 1854.—Mrs. Bevans joined the Protestant Church. She took the sacrament with me at St. Mary's. I hope she is a child of God.

"Feb. 10th.—Called upon Mrs. Bevans, I read Psalm cvii, and engaged in prayer. She said how thankful she was that the Almighty had delivered her and her daughter from Romanism. She said they were brands plucked from the fire. I had some conversation with the other daughter, she would not say much to me.

"Feb. 17.—I again called upon Mrs. Bevans, I engaged in prayer with her. She said she had thanked the Almighty many times for sending me to her house. I begin to have some hopes of her other daughter. The Roman Catholics say they care the most about the daughter."

CORRESPONDENCE.

We give the following extract from a letter to the Rev. Dr. Blakeney, but for obvious reasons leave out the name and address of the writer. We hope the friends of the "mission" will by their contributions enable the Committee to help this deserving and hard-working clergyman.

" Feb. 24th, 1854.

" The Rev. Dr. Blakeney,

" My dear Friend,

" I am very happy I have heard from you. The Papists here *boast* of being fifteen hundred strong. Their priest is a slow but wily fellow. Lady — resided here for some time and by her bribes ensnared many poor unstable souls. But still the great majority of the inhabitants of — are staunch Protestants, but require much stirring up. The Dissenters are all very friendly to me. We are waiting for some *demonstration* if possible to be made here, so that if *you* (your name carries terror to Cahill's party), can come here I promise a warm reception. I think I can promise two pulpits here—I intended to preach a course of sermons in Lent against the Romish apostasy. There is GREAT need of an agent or missionary here from your society, a wide door is here opened and there are many adversaries to Protestant truth, I mean, many ignorant and bitter Papists and many lukewarm Protestants. Your committee will be able to judge of the amount of help which I can promise or afford in a pecuniary way, when I beg to inform them and you, that there is *no endowment* for my support as incumbent of a populous and poor district, except the *precarious* amount of about £66; arising from seat rents. There is *no Parsonage House*,—no *curate* to assist me—no *school* house, except a small ragged school supported by small contributions—*no bell to my church*—whereas the Romish chapel has a PEAL OF BELLS, which ring out every morning at a quarter past 8 o'clock. To me it is a most disgusting sound in Protestant England. The Popish bells ring

loudly on Sundays, proudly and boastfully drowning the sound of the poor bells at the *old church of* ———.

"From this you will perceive that I cannot afford much towards an agent from your valuable society. However I promise a guinea annual subscription myself. I offer two sermons in the year, with collections thereat; all the proceeds of an annual public meeting. We are exceedingly poor in my district, which embraces the whole of the *very worst, poorest, and most populous* portion of the town. Dr. Cahill was here a short time ago, lecturing and preaching; we *greatly* require some antidote to the poison of Popish teaching, and nothing can more effectually relieve us, than having on the spot an Agent or Missionary. I should be glad to have a *student* to cooperate with me in the good work of enlightening the minds of my dense, ignorant, and vicious population, which amounts to nearly 7000 *souls*.

"The Popish schools here are well attended, and I doubt not but many children of ignorant poor Protestants attend them. Anything that I can do, or may be reasonably expected to do, under my own present trying circumstances, I shall cheerfully do, towards aiding your Society, provided I am in return helped in the way I refer to. Of course a brother *Clergyman* would prove to me the most useful and authoritative help, but a Missionary, or Reader, or Student Reader, in case I cannot get a Clergyman.

"I now have stated to you the position of things here. My district is that which requires your aid; I shall be glad and very thankful should the Head of the Church put it into the hearts of the Committee to aid me in placing the simple truth as it is in Jesus, before the minds of the poor Irish Roman Catholics in my district.

"Ever yours faithfully,

"—————."

The following paper was kindly given to the Editor by the Earl of Cavan. Its value can scarcely be over-rated; and we feel that our readers will be thankful for its insertion:—

CONTROVERSIAL NEW TESTAMENT AGAINST THE CHURCH OF ROME.

The object of this Work is to underline those passages in the New Testament which refer to Romish Errors.

Published by NAPOLEON ROUSSEL.

Against the Prohibition, of Reading the Bible.

Luke xvi. 29 and 31.

John v. 39.

John xii. 47.

John xii. 48.

Acts xvii. 11.

Ephes. vi. 17.

Col. iv. 16.

1 Thes. v. 27.

2 Tim. iii. 16.

Heb. iv. 12.

Rev. i. 3.

Rev. xiv. 6.

Rev. xxii. 19.

Against Tradition and Human Doctrines.

Matth. xv. 3.

Matth. xv. 9.

Mark vii. 7—9.

Col. ii. 8.

Rev. xxii. 18.

Against the Casual.

Matth. x. 8.

Matth. xxi. 12, 13.

Mark xi. 15—17.

Luke xix. 45, 46.

John ii. 14—16.

Acts viii. 18—20.

Titus i. 11.

Rev. xxi. 6.

Rev. xxii. 17.

Against the Command to abstain from Meats.

Matth. xv. 11.

Mark vii. 5.

Acts xi. 9.

Rom. xiv. 17.

1 Cor. x. 25, 26.

Col. ii. 16.

Col. ii. 20—23.

1 Tim. iv. 1—3.

Against the Rosary.

Matth. vi. 7.

Against the withholding of the Cup from the Laity.

Matth. xxvi. 27.

Against Transubstantiation.

John vi. 33.

John vi. 63.

Acts iii. 21.

Against the use of an Unknown Tongue in the Church.

1 Cor. xiv. 6, 19.

Against the renewing of the Sacrament.

Rom. vi. 3 and 10.

Heb. vii. 26, 27.

Heb. ix. 22, 25, 26, 27, and 28.

Heb. x. 10, 12, 14, 18.

1 Peter iii. 18.

Against Celibacy.

Matth. viii. 14.

1 Cor. vii. 9.

1 Cor. ix. 5.

1 Tim. iii. 2, 4, 11, 12.

1 Tim. iv. 1, 2, 3.

Tit. i. 5, 6.

Heb. xiii. 4.

Against the Pretensions of the Clergy.

Matth. xxiii. 9.

John xviii. 36.

1 Cor. iii. 11.

Galat. ii. 11.

2 Thess. ii. 3, 4, 8, 9, 10.

1 Peter v. 1, 2, 3.

AGAINST THE MASS.

Against Rome.

Rev. xii. 3, 9.
 Rev. xiii. 1, 2.
 Rev. xiv. 3.
 Rev. xvii. 1, 3, 9, 15, 18.
 Rev. xviii. 2, 11, 13, 24.

Against Confession.

James v. 16.

Against Invocation of Saints
and Angels.

Acts x. 25, 26.
 Acts xiv. 14, 15.
 Col. ii. 18.
 Rev. xix. 10.
 Rev. xxii. 8, 9.

Against the Intercession of any
Person but Christ.

1 Tim. ii. 5.
 1 John ii. 1.

Against Purgatory.

Matth. xxv. 46.
 Luke xxiii. 43.

Against the Perpetual Virginity
of Mary.

Matth. i. 25.
 Matth. xii. 47.
 Matth. xiii. 55, 56.
 Mark iii. 32.
 Mark vi. 3.
 Luke ii. 7.
 Luke viii. 20.
 John ii. 12.
 John vii. 5, 10.
 Acts i. 14.

Against the Immaculate Con-
ception of Mary.

Luke i. 28, 30.
 Luke i. 47, 48.
 Luke ii. 50.
 Luke vii. 20.
 John ii. 4.

Against Salvation by
Works.

Matth. xix. 25, 26.
 Luka xvii. 10.
 John vi. 28, 29.
 Rom. iii. 10, 27.
 Galat. ii. 16.
 Galat. iii. 10, 11.
 Galat. v. 4.
 Eph. ii. 2, 8, 9.

True Salvation by Faith.

John iii. 16.
 Acts xvi. 31.
 Rom. iii. 23—27.
 Rom. v. 1, 20, 21.
 Rom. viii. 38, 39.
 Rom. xi. 5, 6.
 Gal. ii. 16.
 Eph. ii. 8, 9.
 Heb. xi.

Faith is the source of
Good Works.

Rom. vi. 1, 2.
 Gal. v. 6.
 Eph. ii. 10.
 Titus ii. 13, 14.
 Heb. xi.
 James ii. 14, 17, 20, 22,
 26.

The Holy Spirit promised to
every one.

Luke xi. 13.
 Acts ii. 18.
 Acts ii. 38, 39.
 Rom. viii. 15, 16.

Divers Subjects.

Luke xi. 27, 28.
 John iv. 24.
 Acts xiv. 23—40.
 1 Tim. iv. 8.
 1 Peter iii. 21.

Summary.

Titus iii. 3—7.

CONCERNING SALVATION.

THE BRITISH PROTESTANT.

No. C.—APRIL, 1854.

PRIESTLY INTERFERENCE WITH THE LIBERTY OF ENGLISHMEN.

POPERY AT WINDSOR.

SINCE the publication of our last number an attempt has been made by a Roman Catholic priest in the neighbourhood of the royal town of Windsor to prevent the holding of a meeting on behalf of our "Special Mission to Roman Catholics in Great Britain," which has produced results never anticipated by his "*reverence*!" but calculated, under the divine blessing, to promote the cause of the Society, and to give an impetus to the zeal of the Protestants of that and other towns, such as all the eloquence of all the orators of England would have, perhaps, failed to impart. The circumstances no sooner became known than most of the London journals took up the gauntlet so daringly thrown down by the priest, and the news of the attempt to prevent a peaceable assembly from expressing their sympathy on behalf of perishing souls, and promoting by *spiritual* means their eternal welfare, was carried north, east, west, and south, on the wings of the press, filling the minds of thousands with righteous indignation, and strengthening their determination to assert for themselves, and to preserve for their posterity, the rights and liberties which were so dearly purchased for them at the time of the blessed Reformation.

We select from several very able leading articles on the subject one which appeared in the *St. James's Chronicle* of March 9th, giving a brief account of the affair, and defending the loyalty of the Roman Catholic

soldiers against the calumnies of their priests, and another from the *Morning Herald* of March 16th in which the MISSIONARY character of the Society is brought forward as rendering the act of the priest more deserving of reprobation.

The *St. James's Chronicle* says:—

It is not for the first time that we are now called upon to defend our Roman Catholic fellow subjects against the slanders, verbal and practical, of their reverend misleaders and their professing friends. In the present case we are to render justice to a class of our fellow-subjects, certainly not the least interesting or deserving of respect—we mean the Roman Catholics in her Majesty's service. Frequent occasions have occurred—we should say too frequent, if the result had not been uniformly honourable to the fidelity of our armed fellow citizens—in which Roman Catholic priests have, by seditious sermons and otherwise, sought to debauch the loyalty of her Majesty's troops, but always to no purpose. What we have now to complain of is, not any attempt to corrupt the fidelity of our Roman Catholic soldiers, but to libel them as unsafe, and, therefore, unfit to be trusted in a free country. All know that Roman Catholics, and all other persons, have and consequently exercise an unbounded right peaceably to meet and discuss whatever measures they think likely to promote their objects, whether religious or political, and further know that, on the part of Protestants at least, no attempt is ever made to interrupt or disturb their meetings. The only party that ever interferes is the *executive*, and its interference is properly confined to protecting the law from violation. Now, having reminded our readers of the absolute license allowed by the law and usage of this Protestant country to all innocent public assemblies, we have to complain of a gross violation of that usage upon the false pretext that her Majesty's Roman Catholic soldiers are disposed to trample upon public liberty. The facts of which we complain are as follow:—During the last fortnight notices of a meeting of the "Protestant Reformation Society," to be held on Tuesday, have been posted up in the royal borough of Windsor. In the borough there are few or no Roman Catholic residents, and, happily for the place, there is no resident Romish priest. The proposed meeting, therefore, could have no purpose of giving offence to any one. Subsequently, however, to the publication of the first notice, the 97th Regiment of Infantry were marched into barracks in Windsor, and as this regiment was, to some extent, recruited in Ireland, it comprises a considerable number of Roman Catholics, excellent and loyal men we have no doubt, the reverse of likely to interfere violently with the liberty of their Protestant fellow-subjects. Windsor, as we have said, has no Romish priest; but the neighbouring village of Clewer is in possession of this valuable commodity, a person named Wilkinson, and by a coincidence which must have been extremely pleasing to

Mr. Wilkinson, Windsor is at present under the government of a mayor of the most "liberal" principles, both in religion and politics, a Mr. Darvill, a wealthy lawyer. Such being the state of affairs, the Romish priest at Clewer, with or without communication with the Roman Catholic soldiers of the 97th (we presume, *without* such communication, for we do not believe that the brave men would coerce the liberty of their fellow-subjects), waited upon Mr. Darvill, assuring him that a meeting of the Reformation Society would probably "cause a row." Upon this not unwelcome information, Mr. Darvill proceeded to the barrack to consult the officer in command, Colonel Lockyer. The colonel, in reply to the mayor's communication, said that, of course, he did not wish that any occasion for his interference should be unnecessarily created, for though he could easily manage his soldiers, he could not hope so easily to manage the priest. Mr. Darvill thought this a sufficient reason for refusing the use of the Town Hall to the Reformation Society, and the following papers will tell the rest:—

"A meeting of the friends and supporters of the Protestant Reformation Society will (D.V.) be held in the Town Hall, Windsor, (by permission of the Worshipful the Mayor), on Tuesday evening, March 7th, 1854, when the Rev. Dr. Cumming, and the Rev. W. Clementson, M.A., Superintendent of the Special Mission, will attend as the deputation, and lay before the meeting the objects and operations of the Special Mission, whose agents are working successfully among the Roman Catholic inhabitants of London and other large towns. The chair will be taken at seven o'clock precisely.

" PROTESTANT REFORMATION SOCIETY.

"The promoters of the meeting at which Dr. Cumming had consented to address the public of Windsor next Tuesday, hereby announce that the meeting is postponed, and they request attention to the following letters, in explanation of the circumstances:—

"FROM THE MAYOR TO T. A. MOORE, ESQ.

"Windsor, March 1, 1854.

"My dear Sir,—When I gave permission to the Protestant Reformation Society to hold their meeting in the Town Hall, I was then unaware that a regiment containing upwards of 600 Roman Catholics would be quartered in this town. I have reason to know that the hand-bill has caused some feeling among the soldiery, and that it would be an act of imprudence on the part of the Society if they were to hold the meeting on Tuesday next, at which, no doubt, strong expressions would be employed, of a character to raise the indignation of the Catholics. As the communication has been made to me, in the character of chief magistrate, I have felt it my duty to suggest the propriety of your postponing your intended meeting, as I am sure, under the present peculiar position

of our army, any collision of opinion at a public meeting would be most objectionable.—I have the honour to be, my dear Sir, faithfully yours,

“ HENRY DARVILL, Mayor.

“ Thomas A. Moore, Esq.”

“ FROM T. A. MOORE, ESQ., TO THE MAYOR.

“ Thames-street, Windsor, March 2, 1854.

“ The promoters of the meeting appointed for Tuesday next, beg to assure the Mayor of Windsor that they have not the slightest apprehension of any disturbance whatever occurring in consequence of, or in connection with, the proposed meeting.

“ At the same time time they feel that the mayor having deemed it right to act on the suggestion of a Roman Catholic priest of Clewer, and to recommend the propriety of postponing the intended meeting, they have no other alternative than to acquiesce in his worship's decision. They deeply regret that an evident attempt at intimidation should have been regarded as sufficient reason for setting aside a meeting, the objects of which had the fullest concurrence of a large proportion of the inhabitants of this town; but they do consider that the whole responsibility of this great public disappointment rests with the mayor.

“ Signed on behalf of the promoters of the meeting,

“ THOMAS ARTHUR MOORE.

“ To the Mayor of Windsor.”

Now, what we chiefly complain of in this affair is the gross insult offered to her Majesty's Roman Catholic soldiers generally, and to the Roman Catholic soldiers of the 97th, who are represented as animated by a spirit of religious persecution that would lead them to violate their military oath, and tread under foot the laws of the country which they are sworn and paid to defend. A fouler calumny cannot well be imagined, and the calumny is as false as it is foul. The soldiers in our Sovereign's service reverence and love their Protestant officers, who have been their leaders, and the Protestants of their own rank, who have been their companions in many glorious fields, and they have reason to do so, for no man, whether soldier or civilian, ever thinks of the religious profession of the brave men entitled to gratitude. Let the Roman Catholic soldiers read the noble speeches of such true Protestants as the Earl of Shaftesbury, Lord Ingestre, Mr. Colquhoun and others at Tuesday's meeting for the benefit of soldiers' wives and children, and they may be trusted with Wilkinson of Clewer, Dr. Cahill, Priest Clune, or the Pope himself. Men know their friends when the trial comes, and Roman Catholics are men.

The *Morning Herald* in a *second* article on the subject, thus speaks:—

We have already directed the observation of our readers to the new tactics of the Romish priest at Clewer, in the neighbourhood of Windsor. It is really worthy of notice. It is a Papal aggression on a rather small scale; but it evidences plainly what the priest would do if his power were equal to his ambition. Unfortunately for this young Hildebrand, the Pope's act of 1850 put the people of England into possession of a new view of the Romish party in this country, and from that day to this they have been watching with lynx eyes the policy and doings of the children of Dr. Wiseman. The aggressor of Clewer, like that of Westminster, has served to awaken the feelings it was designed to repress with a high hand, and the sequestered nooks of Clewer, like the "stums" of Westminster, have been brought by the priest's indiscretion before an inquisitive and obstinately-Protestant public. But his worship the mayor, as well as his reverence the priest, has unexpectedly appeared in the drama and acquired popularity. The Pope of Clewer fancied the civil power was at his service. Supposing that he had another Ferdinand of Spain in the civil authority of Windsor, the priest issued his mandate, and the obedient mayor forthwith carried his ecclesiastical superior's behest into execution, by fulminating an interdict against the Protestant Reformation Society. Dr. Cumming had the rare honour of being burned in effigy in Cardinal Wiseman's college, in one of the eastern counties in November 1853; and, as if one honour were not enough, he has received an interdict from the same holy inquisitors in March 1854, and "tell it not in Gath; and proclaim it not in Askelon,"—a mayor—a veritable English mayor—has been found willing to execute the sentence of the holy tribunal.

But let us see how the case stands. The Protestant Reformation Society is strictly a religious and missionary institution. Unlike the Protestant Alliance, it does not meddle with political and national questions. It confines itself to the instruction of Romanists by means of missionaries, tracts, and other like efforts. In the regular course of its duties, it accepted an invitation from a local body to explain its principles and pretensions to the good people of Windsor. The committee requested Dr. Cumming to be one of the deputation. The placards announcing the speakers, and, by permission of the mayor, the place of meeting, appeared like wall-flowers on the streets. The priest did not like the men or the subject. He therefore warned the mayor that he could not be answerable for the peace of the town, as at least 600 Roman Catholic soldiers were close by. The mayor, either frightened or favourable, gave in, and the meeting was put off. The strength of this case lies in the fact, that like the meetings of the Bible Society, the City Mission, and the Irish Church Missions, the proposed meeting was a purely religious gathering. Had it been a meeting of the Protestant Alliance or Association, the mayor's decision

would have had an air of plausibility; but his repression—substantial repression—of a missionary meeting at the dictation or menaces of a neighbouring Romish priest is utterly indefensible.

But, clearly, the priest has mistaken his men, and lost his usual discretion; for we understand that the authorities of the Protestant Reformation Society, and the deputation also, so far from flinching, have resolved to hold two or three meetings, instead of one, as at first proposed in Windsor. This is as it should be. It is far better that another Protestant Society should not step in and complicate a position which the original parties are abundantly competent to maintain. Scope for a religious meeting, now impugned, must be asserted; and when it is done, as it will be, other aspects of the Protestant question may be presented in due course.

Encouraged by this *apparent* success, the Priest inserted a letter in a local newspaper, in which, after charging Protestants with misrepresenting the teaching of the Church of Rome as to the circulation of the Bible; in an unguarded moment he gave to the friends of the Protestant Reformation Society the following challenge;

“I should greatly rejoice if every soldier now in Windsor had a copy of the holy Scriptures in his possession; and it is my intention to distribute amongst them as extensively as possible before they leave, Prayer Books and at least New Testaments, Now will the promoters of the Special Mission to Roman Catholics assist me in this good work? Will they by a generous contribution enable me to distribute Douay Bibles, or at least Testaments, amongst the men, who shortly will sail from our shores to shed their Catholic blood for Protestant England? Perhaps Mr. Moore would kindly consent to receive subscriptions for this purpose, and thus indemnify himself and the community at large, for the disappointment caused by the postponement of the meeting.

“I am, Mr. Editor,

“Yours truly and obliged,

“J. F. WILKINSON, Miss. Apoc.”

Clewer, March 8th, 1854.

This proposition, no doubt to the great consternation of Mr. Wilkinson, was immediately accepted. The Rev. W. J. Cooksley lost no time in informing Mr. Wilkinson that he and other friends of the truth in Windsor and Eton would gladly comply with his request, asking at the same time what number of copies of the Scriptures he would require. The Priest in reply stated that *four hundred* would be sufficient, (our readers will observe that this same Priest had informed the Mayor that there

were *six hundred* Roman Catholic soldiers in Windsor), and directed Mr. Cooksley to the well known Roman Catholic bookseller and publisher in London, Richardson, from whom he could obtain the books. Mr. Cooksley forthwith came up to town, went, as directed, to the dépôt, gave the order, when, what was his amazement on being informed that *the whole of London could not supply so large a number*; it was however added that there was a stock on hand *unbound*, and that in a few days the order could be completed. As it had been stated that the regiment was about to proceed forthwith to the East, the day named for its departure being the following Monday, Mr. Cooksley was obliged to content himself with securing all the copies that could be collected, and which numbered between three and four hundred. Being determined that the soldiers should benefit by the Priest's proposal, and not trusting *implicitly* to his honour to distribute the Bibles, Mr. Cooksley took such measures as would ensure to the men the possession of the gift.

This attempt of the Priest of Clewer to "gag" the mouths of Protestants has thus led to the circulation of several hundred copies of the Scriptures, in a version not indeed by any means faultless, but still one which testifies against the Church of Rome, and which may lead many a dying soldier on the battle field, (as its extensive circulation amongst the Roman Catholics in Ireland has led *thousands* there) to "cast his idols to the moles and to the bats;" and in his expiring moments, (like the serpent-bitten Israelite), to "look to Jesus" and obtain eternal life.

The incautious appeal of Mr. Wilkinson to the sympathy of Protestants on behalf of Roman Catholics, has, moreover, revealed a fact which will, we doubt not, make a deep impression upon the public mind, namely, that in the metropolis of England, and, we may say, of the world; the stock of Douay Bibles ready for distribution, did not on Friday, March 17th, 1854, amount to four hundred copies!!! This fact fully confirms the statement of Dr. Wiseman,—"*Though the Scriptures may be here permitted, we do not urge them on our people; we do*

not encourage them to read them; we do not spread them to the utmost among them."

Our readers may however ask, has the Romish Priest succeeded in putting a stop to the Society's proposed meeting in Windsor? The annexed notice which appeared in the "St. James's Chronicle" of March 23rd, will answer the question.—

"PROTESTANTISM AT WINDSOR.—Our readers will learn with pleasure that Mr. Darvill, the Mayor of Windsor, convinced that he committed a grave error in suffering himself to be influenced by the misrepresentation of a Popish Priest, has granted the use of the Town Hall for two meetings of the Protestant Reformation Society, which are to be held on Tuesday and Wednesday next. We understand that the matter was brought under the consideration of Lord Palmerston, who disapproved of the conduct of the Mayor."

In accordance with this announcement the Revs. Dr. Cumming and W. Clementson attended the first Meeting on Tuesday morning, March 28th. Though the proceedings were announced to commence at the early hour of twelve o'clock, the Town Hall was crowded by a most respectable and influential auditory, every available spot being occupied. The Chair was taken by ——— Pilcher, Esq.: the Meeting was opened with prayer by the Rev. John Gore, Minor Canon of St. George's Chapel, and addresses delivered by the Chairman, the Rev. W. Clementson, and the Rev. Dr. Cumming. The Chairman announced the receipt of a donation of £10 from a "Friend," whose name did not transpire; the Rev. W. G. Cooksley handed over the sum of £5, being the balance of the fund subscribed to supply the Roman Catholic soldiers with Douay Bibles and Testaments, and nearly £20 was collected at the doors. On Wednesday evening the same deputation again attended at the same place, when the large room was, if possible, more densely crowded than on the preceding day, in fact the meeting consisted of a dense mass of human beings, who appeared willing to submit to any inconvenience, every passage and outlet being crammed. The Chairman of the previous meeting again presided, who, after calling

upon the Rev. W. G. Cookley to commence the proceedings with prayer, introduced the Deputation, whose statements and appeals were listened to with breathless attention, and frequently elicited the most enthusiastic applause from the audience.

At the close of the meeting votes of thanks were proposed and carried by acclamation to the Mayor, for the use of the room; the Chairman; and the Deputation; after which the whole assembly joined in singing the Doxology, when the audience separated. Many friends of the Protestant cause became collectors for the Society, and another collection, equal in amount to that of the preceding day, was made at the doors. We cannot conclude the account of these most interesting and edifying Meetings without one or two remarks, suggested by the peculiar circumstances under which they were held.

In the first place we may assert, and every one of the hundreds who attended the meetings will, we are sure, confirm our statement, that no meetings were ever held for any religious or spiritual object, where a more solemn and devotional spirit pervaded the audience. Though the 97th Regiment had not left the town, and, as far as we can learn, no restriction had been placed upon their conduct, and though, as we understand, several of the soldiers of that regiment were present, the utmost unanimity and kind feeling prevailed, thus proving the falsity of the representations of the Priest, and the groundlessness of the fears of the Mayor.

In the next place, we feel persuaded that the circulation of so many copies of even a corrupted version of the Scriptures, will, under the Divine blessing, be productive of much good; and that the very circumstances which caused their distribution will form an additional attraction to those in whose hands they have been placed, leading many to search more diligently that Book of which they have become possessed by such singular means. And we may add, that this influence will not be confined to the Roman Catholic *soldiers*, for when their number was ascertained, it was found that instead of 600, as Mr. Wilkinson first stated, or even 400, as he afterwards calculated, the number of copies supplied

by Mr. Cooksley exceeded the number of soldiers, for whose benefit they were procured; the overplus have therefore, been circulated amongst the Roman Catholics resident at *Clewer*. At this result of the interference of the Priest we cannot rejoice too much.

May God the Spirit give to those who possess these Bibles the desire to study and meditate upon them; may they be led to Jesus as their refuge and hope; and may the blessed truths which were spoken in love, and apparently received with gratitude by those who assembled together on Tuesday and Wednesday, in the Town Hall, have an abiding influence upon every heart!

SERMONS AND MEETINGS.

During the month Sermons have been preached, or Meetings held on behalf of the "Special Mission," at the following places:—

NEWINGTON, SURREY.

On Sunday evening, February 19th, the Rev. W. Clementson pleaded the cause of the Society in Trinity Church, to a large congregation. The Society's Auxiliary here is working most efficiently; the friends of Protestant truth, headed by the Incumbent of the Church, have made great exertions during the past year, and their untiring labours have been blest beyond what the most sanguine could have anticipated; and so far from showing any diminution in zeal, not only have the former collectors re-entered with ardour upon their important work, but their numbers have been considerably increased.

STROUD.

Two meetings were held in this town on Monday, February 20, when the Revs. Dr. Butler and W. Clementson attended on behalf of the Society, and brought forward the objects and operations of the "Special Mission."

TROWBRIDGE.

On the following evening, Tuesday, February 21, the same deputation attended a meeting held in the National School Room of this town. The Chair was occupied by the rector, the Rev. J. D. Hastings.

FROME.

On Wednesday evening, February 22, a meeting was held in the National School, at which the Rev. A. Daniel, Incumbent of Trinity Church, Frome, presided. The same deputation attended. Though the evening was very wet, the spacious room was filled in every part, and the spirit manifested by the audience proved that there are many in Frome who are determined to maintain and uphold Protestant truth, notwithstanding the attempts that are being made to undermine and destroy it. We are rejoiced to be able to state that the efforts of the Romanizers have signally failed. Mr. Bennett, in order to work upon the credulity and superstitious feelings of the ignorant, is now publishing monthly, certain revelations, supposed to have been made to himself by the "veritable *ghost*" of an old Vicar (of course Popish), who lived *four hundred years ago*. These "Ghost stories" are creating some interest amongst the *children* of the town, by whom Mr. Bennett is sometimes accosted in the streets with the question, "Please, sir, are you the gentleman that saw the *ghost*?" Well may we exclaim, "How are the mighty fallen!" when we find such a man as Mr. Bennett adopting the plan formerly resorted to by injudicious (not to say cruel or wicked) nursery-maids, in order to bring into subjection an unruly child.

CLIFTON.

On Friday morning, February 24, the Rev. Dr. Cumming, delivered a lecture on "The Signs of the Times," in the Victoria Rooms, Clifton. Long before the hour appointed (eleven o'clock), the spacious room was crowded in every part, every passage and avenue being completely blocked up, and several hundreds were

utterly unable to obtain admission. The chair was taken by T. Kington, Esq.

In the evening of the same day, the Annual Meeting of the Society was held, when the room was again completely filled. Colonel Lardy occupied the chair, and the audience was addressed by the Revs. Dr. Butler and W. Clementson.

HASTINGS.

On Tuesday, February 28, Dr. Cumming, and the Rev. W. Clementson, attended two meetings in the Assembly Rooms in this town. On both occasions the room was filled to overflowing. P. F. Robertson, Esq. M.P., the true-hearted Protestant representative in Parliament of Hastings, presided over the morning meeting, and the Rev. Thomas Vores, occupied the chair in the evening.

OXFORD.

A meeting was held in this city on Monday, March 6, on behalf of the "Special Mission;" the attendance was large and highly respectable, including the Principal of Magdalen Hall (Dr. Macbride), the Chairman; Dr. Symonds, Principal of Wadham College, &c. &c. The meeting was addressed by the Revs. Dr. Butler and W. Clementson.

CHRIST CHURCH, CLAUGHTON.

On Sunday, March 26, the Annual Sermons of this important Auxiliary, were preached by the Rev. Dr. Butler. The church (of which the Rev. Dr. Blakeney is the Incumbent), was crowded both morning and evening, and the collections amounted to nearly £50.

WINDSOR.

Two Meetings were held in the Town Hall, Windsor, one on Tuesday morning, March 28, and the other on Wednesday evening, March 29; for a detailed account of which, see page 56.

MISSIONARY OPERATIONS.

LIVERPOOL,

The account of the doings of the Priest at Windsor has necessarily taken up so much of our space, that we have only room for the following extract from the "Liverpool Standard," of March 7, shewing the progress of the Missionary work in that town :

" ANOTHER RECANTATION AT ST. JOHN'S CHURCH.

" Yesterday (Monday) morning, four adults were received into communion with the united Church of England and Ireland, by the Rev. W. F. Taylor, M.A., assisted by the Rev. G. L. Ireland, B.A., in St. John's Church. It is gratifying to every true Churchman to see the cause of the Reformation thus progressing so satisfactorily in this town. The results are mainly owing to the labours of the Special Mission to Romanists, established in connexion with the Protestant Reformation Society. We sincerely wish that a similar movement were carried on, not only in every district in Liverpool, but in every town throughout England where the Romanists congregate. This would be the most effectual method of meeting the Papal aggression in this country, by effectually carrying on a counter-aggression on the ignorance and superstition of the Romanists. Legislative enactments are good in their way, but no legislation can ever change the heart, or convince the understanding. About seventy-five persons have been received into the Church, at St. John's, since the establishment of the Mission."

A MOTHER'S CURSE.

" Can a woman forget her sucking child, that she should not have compassion on the son of her womb? *yea, they may forget, yet will I not forget thee.*" Isaiah xlix. 15.

" A man's foes shall be they of his own household." Matth. x. 36.

A fearful confirmation of the truth of these declara-

tions of God's word has lately been brought before our notice, shewing how the scorching influence of Popery can and does dry up the fountain of a mother's love, which, (it has been beautifully remarked), "flows as naturally and spontaneously to her offspring as the milk to her breasts." The circumstances were related by the Rev. Thomas Vores, who occupied the Chair at the evening Meeting of the Society at Hastings.

The Chairman said, that he held in his hands the English translation of a letter which had lately been written by a Roman Catholic female in Germany, to her son residing at Hastings, who was in a consumption, and who had lately renounced Romanism for Protestantism, becoming a sincere believer in the Lord Jesus Christ. This youth received the sacrament monthly at the hands of the reverend chairman, who was therefore well acquainted with him. The young German had recently written a tender and affectionate letter to his mother, explaining the change which had taken place in his religious views, and recommending the pure and simple Gospel to her acceptance. The dying son received a most bitter reply, being the letter already alluded to, and which served to confirm the statements made by Dr. Cumming, as to the terrific influence of the Roman Catholic system. The chairman then read the translation of the letter, which produced a profound sensation in the whole assembly. The following is a copy:—

" A——, Germany, Jan. 4, 1854.

" Son,—Your letter, which has filled me with horror and anxiety, has remained unanswered until now; and if I followed my own wishes, I should leave it unnoticed, since it is of so hellish a nature. I now, however, take up the pen, with these enquiries:—What has induced you to forsake the only true religion and Mother Church? Who has been the devilish instrument at work to deceive your youthful mind? Damnation is their portion; the holy Mother Mary curses *them* and *you*. Yes! and could I have known that a child of mine could ever have acted such a part as you have, by forsaking the only Church by which you can be saved, I would have taken

a knife and have destroyed thee with my own hand at thy birth: Yes, I should then have done the Church a holy service. I would sooner have sunk into the *grave myself* than have given birth to such an apostate. I damn the moment that I conceived thee, and the breasts that gave thee suck. O the sinful miserable heretics of England! poor fools! I suppose they rejoice over their demoniac; but their day will come when they will have to give an account of their great sin. If it were not for the Holy Mary, I must sink under this overwhelming sorrow. Blessed Virgin, she comforts me, she encamps round about me, she is never absent from my side. My adorable priest is all in all to me—he is doubly dear to me—now that you have brought everlasting *shame* and *disgrace* upon me and my family, who, from their former position in life, and their high attainments in the holy Church, formed no mean object of respect and esteem. O, if you could see my *bitter tears* shed in consequence of your disobedience and contempt of all the holy laws which you were *taught* from your earliest childhood! Your education, which has been so carefully attended to, *ought* to have kept you in the path of duty: ignorance you cannot, dare not plead. No, your abilities and talents are of a high order: surely my tears will make you give up this sinful notion, and return to the bosom of the Holy Mary. If you wilfully remain as you are, there is no hope for you—you are *everlastingly damned*—you will carry to the grave the branded mark in your forehead of *apostate, heretic, and deserter*—you have broken your holy confirmation oath—you have betrayed your holy faith; therefore *shame* and *curses* follow you from *me*. Can you vainly say, as you pretend to do in your fiend-like letter both to me and to our holy guide, that you have found peace in that ungodly—that fallen Church? I believe it not; since there is but *one true* Church, and which you have basely left. That darkness has given place to Gospel light, and *that* through the Book which you can read in England freely—that *there* it is to be found and read from the Queen's palace to the beggar's miserable abode. This you may believe if you choose to be the *only way* of bringing men out of what

you profanely call worse than heathen superstition; you will find it, when too late, to be a lie, and such impious ideas as these come only from the father of lies. I curse the hour that I allowed you to leave my roof—sooner would I have starved, had I known the fearful end to which you have come.

Your uncle will settle all his property on you if you will cast aside this *wicked, foolish* religion you have so *madly* taken up; if you do not, he intends to give it to the convent of ——. Mary stands and intercedes for you—she stands ready to receive you back again; and the holy Father Peter stands praying for you, and will rejoice over you, because he repented before it was too late. You beg me no longer to pray to our most holy Mother, that she cannot help me—that it is her Son, *alone* who is the *only mediator* between God and man, Imp that thou art, thus to insult me and our spiritual advisers. *I rest* satisfied in what they tell me; and if *that Book* you talk so much about was *right* or *necessary* for us to read, *they* would be the *last* to keep it from us. Until *you renounce* these sinful, damnable notions, *call me* no longer mother: I answer *not* the name; and should you live ever to return, there is no home under your *once* parental roof. *No*, my curse remains with you from this time forth.

“Your sorrowing but firm, believing in the Holy Mary,
“C. M. J.”

Comment on this awful document is unnecessary. Reader! may its perusal lead you to prize more highly your precious Saviour; to love more deeply his holy word, by which you are instructed to “Bless, and curse not;” to abhor more intensely the horrible *system* which fosters, encourages, and commends a spirit which has caused the blood almost to freeze in your veins; and to pray most earnestly to Him in whose hand are the hearts of all men, that the writer of this epistle may be brought out of the thick darkness of Popery, and that her tongue, now so full of “cursing and bitterness,” may be employed in uttering the praises of Him who declares that he came “not to destroy men’s lives, but to save them.”

THE BRITISH P R O T E S T A N T.

No. CI.—MAY, 1854.

A FRUITFUL TREE.

OUR readers, generally, are aware of the zeal and activity of the members of the congregation of Christ Church, Cloughton, in behalf of the "Special Mission to Roman Catholics in Great Britain," evidenced by their liberal contributions to promote its objects. The sums transmitted by the local treasurer to the Parent Society, have, from time to time, appeared in our monthly list of subscriptions, and are noble examples of Christian liberality, and "continuance in well doing."

The result of the labours of these devoted friends of Protestant truth, during the two last years, has been upwards of £250. But no sooner does one year terminate than the next is begun with increased zeal and energy. On Monday and Tuesday, April 17th and 18th, the public were invited to inspect, and if inclined to do so, to purchase the produce of a gigantic tree, the boughs of which were laden with the most costly fruit, brought to full maturity by the unwearied care and skill of the ladies of the congregation, whose hands, we fear, must bear painful evidence of their *horticultural* labours. They have, however, received a rich reward for their toil; the sum realized being upwards of £95. This is, indeed, encouraging. If *one* congregation has thus contributed about £350 to the cause, in little more than two years, it would not be difficult to calculate the result of a similar effort if made throughout the country. And these exertions are more praiseworthy, when we reflect that the members of this congregation have con-

tributed, within the last year, upwards of £3000 towards the purchase of the handsome church in which they worship, besides supporting most liberally many other missionary and charitable institutions. Thus, the very circumstances which afford to many a plea for refusing to contribute to general objects of charity, viz. their great local burdens, seem, in this instance, to have had the effect of enlarging the heart, and opening more widely the hand of the giver.

We trust that other friends of the Society will follow the example of these servants of God; that other trees will be planted and cultivated; and that when the season arrives for gathering their fruit, it may be our pleasing office to announce as abundant a produce.

SERMONS AND MEETINGS.

During the month Sermons have been preached, or Meetings held, on behalf of the "Special Mission," at the following places:—

ST. JOHN'S CHURCH, LIVERPOOL.

The Annual Sermons were preached in this Church on Sunday, April 2nd, that in the morning by the Rev. W. F. Taylor, M.A., Incumbent, and that in the evening by the Rev. Dr. Butler. The collections were very liberal, exceeding those of any previous year. In consequence of Liverpool having been the scene of Dr. Butler's labours as a Romish Priest, where he was much beloved by his people, an extraordinary interest was manifested on this occasion; the Church was crammed in every part, and hundreds were unable to obtain admission.

LIVERPOOL.

A great meeting has been held in the "Collegiate Institution" on behalf of the "Mission." The Chair was occupied by the Rev. W. F. Taylor, and addresses delivered by the Revds. Dr. Blakeney, —

Carpenter, Dr. Butler, &c. &c. The large hall was crowded to excess, and several hundreds were unable to obtain even standing room.

TRINITY CHURCH, BIRKENHEAD.

The Rev. Dr. Butler also pleaded the cause of the Society, from the pulpit of this Church, of which the Rev. Dr. Baylee is Incumbent; and the following week Dr. Butler delivered a lecture in the Schoolroom of the district.

CHRIST CHURCH, CLAUGHTON.

Dr. Butler delivered a lecture in the Schoolroom, connected with this Church, to a very crowded and attentive auditory.

WAVERTREE.

On Sunday, April 16th, Dr. Butler preached here in behalf of the Society. A very liberal collection was made.

CHESTER.

The same gentleman lectured in this city, on Monday evening, April 17th. The attendance was very large and influential.

MISSIONARY OPERATIONS.

SOUTHWARK.

DISCUSSION IN WINDMILL STREET.

THE weekly discussions in the school room, Windmill Street, New Cut, continue to be held. The attendance has increased, a large majority of whom are Romanists. A discussion on the doctrine of Purgatory took place on the evening of the 17th inst. between Mr. Hogan, student reader of the Society, and Mr. Morgan, a Roman Catholic. The subject was also discussed on the previous Fri-

day evening. Mr. H. opened the discussion by stating, that the meeting must be convinced by the failure of Mr. Morgan on that night week to prove Purgatory from the Scriptures, that the doctrine has no foundation in the word of God. In fact, Doctor Wiseman confesses, "that the authority of the Church or tradition was the principle upon which the Catholic rests his faith in Purgatory." "Tradition," continued Mr. H., "is a weak foundation for one of the most important, the easiest to understand, and the best understood by her members, of all the doctrines of that complicated scheme which Rome pronounces to be the only true faith,—a doctrine which is to the Roman Catholic what the atonement of Christ is to the orthodox Protestant. A Romanist, burdened with a sense of sin, puts the question to himself that the jailer of Philippi put to Paul, 'What must I do to be saved?' He has never read, nor has he been taught Paul's answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' He answers as he has been taught, 'Let me escape sudden death,—then absolution, extreme unction and purgatory will save me from the hell I merit.' The Bible-taught Protestant has no such false refuge, and he knows it. When convinced of sin by the Spirit of God, he feels that no living or dying work, or future torture of his can save him from the hell he merits, or cure his sin-crushed soul. One work alone—Christ's death—can do this. One physician alone, whose medicine is his own blood, can heal him. But when pardoned, how different his state to that of the most pious Roman Catholic. The former daily rejoicing in God his Saviour—the latter trembling in uncertainty. The former knowing that 'when the earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens' (2 Cor. v. 1), and in death feels 'to be absent from the body' is 'to be present with the Lord' (2 Cor. v. 8)—the latter, without such hope, but haunted even in death by the horrid fear, that absence from the body is the beginning of thousands of years of frightful tortures only exceeded by those of the damned in point of duration.

“Strange doctrine ! at once the terror of the good, the hope of the evil. Thank God, it is not the doctrine of the Bible or of Christ.”

Mr. H. occupied the remainder of the time allowed him, in giving a brief and clear account of the introduction into the early Church of prayers for the dead in Christ, that they might have a joyful resurrection ; and shewed that the Apostle, in 1 Thess. iv. 17, 18, speaks of such a resurrection as an object of comfort to the believer.

Mr. Morgan, in reply, stated that his opponent on the previous Friday night, stated that the word translated “grave” (Gen. xxxvii. 35) in the Protestant version, and “hell” in the Douay, was the grave ; but he would show him from Psalm xvi. 10, that the same word was translated “hell” in the Protestant Bible. It was to this hell, or more correctly speaking, Limbus, Christ went as mentioned in the creed. He maintained the canonicity of the Maccabees by the authority of the Church ; that they taught prayers for the dead. He demanded why Christ did not condemn the Jews for praying for the dead. That he had no right to refuse the Maccabees, inasmuch as the Protestant Church has received the other Scriptures on the authority of the Roman Catholic Church, by which alone the authenticity of the Scriptures can be proved. He quoted Matth. xii. 32 : “Whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him in this world or the world to come.”

Mr. Hogan resumed by reading the arguments quoted by Pearson on the Creed, in proof that the “hell” mentioned in Psalm xvi. 10, and in the creed, was the grave to which the Saviour’s body descended, and in which it was not left. He shewed, that the Limbus the Saviour went to was Paradise, Luke xxiii. 43, which Paradise was the third heaven, or heaven of glory, 2 Cor. xii. 2, 4 ; that purgatory and paradise were two very different places,—the first a place of horrible agony, the second of ineffable bliss. That Limbus was a dream of some old heathen, and adopted by Rome, rich in names of mystery. That he shewed on the previous Friday night,

that the grave to which Jacob said he would go mourning was the grave to which we must all go, and to which all believers in purgatory emphatically go mourning, but the believer in Christ rejoicing. He proved, by innumerable testimonies from the "Sketch of Romish Controversy" (an invaluable work by G. Finch, Esq.), and from the Maccabees themselves, that it was a human work, of no great merit either. "Christ," continued Mr. Hogan, "did not, as far as we know, specify prayers for the dead as among the sins of the Pharisees, but he told them that they 'transgressed the commandment of God by their traditions,' and 'taught for doctrines the commandments of men,' and there is very little doubt but prayers for the dead was one of the traditions or commandments of men. As to our dependance upon Rome for the canonicity, authenticity, or preservation of the Bible, it is all a mistake. The canonicity and authenticity of the Bible are determined by their own internal evidence, and by external evidence entirely independent of Rome. Wiseman's axiom, 'No infallible Church - no Bible,' may pass current in Rome, but it is a species of logic a schoolboy would laugh at in England. Her own infallibility must be settled by an authority independent of the Bible, before her individual *dictum* will be taken for the authenticity of the Scriptures. Rome had better let the Bible alone. They are entirely independent of each other; neither can be proved by the other. Rome will continue to speak and write—notwithstanding the thousand proofs to the contrary—as if she was the only true Church since Christ, and the only Church which had the Bible. There were Churches at Jerusalem, Antioch, Constantinople; that had the Scriptures as well as Rome; aye, and there was a Church in Ireland (a shout from the Irish) which was not only independent of her, and had the Bible, but that did not believe in purgatory. This is St. Patrick's night; I shall now read you St. Patrick's words. (Here Mr. Hogan read from Foy's 'Ancient Irish Church' an extract from Patrick's 'Three Habitations,' i.e. Heaven, Earth and Hell. This extract seemed to tell powerfully upon the Irish.) He concluded by shewing from

Mark iii. 29 and Luke xii. 10, that the sin mentioned in Matt. xii. 32, hath never forgiveness, and that the argument founded upon it, that because one sin is not forgiven, others will be, is illogical, by taking one thing for granted because another is not; and as absurd as if a beggar, refused a shilling, took it for granted he would get a sixpence.

Mr. Morgan, in his second speech, spoke very little to the question. He used the old and absurd argument against Patrick's testimony to the Three Habitations, "that Purgatory not being mentioned by Patrick as one of the habitations gave no reason to suppose Patrick did not believe in it." He spent a long time in talking of Protestants not being able to prove infant baptism from Scripture, and his own ability to prove God died for us from the Protestant Bible. He then went on to shew that the parable of Dives and Lazarus proved an intermediate state, and that Abraham's bosom, in which Lazarus was, must be purgatory. He also quoted 1 Cor. iii. 13, 14, 15, to prove Purgatory. This last he read from a book.

Mr. Hogan, in his last speech, shewed the absurdity of supposing that Abraham's bosom, mentioned in the parable,—a place where Lazarus was "comforted," could be purgatory. Fire was no doubt a comfortable thing, used in moderation, but to be roasted by it was another matter. Rome did not teach that purgatory was a comfortable place. He shewed Mr. Morgan had no right to interpret 1 Cor. iii. 13, &c. as the Fathers were divided on it. Shewed their divisions from Bellarmine on the passage. Shewed that Rome seized upon every text in which fire was mentioned to prove Purgatory. He concluded by reading from Wiseman's lecture on Purgatory, a quotation from Basil, where he misinterprets Isaiah ix. 19: "Through the wrath of the Lord is the land burned (darkened)," and says, "These words teach that things earthly shall be made the food of punishing fire, that the soul may be benefited." Cardinal Wiseman most grossly corrupts Basil and the text by making both teach "expurgation" or purgatory. Mr. H. read the prophecy, and shewed that it received its literal fulfilment in the destruction of Jerusalem.

"Thus you see, my friends," said Mr. H., as he sat down, "to what miserable shifts a learned Cardinal is reduced to prove Purgatory from Scripture and the Fathers of the Ancient Church."

Mr. Morgan, in his reply, if it were a reply, pronounced an eulogy upon Roman Catholics, invited us to unity, and concluded by denouncing Protestantism in general, and the Reformation Society in particular.

WESTMINSTER.

From Mr. Phillips's Journal.

"AN INTERESTING INQUIRER."

Visited E. S. for the purpose of leaving with Mrs. Finn a copy of the New Testament, issued on loan by the Society of Special Mission to Roman Catholics.

She was at home, and received me with great cheerfulness. Upon entering, the first thing which attracted attention, was a facsimile, cast in plaster, of a painting of the Last Supper, by one of the Italian artists, Leonardo da Vinci. The student reader spoke to her of the characters there represented, and when he pointed out the one intended to represent Judas the betrayer—though extremely ignorant of the event—she expressed her horror of such an act. This induced the student reader to refer to the record given of the Last Supper in St. Luke's Gospel, xxii. 7-20; and also to the betrayal, as recorded in 47, 48 verses. A short exposition was given of the whole passage, and her attention was particularly directed to the faithless character of Judas, his love of money—through which he sold his Lord, and to the sin he perpetrated thereby. To this she listened with deep attention; frequently repeating her expressions of horror at the perfidious act, and seemed to regard it as the highest sin any mortal can commit. The New Testament was now presented to her on loan, which she very thankfully received, feeling glad that some had a care for her salvation. She promised that her little daughter, who reads fluently, should spend her evenings in reading "His book" to the family. When the Testament was given her, a

short prayer was offered up, in which she simply and fervently joined, that the author of that book would in his divine mercy, open her heart to receive its truth in all its simplicity and purity.

When leaving, the lecture was mentioned to her, she readily expressed her willingness to attend. She also showed much anxiety to get her children into the Protestant school, and for this purpose she was directed to send one of them to the school attached to St. Jude's Church, to make the necessary enquiry. This she promised to do as early as possible. Her case is, indeed, full of interest.

BROADWAY.

(Missionary's Report.)

I have hitherto delayed sending you a report of my proceedings here, as the station had been occupied for ten months previously by the Society's General Clerical Missionary, and the Missionary now stationed in Westminster, and I did not desire to seem reporting the labours of others rather than my own.

Unlike others of the Society's Mission Stations, there are few Papists here, consequently, in addition to superintending their own people, the monks have had leisure for a constant undermining of the Protestant faith—a perpetual aiming at the perversion of all to whom they were allowed to speak, or to whose houses they could gain admittance. Their principal agent is a female pervert, formerly of Cheltenham, who visits a number of cottages every day, reading to and instructing the people—she is indefatigable in her exertions, well skilled in popish tactics, having been under the instruction of Father Oakley at Islington, in fact a perfect Jesuitess, “compassing sea and land to make one proselyte.”

The mental condition of the poor is very low, this she meets by allotting them no mental labour, only desiring them to believe because the ‘Church’ says so, and the ‘Church’ *cannot* err; by these means she has gained some, without knowledge, and glad to be spared the *unusual* exertion of thought and investigation in the

matters which concern their eternal peace: like the monks she expatiates upon the better condition of the poor in "Catholic Times" and the "Golden Age," which a return of England to the bosom of Rome would bring to them, thus spreading a spirit of disaffection among the complaining and unwary. To all other arguments is added the most convincing one of temporal gifts abundantly bestowed upon the poor who attend the chapel or send their children to the school. To meet this state of matters, I have, by the counsel of my Reverend, superintendent, deferred for the present delivering the usual Lectures, and confined myself chiefly to domiciliary visitation. My work partakes largely of a defensive character. By the cottager's hearth Popery has here been fighting her battles, and gaining conquests, and by that hearth I have daily sought, by God's help, to overthrow her power—to recal those about to become her prey—and to instruct and fortify others against her attacks.

In several instances I have been made instrumental in preserving from their grasp some of whom they had felt secure. The Papists are very anxious to have infants baptized into their communion, insinuating that Protestant baptism *may be* improperly administered and therefore invalid, this I have endeavoured to prevent with success.

I lately met the Priest in a cottage where one of his converts was present; previous to his entrance I had been questioning this person relative to her change of faith, for which she could give no reason; I told him of this and begged him to give her some assistance in replying to me, he replied, "O she knows very well." *Ask her*, sir, I said. He deigned no reply but a haughty enquiry as to *my right* to teach *his* flock; I answered that I did so by the same right which enabled him to enter the houses of Protestants enquiring into the reason of their faith. He angrily walked off, closing the door without a word, like an unfaithful shepherd, leaving *his flock* in the power of the wolf. Since then, he visits chiefly at night, desiring not to hear the doctrines of his Church questioned in the presence of his people, by a heretic. I have several times endeavoured to draw the female

agent into argument; she refuses to answer any appeals to Holy Scripture, and replies to the most evident truths by saying, "That's what you say; That's a Protestant quotation;" or "The learned men who have joined our ranks *ought* to know best." I can truly say, that, through her inability to answer facts and proofs from Holy Scripture, her influence is quite gone with many who had previously lent an attentive ear to her teaching, especially as they now see that she has only taught "for doctrines the commandments of men," never having, that I can learn, read to them a page of the pure Word of God.

A few days ago I had a lengthened discussion with a female votary of Rome, many years a pervert, who has used, and still uses, every effort for the perversion of her neighbours, bestowing gifts, lending books, &c.; she advanced the statement that hers was the *first* Church. This I contradicted by proving the Church at Jerusalem was antecedent: she next affirmed that Romish Priests were the only appointed Christian teachers, they being the successors of the Apostles; because Christ had promised His Apostles to "be with them till the end of the world." I shewed her from Scripture that Christ has given to all His people the promise to be with them always, John xiv. 23; and that the assumption of this passage of Holy Writ by the Papal Clergy could in no way be sustained by parallel Scripture, neither did the passage in question support the dogma that Romish Priests are infallible, it is a *general* promise of our Lord.

I then attacked the doctrine of Transubstantiation: she asserted that she "had that morning received in the Sacrament the Lord Jesus *in the very form* in which He hung on the Cross on Calvary." On my pointing out to her from Scripture that the body in which Christ suffered had gone up to heaven not to appear on earth until the time appointed for "the restitution of all things;" not being able to confute such plain Scripture truths, and feeling the absurdity of her position, she contradicted herself, affirming that she did not believe she had received in the Sacrament the carnal body of Christ, but that she had received Him by *faith*, adding that the Roman Catholic Church taught that the elements re-

remained the same, Christ being *spiritually* present and received by faith; I proved that her Church did not teach so, but on the contrary expressly taught that the bread and wine were changed into the literal body and blood, and no where more plainly than in the Catechism of the Council of Trent, where she teaches that "Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the *bones and nerves*, but also that entire Christ is contained in this sacrament," (*On the Sacrament of the Eucharist*, p. 241.) When the terms '*bones*' and '*nerves*' were mentioned, she said with a shudder, "*Blasphemy*," but on my offering to verify my statements before the Vice Superior of the monastery, the usual visiting priest, and as many witnesses as she choose to bring, and that I neither wished to wound her feelings or vilify her Church; she no longer denied its truth, but still protested that she could not believe in more than "a *spiritual* presence in the Sacrament." I was glad that those present, who are accustomed to look up to this lady in every way, should hear her make this confession, as it gave me an opportunity of laying before them the untruthfulness and unreasonable nature of such a doctrine, which though insisted upon by the Church of Rome on pain of eternal damnation, yet from its grossness and folly presents obstacles to belief even in the breasts of those who desire to be her faithful children. My opponent next advocated the necessity for a Church whose teaching should be *certain*. I admitted the value of certainty in *all things* if it could be attained, and showed her that while the way of salvation, which knowledge alone is *absolutely necessary*, is laid down with such *plainness* and *certainly*, that "the wayfaring man though a fool shall not err therein" if he will only hear or read the Holy Scriptures; on the contrary the oracles of the Church of Rome give but an uncertain sound on her peculiar doctrines. I instanced the dispute between her orders respecting the "Immaculate Conception;" the many differences of opinion amongst those whom she claims as the Fathers, in regard to various passages of Scripture, and ended by assuring her that if she could bring me the unanimous and *certain* teaching of her

Church on that solitary text,—“And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it,” Matt. xvi. 18, that I would immediately become a Papist, and then after nearly two hours conversation we parted on friendly terms.

The popish schools were formerly numerous attended, but through the exertions of the Vicar and your Society's Missionaries, the attendance is much reduced; families continue from time to time to withdraw their children.

I conduct a Bible Class for youth every Thursday evening, at which the various parts of the controversy are generally introduced, and have recently commenced a weekly Cottage Lecture in different parts of the parish, by these means seeking to gain the love of old and young for the Holy Scriptures, which, with the Holy Spirit's teaching, can serve them as a shield from the insidious teaching and constant attacks of the apostate Church of Rome.

LEEDS.

EXTRACT FROM A LETTER FROM THE REV. W. RANDALL,
VICAR OF ALL SAINTS.

“I am very happy to be able to tell you that I have now two Romanists, heads of families, openly attending my Church, and since I last wrote I have been at the deathbeds of several at their own desire, and of whom I have good hope. There are many here who I am quite sure have come out of Rome in heart, though not openly. There are several like Nicodemus, but I believe if encouraged they may be brought openly to renounce popery. I distribute freely the little tracts “Romanism Questioned” and “The Protestant Catechism.”—And I rejoice to say that many leading men here are awakened to the advantage of having Special Missions to the Roman Catholics.—So I am commissioned to seek for a really good man, and if we can get such I am sure £60 or £80 will be subscribed in Leeds for his stipend. Will you kindly ask Mr. Clementson if he can procure us such—able and pious, and if possible Irish-speaking.”

HULL.

STATE OF POPEBY IN HULL.

MISSIONARY'S REPORT.

"I send you a brief account of my proceedings during the short time I have been here. **My first object was to find out what the Romanists were doing.** I found **this was not so easily done as I anticipated,** for their work is carried on very quietly, and I am sorry to say with some effect. I have had conversations with some who have forsaken the fountain of living water that flows in our Protestant Church, and betaken themselves to the muddy streams of Romish tradition. There is a striking contrast between the zeal and activity of the Romanists even among the lower classes, and the apathy and indifference of Protestants in the same station of life. Many of the Romanists are to all intents and purposes Missionaries and display an amount of tact and activity worthy of a better cause. Their cunning displays itself by the way in which they put forth their doctrines.

By plausible arguments, and representations the ignorant and unwary Protestant is led to seal his own doom in joining an apostate Church. Another part of their operations is (and no insignificant part either), the great attention paid to the children. There is a Capuchin monk, who devotes his whole time to looking after the children. Thus carrying out the idea of the Jesuits, "give me the child for the first six years, and you may have him after." Their schools are in good working order, and by low charges and other baits held out, they have drawn some of the Protestant children to them. I have had conversations with some of the parents of these children on the subject, which I am happy to say in two cases has led to the withdrawal of the children from the schools and the sending them to the parish school. In my visiting I have met the monk referred to above, and had a discussion with him for more than two hours, I have met very few that displayed such an ignorance of God's word. To give a specimen, he said, You Protestants have not the whole New Testament. Ye

leave out the Epistle of St. James. I handed him a Testament of the authorized version I had in my hand, and pointed out the Epistle. He said, Oh, that is one you carry about with you to deceive the people. This was also false, as it belonged to the man of the house, a Roman Catholic. I did not fail to charge him home with telling deliberate lies. I think we can see here very plainly the reason why he (he is a pervert) with many more have joined the Church of Rome, ignorance of the Scriptures. There has been for the last fortnight four strange priests here holding what is called a Spiritual retreat. These with the two priests stationed here, have been hard at work. The chapel is open from morning to night, and three sermons preached every day. I am sorry to say many Protestants are to be found among their hearers. I have just commenced the Young Men's Class, which promises well. I am to commence my lectures in a few weeks. I have much to be thankful for to many of the clergymen of the town; especially the Rev. J. Deck, and the Rev. J. Scott.

STONE.

THE CHURCH OF ROME AFRAID OF FREE DISCUSSION.

(From the Missionary's Journal.)

On Thursday evening, March 30th, went to the Roman Catholic School room, to hear Mr. Northcote lecture on Slavery. He tried to show that Rome in all ages did her best to abolish slavery, and that Protestants always encouraged that foul system. I asked for ten minutes to reply, or to discuss the matter elsewhere with him, but they would not grant either.

On Tuesday evening, April 4, went again to the Roman Catholic School room, waited patiently till the lecturer had done, when I stood up to answer him, or request he would meet me on some convenient day, which I called on him to name. I only had time to say that in a very few minutes I could show the meeting who are the slave-catchers, slave-holders and slaves. For the

object of his lecture was to persuade the meeting that there was no true liberty, or a wish to grant liberty amongst Protestants. "No liberty out of Rome, Rome always denounced slavery; Protestants encouraged every kind of slavery." I had scarcely time to say the few words above alluded to, when the Priest as Chairman stood up and demanded of me either to sit down or go out; "He would allow no discussion there, neither had I any right to speak on their ground." I said, "I believed it was a public meeting." He said, "it was not." I said it must be for the public was invited by public bills or placards. Several Protestant voices cried out "It is a public meeting"; while Romish voices cried out that it was not. All the meeting then rose up; some cried, "Put him out," others said, "You dare put him out!" others,— "send for the police." Two men laid hands on me, I shook them off, and cried out, Mr. Chairman, does the worthy lecturer refuse to meet me. "He does." I sat down.

Wednesday, April 5th, visited a number of families, to-day. Almost all the persons I met, or visited to-day spoke of the Romish meeting last night, and the conduct of the Priest. The affair is in everybody's mouth. The Protestants say, "they never saw such conduct before, they are fully satisfied now that Popery is a dark system." It is the opinion of many that the lecturer is well beaten out of Stone for some time.

BIRKENHEAD.

ASSAULT UPON THE MISSIONARY.

A violent assault, altogether unprovoked, has lately been made upon our Missionary of Birkenhead. He was standing in Liverpool quietly conversing with some parties, when a Romanist came behind and knocked him down by a severe blow on the head. The assailant at once ran off. If the Missionary had fallen down a flight of stone steps close by, it is probable that his life would have been the forfeit. The assailant, we are happy to say, was discovered and fined by the Magistrates.

THE BRITISH
PROTESTANT.

No. CII.—JUNE, 1854.

TWENTY-SEVENTH ANNUAL REPORT

OF THE

Protestant Society

FOR PROMOTING THE RELIGIOUS PRINCIPLES

OF

THE REFORMATION,

AND FOR

Special Missions to Roman Catholics

IN

GREAT BRITAIN;

WITH THE

ANNIVERSARY SERMON

PREACHED AT

PORTMAN CHAPEL, BAKER STREET,

ON WEDNESDAY EVENING, APRIL 26TH, 1854,

BY THE

REV. WM. CLEMENTSON, M.A.

SUPERINTENDENT OF THE SPECIAL MISSION :

AND

AN APPENDIX,

CONTAINING

A LIST OF DONATIONS AND SUBSCRIPTIONS, &c. &c.

FOR THE YEAR ENDING MARCH 31, 1854.

*** * *** It is particularly requested that all communications relative to the business of the Society may be addressed in the following manner :—

Mr. James Miller,
Protestant Reformation Society,
17, Berners Street,
Oxford Street,
London.

Attendance will be given at the Society's Office daily, from Ten in the Morning until Four in the Afternoon.

President.**THE RIGHT HON. THE LORD CALTHROPE.****Vice-Presidents.**

THE DUKE OF MANCHESTER.	LORD VISCOUNT LORTON.
MOST NOBLE THE MARQUIS OF CHOLMONDELEY.	THE LORD BISHOP OF KILMORE.
THE EARL OF WINCHELSEA.	LORD FARNHAM.
THE EARL OF RODEN.	THE LORD BERNERS.
THE EARL OF MOUNT-CASSEL.	THE HON. A. KINNAIRD, M.P.
	GEORGE FINCH, Esq.

Committee.

THE RIGHT HON. THE EARL OF CAVAN.	SAMUEL HANSON, Esq.
THE RIGHT HON. SIR GEORGE ROSE, BART. M.P.	REAR-ADMIRAL VERNON HAR- COURT.
SIR RALPH ANSTREUTHER, BART.	ANTHONY HAVISIDE, Esq.
THE HON. GRANVILLE D. RYDER, M.P.	NOEL HOARE, Esq.
REV. R. BICKERSTETH, M.A.	GENERAL LATTER.
J. B. CLARKE, Esq.	WILLIAM LONG, Esq.,
REV. J. COHEN.	CAPTAIN PEEVOR.
JAMES GADESSEN, Esq.	J. S. REYNOLDS, Esq.
	J. G. SHEPPARD, Esq.
	JAMES H. STORY, Esq.
	ROBERT TROTTER, Esq.

Treasurers.**WILLIAMS, DEACON, AND Co. 20, Birchin Lane.****Hon. Secretary for Liverpool.****REV. W. F. TAYLOR, M.A.****Hon. Secretary for the Eastern District.****REV. M. W. FOYE, M.A.****Hon. Secretary for the Midland District.****REV. R. P. BLAKENEY, LL.D.****Hon. Secretary for Scotland.****REV. J. CUMMING, D.D., F.R.S.E.****Superintendent of Special Missions.****REV. W. CLEMENTSON, M.A.****Secretary.****MR. JAMES MILLER.****Collector.****MR. SAMUEL BELCHER.**

Life Governor.

GEORGE FINCH, ESQ.

Honorary Life Governors.

Having rendered essential service to the Society.

JOHN HALES CALCRAFT, ESQ., M.P.

J. E. GORDON, ESQ.

REAR-ADMIRAL VERNON HARCOURT.

Annual Governors.

RIGHT HON. THE EARL OF WINCHELSEA, V.P.

REV. Dr. TOWNSEND, Prebendary of Durham.

ALEX. GORDON, ESQ.

MRS. POOLE.

At the Twenty-seventh Annual Meeting of the Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain, held at Willis' Rooms, April 27, 1854 ;—

THE RIGHT HONOURABLE
LORD CALTHORPE,
IN THE CHAIR;

The Meeting having been opened with prayer, by the Rev. George Fisk, and the Report read, the following Resolutions were passed :—

Moved by the Rev. THOMAS NOLAN; Seconded by the Rev. Dr. GILLAN, of St. John's, Glasgow.

- I. "That the Report, an abstract of which has just been read, be adopted and circulated, under the direction of the Committee; that the Laws and Regulations of the Society, as amended by the Committee, be sanctioned by this Meeting; and that the thanks of the Committee be presented to the Rev. WILLIAM CLEMENTSON, for his able sermon before the Society; and that the following Gentlemen, with power to add to their number, constitute the Committee for the ensuing year."*

* Vide page 83.

Moved by the Rev. ROBERT BICKERSTETH, Rector of St. Giles-in-the-Fields; Seconded by the Rev. JOHN C. MILLER, Rector of St. Martin's, Birmingham.

II. "That the extension of the Society's Missionary Agency, and the manifest blessing of God upon its labours; calls for thankfulness to the Author and giver of every good gift."

Moved by the Rev. GEORGE FISK, Incumbent of Christ Church, St. John's Wood; Seconded by the Rev. EDWARD ELLIS, Corresponding Missionary to the Society for Irish Church Missions.

III. "That the spirit of inquiry which has been excited amongst Roman Catholics in Great Britain, is a providential call to the people of God, to labour and pray, with increasing earnestness for the Conversion of Roman Catholics to the truth."

LAWS AND REGULATIONS.

I.

THE Society shall be designated the "Protestant Society for Promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain."

II.

It shall consist of a President, Vice-Presidents, Treasurer, Secretaries, Committee, and Members, all being Members of the Established Church of England or Scotland.

III.

Annual Subscribers of one Guinea and upwards; and if Clergymen, half a Guinea; with Collectors of Fifty-two Shillings and upwards per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas or upwards; Clergymen making Congregational Collections to the amount of Twenty Guineas; and Executors paying to the amount of Fifty Pounds shall be Members for life.

IV.

A Committee of Twenty-four Members shall be annually chosen to transact the general business of the Society.

V.

The Committee shall meet once at least in every month, for the transaction of business, and five Members shall constitute a Quorum.

VI.

An Annual Meeting shall be held, at such time and place as the Committee may determine, when a Report of the past year's Proceedings shall be presented, together with an audited Statement of the Accounts.

VII.

Thirty-six Members of the Society shall be competent to summon a General Meeting of the Subscribers, after giving notice of their intention to the Committee.

VIII.

That the Secretaries and Treasurer be ex-officio Members of the Committee.

THE OBJECT OF THE SOCIETY.

THE enlightenment of Protestants as to the real character of Popery, and the conversion of Roman Catholics, to the glory of God.

MEANS OF OPERATION. — 1. Meetings. — 2. Lectures. — 3. Discussions. — 4. Sermons. — 5. Publications.

THE OBJECT OF THE SPECIAL MISSION
is simply **THE SALVATION OF ROMAN CATHOLICS THROUGH THE ONE ONLY MEDIATOR, 'CHRIST JESUS.**

CONSTITUTION.

The Missionary work is carried on "in connexion with the *Established Churches of England and Scotland*;" that is, the Society acts *parochially* in both countries, its agents being superintended by the Clergy of the Parishes or Districts in which they labour. Thus while two great Sister Churches are united together in the good work, there is no infringement upon the peculiar rights or privileges of either. None but members of the Church of *England* can be appointed to stations in *England*; and none but members of the Church of *Scotland (Established)* to stations in *Scotland*.

THE PLAN OF OPERATION

is the appointment of earnest-minded, devoted men (clergymen and laymen) to labour *exclusively* amongst Roman Catholics. It will be admitted by all who have any acquaintance with the Romish Controversy, that a special agency is required successfully to repel the aggressions of the Papacy. The Missionary to the Roman Catholic must be a man qualified not only to speak the truth, but to combat error; he must be able to detect and expose the sophistical web which Popery has woven around the Truth, and to shew to the votary of superstition the "sandy foundation" on which he builds his hopes, as well as to point him to the "rock" which alone can support the soul.

The Society has therefore established a

TRAINING INSTITUTE

for the instruction of Candidates. Ten Students have received Certificates and been appointed to Missionary Stations; six are now under instructions. The Committee hope that ere long their funds will enable them to make a considerable accession to the Students.

THE DUTIES OF THE MISSIONARIES ARE THE FOLLOWING :

1. To hold weekly meetings or lectures in places where Romanists are most numerous.
2. To draw Roman Catholics, by tract distribution, and invitation conveyed from house to house, to such meetings.
3. To give patient attention to all their objections and arguments; and to plead with them on behalf of Protestant truth.
4. To visit Roman Catholics at their homes, and especially those enquiring after truth.
5. To hold special classes for the instruction for young men in the controversy with the Church of Rome, and to enlist their co-operation as much as possible in this important work.
6. To establish and superintend schools, Day and Sabbath, for the education of Roman Catholics in the word of God.

**RULES OF THE TRAINING INSTITUTE,
FOR THE INSTRUCTION OF YOUNG MEN,
TO BE EMPLOYED IN CONNEXION WITH THE
Special Mission to Roman Catholics
IN GREAT BRITAIN.**

A residence of three Terms, embracing a period of six months, required.

Course of Reading for each term :—

1ST TERM.

The Bible, its History, Criticism, and Interpretation.

2ND TERM.

Blakeney's Manual of the Romish Controversy.

3RD TERM.

Mosheim's Ecclesiastical History, 1, 2, 8 and 16th Centuries. Burnet on the Thirty-nine Articles (the controversial Articles).

CATECHETICAL LECTURES.

The Rev. W. Clementson will catechetically lecture the Students every Friday morning, at 11 o'Clock.

(*Note.*—In order to obtain credit for the Term attendance on three-fourths of these Lectures will be required.)

COMPOSITION.

On the first Friday in every month each Student will present to the Rev. W. Clementson an Essay on a subject fixed by him.

GENERAL EXAMINATION.

At the end of the third Term a general examination of the Students will be held, conducted by the Rev. J. Cumming, D.D., Rev. R. P. Blakeney, LL.D., and Rev. W. Clementson, M.A., when certificates will be granted to those Students who, having obtained credit for their terms, shall pass the final examination to the satisfaction of the examiners.

(*Note.*—The Students will be expected to employ at least six hours per week in domiciliary visitation among the Roman Catholics in an appointed district, of which a journal shall be kept, and submitted weekly through Mr. Miller to the Rev. W. Clementson.)

ANNUAL REPORT.

THE Annual Reports of the various religious societies of our land may be regarded as so many watch-towers, upon which we may stand and periodically survey the spiritual state of the different parts of the world in which they labour. From one may be seen the formerly barren mountain becoming verdant ; another reveals the deep valley from which the overhanging rocks had hitherto excluded every ray of light, gradually rising, by the labour of the husbandman, from its obscurity, and rejoicing in the life-giving power of the Sun of Righteousness. Here the labourer may be seen removing the thorns, and briars, and weeds, while the sower with liberal hand scatters far and wide the precious seed. There the anxious watcher is engaged in protecting his newly sown ground from the depredations of the "fowls of the air." Upon this field the fertilizing shower from heaven is gently descending, causing the blade to shoot forth and giving a prospect of abundant produce ; while in that the reapers are joyfully "binding up the sheaves," and bearing them with gladness of heart into the garner of their Lord.

But the sight which is thus obtained of the moral features of the world is not all of so cheering a character ; vast tracts will be seen upon which the darkness of night still broods ; over others a gleam of light is passing, whose struggles with its antagonist, leave it, to the eye of sense, doubtful which shall gain the victory ; whether the light will effectually expel the darkness, or the darkness extinguish the infant light. From this point you may behold towering mountains, to the summit of which the foot of man has never climbed, frowning in all the hideousness of their

native sterility, while up their barren sides, with careworn look and tottering step, a few persevering husbandmen are toiling, hoping to find even on that scorched rock, some "good ground" where they may sow the seed of Divine truth. And even in the most favoured and fruitful fields there may be discerned spots into which the word of God has not hitherto penetrated, which have been passed over by the husbandmen as incapable of cultivation, and are consequently luxuriant with every noxious weed.

The "Protestant Society for Promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain," has now for upwards of two years been directing its energies to the great and important work of "Missions to Roman Catholics in Great Britain,"—the cultivation of those portions of the missionary field already alluded to, which, until entered upon by this Society, were allowed, from year to year, to lie neglected and uncared for, being regarded either as irreclaimable, or as incapable of yielding a harvest commensurate with the labour necessary for its production. Experience has, however, shewn the fallacy of both these opinions.

Your Committee, in giving "an account of their stewardship" for the past year, will, as briefly as may be, review the general operations of the Society, and the means adopted for the preservation of Protestants from the wiles of the emissaries of the Church of Rome, and then refer more particularly to the "Special Mission," its stations, and results.

The Sermons, Meetings, and Lectures, preached or held in connexion with your Society, have a two-fold object and effect,—the enlightenment of Protestants on the subject of Popery, whereby they are armed against its seductions; and the exciting of the sympathy of Christians on behalf of those

who are sitting in Romish darkness, destitute alike of the light and liberty of the children of God. On this portion of the work of the Society, your Committee rejoice in being able to report that, during the year, a very considerable increase has been made in the number of places visited by your agents, and that a manifest blessing has attended their labours: with scarcely an exception, the Meetings and Lectures have been characterized by a spirit of solemnity and devotion, seldom equalled, and never exceeded, by those of any other religious society, while the liberal response to the appeals on behalf of perishing souls, has indicated a growing interest amongst Protestants, in the spiritual welfare of Roman Catholics.

MEETINGS, LECTURES, AND SERMONS.

During the year Meetings or Lectures have been held or Sermons preached at the following places:—London (Exeter Hall), four great Meetings, Hackney, Stoke Newington, Croydon, (two); Ewell, Windsor (three), Putney, Brentford, Richmond, Kensington, Blackheath, Store Street, (London); Edmonton, Chelsea, Leeds (two), Trinity Chapel Conduit Street (sermon); Astley (two sermons), Wrexham, Holywell, Rhyl, Denbigh, Bangor, Carnarvon, Sheffield (two), Halifax, Cloughton, (two sermons and a meeting), Bowdon (sermon), Timperley (sermon), Newport, Monmouthshire, Chepstow, Abergavenny, Brecon, Birkenhead, St. John's (two sermons), Portsea (meeting and course of lectures), Church Mins-hull (sermon) Broadway, Worcestershire (two sermons), Harrogate, York, Whitby (sermon), Scarborough' (two), Oddington (sermon), Stow-on-the-Wold (sermon); Ryde, Isle of Wight; Dover, Mickleton (two sermons), Cowes, Isle of Wight; Ebrington (sermon), Shipston-on-Stour (sermon), Marston Sicca (two sermons), Maidstone (two

meetings), Tunbridge Wells, Epsom (two meetings), Taunton (two), Yeovil (two), Weymouth, Wimborne, Dorchester (two), Bridport, Chideock (a meeting and two sermons), Charmouth (sermon), Whitchurch Canonorum (sermon), Stanton, St. Gabriel's (sermon); Axminster, Torquay, Exeter (three), Idle (meeting and two sermons), Chelsea (sermon), Manningham, Doncaster, Wakefield, Woodchester (two sermons), Bengeworth (sermon); Reading (three), Basingstoke, Guildford, Dorking, Devonport (three sermons and two meetings), Leicester (two meetings and a course of lectures), Plymouth, Teignmouth, Barnstable, Bideford, Bridgewater, Southampton (two meetings), Turnham Green, Derby, Nottingham, Stafford (sermon), Cheltenham (three), Whitechapel (two sermons), Leamington (two), Kenilworth, Coventry, Rugby (two), Northampton (two), Bermondsey, Peterborough, Lewes, Brighton (two), Eastbourne, Chichester (two), Newington, Surrey (sermon); Stroud (two), Trowbridge, Frome, Clifton (two meetings and a sermon), Hastings (two), Oxford, Liverpool, St. John's (two sermons).

BOOKS AND TRACTS.

Another important instrument for promoting the objects of your Society, and one whose usefulness can scarcely be overstated, is the publication of Standard Works on the Romish Controversy, and the circulation of sound Scriptural Tracts on the points of difference between Protestants and Romanists.

The total number of books sold during the past year by your Society, is 711 volumes, consisting of well-known standard works, and 21,607 tracts. During the same period there have been gratuitously distributed, 183 volumes, and 22,282 tracts.

SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN.

In turning from the more general work of the Society to this most deeply interesting portion of their labours, your Committee desire to record their sense of the mercy and goodness of the Great Head of the Church, who made this Society the honoured instrument of first directing the attention of his people to the state and condition of the hundreds of thousands of Roman Catholics in Great Britain, and calling upon "all who love the Lord Jesus Christ in sincerity" to impart to them the knowledge of a Saviour's love. Truly it is no mean privilege to be selected by God to sound the first note of the Gospel trumpet, summoning the "soldiers of Christ" to "come to the battle of the Lord against the mighty;" to gird on their armour, and with "the sword of the Spirit which is the word of God," to bring into subjection those who have rebelled against him. And as the Lord thus honoured your Society by committing to it the privilege of declaring "what Israel ought to do" in this matter, so he has graciously given it many "tokens for good," testifying to his approval of the work, and encouraging and strengthening his servants for its performance. The progress of the "Mission" during the past year has been such as to call for the deepest gratitude and the loudest praise from the hearts and lips of its supporters and friends. In their last report, while your Committee felt justified in speaking of the Mission as "fully established," it was only in its early infancy, healthy indeed, and vigorous, but, like a young plant, its roots were few and tender. Twelve months, however, have passed away; the sun has shone upon it; the rains of heaven have watered its roots; the husbandmen have dug about it; and a few storms have beat against it; and the

combined effect of the whole has been, that the roots and fibres have stretched east, west, north, and south, with amazing rapidity ; their strength has been increased, the soil has communicated to them its virtue ; the sap has rushed upwards ; numerous branches have burst forth ; and the tree is each month more fully developing its beauty and vitality. In proof of this it is only necessary to state that, a year ago, the stations occupied by the Society's labourers only numbered NINE ; they now amount to NINETEEN ; while applications for help continue almost weekly to be made to your Committee. The friends of the Society, and of Protestant truth, will rejoice at the evidence of interest in the salvation of Roman Catholics, which this fact affords, and will, no doubt, be stimulated thereby to greater exertions to enable its managers to meet these increasing demands.

THE TRAINING INSTITUTE.

This valuable, and, we may say, absolutely necessary Institution, increases in importance as the demand for missionaries multiply. During the year it has sent forth TEN labourers into the vineyard, and FIVE are at present under instruction. The students employ a portion of their time in visiting, with the regular Missionaries, in London, and assisting in the conducting of Classes, Meetings, &c. ; and are thus practically made acquainted with the work in which they are to be engaged. Your Committee are most anxious to increase the number of students. They have many applications for admission from young men of great promise, well recommended for their piety, talents, and devotedness ; they would, therefore, earnestly call upon their friends to enable them to extend the benefit of their " Training Institute," so that a sufficient number of students may be admitted to

supply the many fields which are ready for occupation.

MISSIONARY STATIONS.

Your Society at present employs Missionaries and Readers at the following places:—

ENGLAND.			
	<i>Stations.</i>	<i>Agents.</i>	<i>Superintendents.</i>
London.	*Westminster.	{ A Clerical Missionary and Three Student Readers.	
	*Southwark	{ A Lay Missionary and One Reader.	
	Deptford	A Lay Missionary	Rev. B. S. Finch.
	*Chelsea	A Reader.	
	St. Giles'	Do. . .	Rev. R. Bickersteth
	Whitechapel	Do. . .	{ Rev. W. W. Champneys.
Birkenhead . . .	{ A Lay Missionary and One Student Reader.	{ A Committee of all the Clergy.	
Birmingham . . .	Unoccupied . . .	{ The Incumbents of Six Parishes.	
Bradford . . .	A Reader. . .	Rev. H. de L. Willis.	
Broadway, Worcester .	A Lay Missionary	Rev. S. Franklin.	
Hull . . .	Do. . .	A Local Committee.	
Latchford, St. James' Church . . .	{ A Reader.	The Incumbent.	
Leeds . . .	A Reader. . .	Rev. W. Randall.	
Leicester . . .	Do. . .	A Local Committee.	
Liverpool . . .	A Lay Missionary	Rev. W. F. Taylor.	
Northampton . . .	Do. . .	A Local Committee.	
Preston . . .	Do. . .	{ Revs. W. M. Parish and H. R. Smith.	
Stone, Staffordshire . .	Do. : .	A Local Committee.	
York . . .	Do. . .	Do.	

The stations marked thus * are occupied with the permission of the Clergy, but, in consequence of their arduous duties, the agents are superintended by the Rev. W. Clementson.

SCOTLAND.

A Committee of the General Assembly of the Church of Scotland is making arrangements for systematic Missionary operations in that

country, in connexion with your Society. As a preliminary step, a series of lectures, by Ministers of the Established Church, is now in course of delivery, in Edinburgh. The importance of the subjects will be seen from the following syllabus:—

LECTURES ON POPERY.

The following SERIES of LECTURES, under the sanction of the COMMITTEE of the GENERAL ASSEMBLY, will be delivered, God willing, in ST. LUKE'S CHURCH, on the Evenings noted below.—*Divine Service will commence on each Evening at Half-past Six o'clock.*

I.—JANUARY 29.

“The Catholic Church.”

Rev. ADAM D. TAIT, Minister of Kirkliston.

II.—FEBRUARY 5.

“The Rule of Faith.”

Rev. W. F. IRVINE, A.M., Minister of Arbroath.

III.—FEBRUARY 12.

“The Scriptural Doctrine of Repentance contrasted with the Popish Doctrine of Penance.”

Rev. MAXWELL NICHOLSON, Minister of Pencaitland.

IV.—FEBRUARY 19.

“The Scriptural Doctrine of Sanctification contrasted with the Popish Doctrine of Good Works.”

Rev. WILLIAM SHAW, A.M.

V.—FEBRUARY 26.

“The Scriptural Doctrine of the Exclusive Mediatorship of Jesus Christ, contrasted with the Popish Doctrine of the pretended Mediation of Saints and Angels.”

Rev. WM. STEVENSON, D.D., One of the Ministers of South Leith.

VI.—MARCH 5.

“The Scriptural Doctrine of the Authority of Christ in the Word, the Exclusive Warrant for Worship and Observances in the Church.”

Rev. JAMES VEITCH, one of the Ministers of St. Cuthbert's.

VII.—MARCH 12.

“The Scriptural Doctrine of Baptism contrasted with that of Popery.”

Rev. JAMES FRENCH, one of the Ministers of Dunfermline.

VIII.—MARCH 19.

“The Scriptural Doctrine of the Lord’s Supper contrasted with the Popish Doctrine of the Mass, and other corruptions of the truth, touching the Sacrament of the Supper.”

Rev. R. JAMIESON, D.D., Minister of St. Paul’s, Glasgow.

IX.—MARCH 26.

“The Scriptural Doctrine of Worship due only to God, contrasted with the Popish Doctrine prescribing the Worship of Creatures, and specially the Worship of the Virgin Mary.”

Rev. THOMAS MUNRO, A.M., Minister of Campsie.

X.—APRIL 2.

“Tractarianism identical with Romanism.”

Rev. K. M. PHIN, Minister of Galashiels.

XI.—APRIL 9.

“Influence of Popish Errors under the profession of a Protestant Creed.”

Rev. THOMAS GORDON, Minister of Newbattle.

XII.—APRIL 16.

CONCLUDING LECTURE.

Rev. WILLIAM MUIR, D.D., Minister of St. Stephen’s, Edinburgh.

Collections will be made on all these occasions, under deduction of Expenses, in aid of the Funds of the Protestant Reformation Society.

MISSIONARY OPERATIONS.

‘Your Committee would now briefly advert to the progress of the work in each of their Stations.

WESTMINSTER.

This station, in which one Lay Missionary, together with several Students in the Training Institute, have been labouring for more than twelve months, is of peculiar importance, as being the locality claimed by Dr. Wiseman as the seat and centre of his usurped ecclesiastical authority; and this portion of your Society’s Missionary field presents perhaps more difficulties to the labourer than any other; these difficulties, arising, not, as might be expected, from the opposition of Romanists, but from their carelessness and indifference to all

religion. Vast masses are congregated together in the courts and alleys, who are nominally Roman Catholics, but whose total neglect of the services and ordinances of their Church proclaims them to be practical heathens; and alas, there are too many, calling themselves Protestants, who are sunk in the same depth of degradation and vice. Your agents have, however, laboured through good report and evil report, nor has their labour been without its reward. After many fruitless attempts to procure a Room for Meetings, Lectures, and Classes, one was at length obtained, though not in the most eligible situation. The next difficulty was how to gather together those for whose benefit the Meetings were to be held. For a considerable time your agents were almost tempted to think that they were "labouring in vain and spending their strength for nought;" by degrees, however, the attendance increased; an interest was roused in a few individuals, which was by them communicated to others, until a goodly number assembled weekly to hear the truth as contrasted with Romish error. Several Roman Catholics have applied for, and received from your Society, copies of the Douay Bible, and are now earnestly studying that Book, of whose contents they have hitherto been kept in total ignorance; and the result of its perusal has been the open acknowledgment by one individual of his conviction of the falsity of Romanism, and the truth of Protestant Christianity. Others have been deeply impressed; their prejudice or indifference is gradually giving way, and they welcome the Missionary as a friend and instructor. This, however, is not all; one individual has been mentioned as having been brought out of Romanism through reading the *Douay Bible*; others have taken the same step, being led thereto by attendance at the Meetings and Classes of your agents. The following cases of we trust real conversion to

God are deeply interesting ; they are furnished by one of the Students.—

“The spirit of inquiry which is daily manifesting itself among the Roman Catholic population is most cheering to every Christian, yea, to every philanthropist ; for Popery is that destructive system which enslaves the mind, and trammels the energies of its deluded victims.

“I will mention a few cases as the result of free inquiry and open discussion. M—, who had been a Romanist for nearly fifty years, has now renounced the errors of the Church of Rome. He freely discussed the doctrines of the Church of Rome with me, and I am happy to be enabled to add that I now believe him to be a sincere Protestant.

“T—, with whom I had many conversations and discussions, has also renounced Popery, and is a most zealous and sincere Protestant. He has also done much good amongst the Romanists in the neighbourhood in which he lives. One interesting instance of his success I cannot refrain from mentioning here. His own mother, who is over sixty years of age, and who has been a most strict adherent of Popery, is fully convinced of the unscriptural character of the Church of Rome, and has avowed herself a Protestant ; and this change has been effected, under God, by the instrumentality of T—, her son.

“A challenge was sent to me by a Romish champion named H—, appointing, at the same time, a time and place to meet me. I gladly accepted the challenge, and on the following Sunday I went to the appointed place, accompanied by a friend. There were about two dozen Romanists present. I will not here give an account of the discussion, suffice it to say, when we were about two hours at the discussion, the Roman Catholics were all unanimous in putting down their own champion, as being unable to reply to me. Another champion was then chosen by the Roman Catholics, and we had a very interesting discussion on the doctrine of Transubstantiation, and the Sacrifice of the Mass, for the space of three hours. At my leaving, all the Roman Catholics shook hands with me very warmly, and they all promised to come over to my lodgings on that day fortnight to a discussion on the Infallibility of the Church of Rome between a very intelligent young man named H—, their chosen champion, and myself ; accordingly on the day appointed there came about thirty Roman Catholics who listened attentively for the space of five hours whilst the discussion lasted. Nine days passed away after this discussion when a knock came to the door, and who should it be but H—, who requested to have an interview with me. He told me that I brought forward many facts and arguments in the course of the discussion on the Infallibility of the Church of Rome which he thought much of, and added, if true, then the Church of Rome cannot be infallible, and if she is not infallible then as a matter of course her high standing is all

based on mere assumption. I again discussed the point in a friendly manner for about four hours, and what made the greatest and deepest impression upon his mind seemed to be the comparison I made between the doctrines inculcated in the authorized devotional books of the Church of Rome, and the Douay Bible. After this I had another interview with him, and he told me that he could hold out no longer, and I am happy to be enabled to say that he has altogether renounced the errors of Popery, and, with God's blessing, I hope he will be a zealous and decided champion for the truth, as he was previously for the errors of Rome."

SOUTHWARK.

The Meetings held by your Society's Missionary in the Ragged School Room, Windmill Street, continue to be well attended, and much interest is taken in the proceedings by both Protestants and Roman Catholics. The work of the Mission in this Station has been somewhat impeded in consequence of several changes having been made in the agents to whose care it has been committed. However, on the whole, your Committee are thankful to be able to report favourably of its progress. The Meetings which for a time declined, from the cause already stated, have for the last two months resumed their former position. Regular discussions are now carried on weekly between your Society's agent and a very shrewd, though unscrupulous, Roman Catholic, and much good has been the result. The excellent Clergyman of the District, who takes a lively interest in the work, has borne most gratifying testimony to the usefulness of these Meetings.

DEPTFORD.

This Station was opened only about two months since, and therefore your Committee are unable to point to any direct results. In Deptford there reside a considerable number of Irish Roman Catholics, whose zeal for their religion is worthy of a better cause; these persons have attended the

Meetings of your Society, evidently with the object of driving your agent from the locality ; on several occasions they have had recourse to violence ; this has only caused the subject to become more widely known, and the attendance has consequently been increasingly large.

CHELSEA.

Your Society's Reader in Chelsea continues to sow the good seed of God's word, under the direction of Rear-Admiral Vernon Harcourt ; and that seed is constantly proving its divine origin, by springing up and bearing fruit in many hearts.

ST. GILES'S.

The Missionary work in this important parish, is carried on under the superintendence of the Rev. R. Bickersteth, Rector, who directs the labours of your Society's Reader. The number of persons who have been brought out of the Church of Rome through the instrumentality of your agent, is now between forty and fifty. The class for the instruction of these Converts, and for inquiring Romanists, continues to be held weekly in the Vestry Room, and is conducted by one of the Clergy of the Parish.

Your Committee rejoice to say that two of the Converts alluded to have been selected by the "Society for Irish Church Missions," to labour amongst their countrymen in the sister island, where they are now telling to their former co-religionists, what God "hath done for their souls."

WHITECHAPEL.

In July last your Society, on the application of the Rev. W. W. Champneys, Rector, adopted as its agent, the Reader formerly supported by the

late "Irish Society," in that locality. The Romanists in this populous parish are very numerous, and your Reader has free access to upwards of three hundred families, amongst whom he is spreading the knowledge of a crucified Redeemer.

A class for inquiring Roman Catholics has lately been established, which no doubt will, in due time, be productive of much good.

EDWARDS' MEWS.

Your Reader who formerly laboured in Bermondsey, has been transferred to this neighbourhood, where he is engaged in bringing the Word of God before the minds of Romanists.

BIRKENHEAD.

This Mission was opened on the 1st of July last, and is in a most prosperous state. The work of your Missionary is superintended by a Committee of all the Clergy, and consists of weekly lectures, instruction classes, and household visitation. The Lectures have been most numerous attended, and much interest has been excited. The "Liverpool Standard" of November 22nd, contains the following statement:—"The efforts made by the Papacy to counteract the work of the Special Mission in this locality, may be seen in the fact that since the Society's Missionary commenced his labours, now three months, four Roman Catholic lecturers have been brought to Birkenhead, Dr. Cahill, and Mr. Bradley the Editor of the *Lamp*, among the number."

Notwithstanding this opposition, perhaps in some measure as a consequence of it, the labours of your Missionary have been most successful. Five adult Romanists have openly renounced the communion of the Church of Rome and been

publicly admitted into that of the Church of England, and several more are undergoing a course of instruction preparatory to taking the same step. A large class of intelligent young men has been formed, who are diligently studying the controversy, and a library has been established for their use.

BIRMINGHAM.

This important Mission was opened in November last, when a Lay Missionary commenced his labours in six parishes, under the direction of the several Incumbents. Since his appointment, the Clergy have come to the resolution of placing the Mission on a more extended basis. All the Clergy of the town have been invited to co-operate in the work, and it is believed that nearly all will enter heartily into the cause. The intention of the Local Committee is to obtain the services of a Clerical Missionary, with, eventually, several Lay Agents, and negotiations are now going on between the Parent and Local Committees for the carrying out of this plan. The Bishop of the Diocese has signified his willingness to license a Clerical Missionary. Your Committee hope and believe that this combined movement will result in great good.

BRADFORD.

A Reader, in connexion with your Society, has been labouring in this large manufacturing town since April last. Bradford contains a *Romish* population of, at least, *twenty thousand*, chiefly Irish, and a vast number are but imperfectly acquainted with the English language. Your Society's agent speaks and reads the Irish language with fluency, and has therefore obtained access to the houses and the hearts of many.

Already several families, embracing twelve individuals, have openly renounced Romanism, and others are earnestly enquiring after truth.

BROADWAY.

Your Missionary in this place continues his unwearièd labours, and with much success. The work of your Society in this station differs somewhat from that in other localities, in consequence of the peculiar position of Broadway with respect to Romanism. There are comparatively few Roman Catholic inhabitants, but it has been selected by the agents of the Papacy as a "Missionary Station" for the benefit(?) of the surrounding towns and villages; and is the seat of a Monastery of the Order of "Passionists," whose exertions to obtain proselytes are very great. Your Missionary here, as well as the one in Westminster, is supported by funds supplied by the Cheltenham Auxiliary, and is engaged in counteracting the efforts of the Monks to beguile the unstable and unwary. The Missionary writes:—

"My work partakes largely of a defensive character. By the cottager's hearth Popery has here been fighting her battles and gaining conquests, and by that hearth I have daily sought, by God's help, to overthrow her power—to recall those about to become her prey—and to instruct and fortify others against her attacks. In several instances I have been made instrumental in preserving from the grasp of the Monks those of whom they had felt secure. * * *

"The Popish Schools were formerly numerous, but through the exertions of the Vicar and your Society's Missionary, the numbers have continually decreased." * * *

Speaking of the way in which the agents of Rome are employed in their work of perversion, the Missionary says:—

"Their principal agent is a female pervert, who visits a number of cottages every day, reading to, and instructing the people. She is indefatigable in her exertions, well skilled in Popish tactics, having been under the instruction of Father Oakley, at Islington. In fact, a perfect Jesuitess, 'compassing sea and land to make one Proselyte.'"

Referring again to his own labours, your Missionary says :—

“I conduct a Bible Class for youth every Thursday evening, at which the various points of the controversy are generally introduced, and I have recently commenced a weekly cottage lecture in different parts of the parish.”

BULL.

As this station was only opened last month, your Committee are unable to speak of any success at present. Your Missionary has entered on his work with zeal and devotedness, and will, no doubt, in due season receive his reward. Here, as in every other large town throughout the land, Popery is displaying much activity and wiliness. Respecting their plan of operation your Missionary writes :—

“Great attention is paid to *the children*. There is a Capuchin Monk who devotes his whole time to looking after the young. Their schools are in good working order, and by low charges and other baits held out, they have drawn some of the Protestant children to them. I have had conversations with some of the parents of these children on the subject, which I am happy to say in two cases has led to the withdrawal of the children from the Romish, and the sending them to the parish school.”

LEEDS.

A Reader was appointed to this very important station in April last, and has since that time been diligently visiting the Roman Catholics, under the direction of the Rev. W. Randall.

The following extract from a letter lately received from Mr. Randall, is full of interest :—

“I am very happy to be able to tell you that I have now two Romanists, heads of families, openly attending my church, and since I last wrote I have been at the death beds of several, at their own desire, and of whom I have good hope. There are *many* here who I am quite sure have come out of Rome in heart, though not openly. There are several like Nicodemus, but I believe, if encouraged, they may be brought openly to renounce Popery.”

The friends of Protestant truth in this large town, where reside at least *fifteen thousand* Ro-

man Catholics, feeling the necessity for greater exertions being made, have applied for a trained Lay Missionary.

LEICESTER.

The Local Committee by whom your Society's Reader in this town is superintended, continues most earnest and active in the cause of Protestant truth. In addition to the daily labours of the Reader, which have been much blessed, several Romanists having been brought to a knowledge of the truth; lectures have been delivered fortnightly by some of the first controversialists of this and the sister country, and have extended over a period of more than six months. These lectures have been well, sometimes crowdedly attended, and are published in a cheap form for extensive circulation amongst the operative and other classes. Another series for the present year is now in course of delivery, to be continued at the same intervals, until the end of October.

LIVERPOOL.

Your Committee refer with peculiar pleasure to this portion of their Missionary field, which continues to yield an abundant harvest. In their last report they had the privilege of announcing the reception into the Church of thirty-two adult Romanists, and eight children of converts; they have now the gratifying intelligence to communicate that, during the past year, this number has been increased to *seventy-five*, and that several more are receiving instruction in the truths of the Gospel. So great is the interest that has been excited amongst the Protestants of Liverpool, in the work of the Mission, that a "Working Man's Branch Reformation Society" has been formed, which already numbers 300 members, whose object is to

raise the funds for the support of another Missionary in the town. The Rev. W. F. Taylor, the zealous Incumbent of St. John's, and Hon. Secretary of the Society for Liverpool, has done good service to the cause in which your Society is engaged, having undertaken the management of the Mission, and furthering its objects both in public and in private. Your Committee feel deeply the value of his important services, and desire publicly to record their sense and appreciation of his labours on behalf of the truth.

NORTHAMPTON.

This Mission was commenced in October last, and promises to become a very productive field of labour. Your Missionary is engaged in the various duties of his office, and has won the confidence and esteem of all who love the truth as it is in Jesus. His domiciliary visits are generally well received, and his lectures, which are held in the large room of the "Religious and Useful Knowledge Society," are well attended both by Romanists and Protestants; frequently the room is filled to overflowing. Your Committee wait with patience and confidence for the result.

PRESTON.

With respect to this station, your Committee are glad to be able to make the same report; it was commenced at the same time as the Northampton Mission, and the results are as encouraging. The seed is being extensively sown, and your Committee rest upon the promise, "My word shall not return unto me void."

STONE.

Your Missionary began his labours in this town in July last, and, under the superintendence of

the Clergy, headed by the Rural Dean, is pursuing his work with zeal and devotedness. A spirit of inquiry has been gaining ground amongst the Romanists, and their efforts to proselytize have received a severe check. Here, as elsewhere, the young are the especial objects of attack, and much has been done to preserve these lambs of the flock from the fangs of the destroyer.

LATCHFORD.

The Rev. James Wright, the excellent Incumbent of this place, has long been alive to the importance, not only of resisting the aggressions of the Papacy, but of endeavouring to bring to the liberty of the Gospel those who are enslaved by Rome, and his labours on their behalf have been abundantly blest. In October last your Committee made a grant for the support of a Reader at Latchford, and, as the fallow ground had already been broken up by the Clergyman himself, he in some degree "entered into the labour" of another. Since his appointment *twelve* Roman Catholics, together with two of their children, have openly renounced their errors, and been received into the communion of the Church of England.

Your Committee have thus taken a rapid survey of the various stations occupied by your Society, and the work which is being carried on in each. Well may they exclaim, "The harvest truly is plenteous; but the labourers are few!" and this lamentable fact is strengthened when they reflect upon their present inability to respond, as they could wish, to the numerous

APPLICATIONS FOR MISSIONARIES.

These applications, from towns containing Roman Catholic populations of from fifteen hundred to twenty thousand, are many and urgent; they include Devonport, Leeds, Stalybridge, Sheffield,

Newport, Monmouthshire, York, St. Helens, Hartlepool, &c.

Your Committee have resolved, trusting that God will put it into the hearts of his people to enable them to carry out their resolution, to open two new stations as soon as the necessary arrangements can be made, but the other appeals must be unresponded to until a large accession is made to the Society's funds.

The annexed letter will afford a specimen of the urgency of the claims that are constantly made upon the sympathy of your Committee. May its perusal induce some to contribute of their wealth towards supplying the spiritual wants of perishing sinners.

"The Papists here *boast* of being fifteen hundred strong. Their priest is a slow but wily fellow. Lady ——— resided here for some time, and by her bribes ensnared many poor unstable souls. But still the great majority of the inhabitants of ——— are staunch Protestants, but require much stirring up. The Dissenters are all very friendly to me. We are waiting for some *demonstration* if possible to be made here, so that if *you** (your name carries terror to Cabill's party), can come here, I promise a warm reception. I think I can promise two pulpits here—I intended to preach a course of sermons in Lent against the Romish apostasy. There is GREAT need of an agent or missionary here from your Society, a wide door is here opened and there are many adversaries to Protestant truth, I mean many ignorant and bitter Papists and many lukewarm Protestants. Your Committee will be able to judge of the amount of help which I can promise or afford in a pecuniary way, when I beg to inform them and you, that there is *no endowment* for my support as incumbent of a populous and poor district, except the *precarious* amount of about £66, arising from seat rents. There is *no Parsonage House*,—no *curate* to assist me—no *school* house, except a small ragged school supported by small contributions—*no bell to my church*—whereas the Romish chapel has a PEAL OF BELLS, which ring out every morning at a quarter past 8 o'clock. To me it is a most disgusting sound in Protestant England. The Popish bells ring loudly on Sundays, proudly and boastfully drowning the sound of the poor bells at the *old church* of ———.

"From this you will perceive that I cannot afford much towards an agent from your valuable Society. However I promise a guinea annual subscription myself. I offer two sermons in the year, with

* This letter was addressed to the Rev. Dr. Blakeney.

collections thereat; and all the proceeds of an annual public meeting. We are exceedingly poor in my district, which embraces the whole of the *very worst, poorest, and most populous* portion of the town. Dr. Cahill was here a short time ago, lecturing and preaching; we *greatly* require some antidote to the poison of Popish teaching, and nothing can more effectually relieve us, than having on the spot an Agent or Missionary. I should be glad to have a *student* to co-operate with me in the good work of enlightening the minds of my dense, ignorant, and vicious population, which amounts to nearly 7000 souls.

"The Popish schools here are well attended, and I doubt not but many children of ignorant poor Protestants attend them. Anything that I can do, or may be reasonably expected to do, under my own present trying circumstances, I shall cheerfully do, towards aiding your Society, provided I am in return helped in the way I refer to. Of course a brother *Clergyman* would prove to me the most useful and authoritative help, but a Missionary, or Reader, or Student Reader, in case I cannot get a Clergyman.

"I now have stated to you the position of things here. My district is that which requires your aid; I shall be glad and very thankful should the Head of the Church put it into the hearts of the Committee to aid me in placing the simple truth as it is in Jesus, before the minds of the poor Irish Roman Catholics in my district."

FUNDS.

While your Committee acknowledge, with gratitude, an increase in the Funds of the Society as compared with any previous year, they regret to state that that increase has not been proportionate to the augmented expenditure, and, as a consequence, the large balance in hand at the commencement of the year has been expended, leaving the Society with a sum just sufficient to meet its present liabilities, but without any available balance to defray the expenses of the current year. Under these circumstances it will be evident that the most strenuous exertions will be needed to enable your Committee to maintain their present position, and to respond to the many pressing appeals made upon them from all parts of the country. They, however, rely with confidence on Him whose is the silver and the gold, to stir up his people to supply the necessary means. The

noble and successful exertions of those friends at Cheltenham and Clapham, alluded to in the last report, have been continued, with similar success, during the past year, and others have been raised up at Claughton, Turnham Green, Reading, Windsor, &c., who are labouring most zealously in the cause of the Society. Your Committee earnestly hope and pray that their example may be followed by many others. If one hundred labourers could be found to enter upon the work with the zeal displayed by the friends referred to, the Society's income would be increased by an annual sum of not less than *six thousand pounds*.

Your Committee would, in conclusion, earnestly and solemnly appeal to all who value the blessings of an open Bible, and a preached Gospel, to aid them at the present crisis. They are reminded by the events of every day, that the volume of prophecy will soon be fully unrolled; a brief period only remains for work, and much has to be done. While the world is convulsed with "wars and rumours of wars," and "men's hearts are failing them for fear, and looking for those things that are coming upon the earth," may the Lord's people be led to engage with greater activity in doing His will, supported and encouraged by the glorious hope, that their Lord will soon appear, to "restore all things;" to cause the nations to "beat their swords into ploughshares and their spears into pruning hooks;" and to "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

S E R M O N .

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"—ISAIAH lviii. 6.

By an undesigned coincidence, the day appointed for the Annual Sermon on behalf of the "Protestant Reformation Society" has fallen on that set apart by our rulers for humiliation and prayer;—*humiliation* on account of our sins, national, social, and personal:—*prayer*, that notwithstanding our many and aggravated offences, the God of grace and mercy may not withdraw his protecting shield from our country, but that it may please Him to "save and deliver us from the hands of our enemies," and "that we, being armed with his defence, may be preserved evermore from all perils, to glorify Him, who is the only giver of all victory."

To some persons the thought may have occurred, that such a day as this is peculiarly unsuitable for urging the claims of an institution like the Protestant Reformation Society. Brethren, I believe that a more appropriate season could not have been selected; and I thank God, that, by the arrangements of his Providence, we are permitted, this day to assemble together, in the courts of the Lord's house, for the two-fold object of humiliation and prayer, and promoting the extension of the pure Gospel of our God.

I trust I shall be able to shew that so far from there being any want of harmony in these objects, the latter is a direct consequence of the former.

We have this day, in willing obedience to the solemn proclamation of our gracious Queen, humbled ourselves before the King of kings and Lord of lords; we have confessed our sinfulness, our weakness, and our nothingness; and we have raised our voices with one accord, from the monarch to the lowliest of her subjects, in public national prayer to God, deprecating his wrath, and imploring his mercy. But a question of deep and vital

importance is here suggested :—Is this the fast that *God* has chosen? Has *this* been “An acceptable day to the Lord?” On the right answer to this enquiry depend our hopes of future blessings, and the establishment of permanent peace.

My design, then, on the present occasion, is to ascertain what is the mind of God in this matter, by examining the nature and results of that humiliation which He will accept; and having done this, to urge upon all his professing people, the paramount duty of *so* humbling themselves in his sight, that their services may be accepted by him who has declared, that “to obey is better than sacrifice, and to hearken than the fat of rams.”

In the prosecution of this object, we have to inquire what are the nature and results of that humiliation which God will accept? in other words, in what does true humiliation consist?

This question we will consider first, **NEGATIVELY** : and here I may remark, *that it does not consist in abstinence from food, or bodily mortification*. I am aware that in making this assertion I am running counter to the opinions and prejudices of many, who are accustomed to regard *such* abstinence and mortification as an *essential* part of true humiliation; but, brethren, it is especially important in the present day, that we should “cease from man,” and endeavour to ascertain what the Lord our God has said on this, as well as on every other subject affecting the soul’s eternal interests. Let us then appeal “to the law and to the testimony.”

In the Old Testament we find God himself giving most particular and minute directions respecting the rites, ceremonies, and ordinances to be observed by the Jews; so minute that it seems impossible that anything should have been omitted; and yet we do not hear from his lips one word about abstinence, on certain days, from food which it was lawful to eat on others. The only passage of scripture that has ever been attempted to be adduced in proof of the *divine institution of fasting*, IN THE SENSE OF ABSTINENCE FROM FOOD, is to be found in Leviticus, xxiii, where the feasts appointed for the Jews, are enumerated; and the design, and mode of keeping each carefully laid

down. The feast of expiation, or atonement, was appointed to be held on "the tenth day of the seventh month." Respecting the observance of this day it is written, in the 27th ver. "It shall be an holy convocation unto you; and *ye shall afflict your souls*, and offer an offering made by fire unto the Lord." Again, in the 29th ver. For whatsoever *soul it be that shall not be afflicted* in that day he shall be cut off from among his people. And again in the 32nd ver. "It shall be unto you a sabbath of rest, and *ye shall afflict your souls*." Upon this expression, thrice repeated, "*Ye shall on that day afflict your souls*," coupled with the fact that the Jews, on the day of atonement, strictly abstained from all kinds of food, has been grounded the notion, that God himself requires such abstinence, as a *necessary* part of true humiliation. But will this foundation bear the superstructure which men have attempted to build upon it? Admitted that the Jews abstained from food, on the day of atonement; admitted that they instituted other fasts *of the same kind*, both public and private; admitted that many of the saints of God, under the old covenant, did, on various occasions, practise the same abstinence; it does *not* therefore follow, that God required his people then, or requires them now to observe "such a fast." Again we would appeal "to the law and to the testimony." It appears to me, brethren, that when God so frequently, by the mouth of his Prophets, reproaches the Jews for their hypocrisy, formality, and lip service, He purposely *ignores*, as it were, their frequent bodily fasts, in order to teach them and us that "the kingdom of God is not," in any sense, "meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men."

Take one or two examples: In Zechariah, ch. vii. verse 2, we find the Jews sending Sherezer and Regem-melech and their men, unto the house of God, "to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, *as I have done these so many years*:" Here is a direct question put to the priests

and prophets of God, asking for instructions on this very point. And what is the answer of Jehovah? He first rebukes their hypocrisy; "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?" But what answer does he give to the pointed question? Does he tell them to continue their bodily fasts, though in a different spirit, and from purer motives? Does he, like Jesus, reprove them for neglecting the weightier matter, and caution them not to omit the smaller; "These ought ye to have done, and *not to leave the other undone.*" No, brethren; He passes by, as of no moment, the outward fast, and announces his decision in words of solemn import, "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

Again, the chapter from which my text is taken furnishes us with another instance of God's disregard of the *outward* act of fasting. The Jews are presented to us as complaining that their bodily mortifications were unnoticed by Jehovah. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" But what saith the answer of God to these complaints? First, he tells them that their very conduct proved their hypocrisy. While they professed to "afflict their souls," behold, they made their fast day a day of carnal "pleasure;" while they outwardly humbled themselves, their hearts were full of "strife and debate," and their hands ready to perpetrate any violence. Having thus exposed the evident hollowness of their humiliation, and solemnly declared, "ye shall not fast as ye do this day, to make your voice to be heard on high;" he, by a series of interrogatories, reproves their *mode or manner of fasting*; "Is it such a fast that I have chosen? A day for a man to afflict his soul?" (Or, "for a man to afflict his soul for a day?" for a few hours to humble himself and then return to the world, its pride, and folly, and sins!). "Is it to bow down his head as a bulrush, and to

spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" What holy indignation is here! What contempt for all those mere "bodily exercises," upon the observance of which men lay so much stress, and in which so much virtue is supposed to exist! And observe, there is no saving clause in this bold denial of the efficacy and acceptability of "such a fast." It is *not* said, that this is only a *part* of the fast which God will accept. But it is emphatically declared, that *this* fast God has not chosen; that it is not in the true sense of the word, a fast at all; that it is *not* "an acceptable day to the Lord." We have then a description, in our text, and the verse which follows it, of the nature and kind of fast that God has "chosen," and that is "acceptable" unto him. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

It may, however, be objected to this view of the subject, that our Lord himself gave directions, in his sermon on the mount, respecting fasting; thereby sanctioning the outward act, and confirming, by his authority, the practice of abstaining from food, as exercised in the Jewish church; and that, moreover, he expressly declared that, after his departure from amongst them, his disciples would adopt the same system as did the servants of God of old. Let us, brethren, examine this point.

In the 6th chapter of Matthew, after abrogating by his divine authority, several portions of the Jewish law, Jesus warns his disciples against many corrupt practices indulged in by too large a portion of the Jewish nation; he refers to almsgiving and prayer, and then continues, "Moreover, when ye fast, be not, as the hypocrites of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto

thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Here we have directions given respecting the mode of fasting, absolutely opposed to that adopted, not only by the "hypocrites" and unbelieving Jews, but by such saints of God as David, Daniel, and others. "But thou, when thou fastest, *anoint thine head and wash thy face.*" To omit to anoint the head, to wash the face, or to change the garments, was as much a portion of a fast, as practised among the Jews, as was the abstinence from food. David, when interceding with God on behalf of his child, as we are told in 2 Sam. xii. 16, "fasted a fast, and went in, and lay all night upon the earth." But God was not entreated for the child; he died; and "then David arose from the earth, and *washed* and *anointed* himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat." Again; in Daniel x. 2, 3, we read, "In those days I Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, *neither did I anoint myself at all*, till three whole weeks were fulfilled." When, therefore, our Lord says to his disciples, "Thou, when thou fastest, *anoint thine head, and wash thy face,*" he thereby not only reproofs the false fasts of the "hypocrites," but prescribes a spiritual fast, as distinguished from the ceremonial, which consisted in abstinence from bodily food, and neglecting the health and convenience of the outer man. His reproof evidently extends to the whole system of *Jewish* fasting.

The other passage to which I have referred, is in Luke v. 33, and following verses, where we read that the question was asked our Lord, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" To this Jesus replied: "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." He then addressed them in the following parable, which appears to me to shew as

clearly as the express declaration we have just examined, that the Christian fast was designed to be divested of all those ceremonial observances in which the Jews had been accustomed to pride themselves. "No man," says Christ, "putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." As though he had said, "don't suppose, however, that I intend to engraft my New dispensation upon the Old; that, when I speak of my disciples fasting, I mean that they should be bound to adopt the mode so long practised by the Jews,—consisting of abstinence from food, the wearing of sackcloth, the sitting in ashes, and neglecting the body. The dispensation of grace is altogether of a different character and nature from that which at present exists. A *new* covenant necessarily implies that the first is *old*. "Now that which decayeth and waxeth old," is not to form any part of that which is to succeed it, but "is ready to vanish away." The Old dispensation has "waxed old as a garment;" it is about to be "folded up" and laid by, and to be replaced by one of a more *enduring* because a more *spiritual* texture. The "Old bottles" are not fit to contain the new wine of the Gospel; the ceremonies and outward observances of the Jewish Church are not suited to that spiritual system of which I am the founder."

The Lord Jesus adds, (not as a continuation of the parable, but, altering the figures, in order more clearly to illustrate his meaning) "No man also having drunk old wine straightway desireth new: for he saith, the old is better." As much as to say, "my disciples will not be satisfied with those bodily services with which you have so long rested content. Having tasted the mature and ripe wine of the Gospel, they will have no desire to return to the immature and unripe which has hitherto satisfied you. Their spiritual taste will cause them to seek more wholesome food. They will not be content with a mere *carnal*, nothing but a *spiritual*, a *heart* fast

will content them." And, brethren, this interpretation of our Lord's words fully harmonizes with the teaching of St. Paul in Colossians ii. 20th and following verses, where he says, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances,"—(such ordinances as impose the following restrictions, "*touch not; taste not; handle not*") after the commandments and doctrines of men? which things have indeed a show of wisdom in will-worship, and humility, and neglecting (or, as it is rendered in the margin, "punishing, or not sparing") the body; not in any honour to the satisfying of the flesh." The Apostle, having thus declared the non-obligation of such "ordinances" on the conscience of the believer, sets forth the nature and obligation of a true Christian humiliation. He says in the 5th verse of the next chapter, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

I have thus shewn, brethren, that abstinence from food, though generally practised, was never commanded by God, even under the ceremonial law, and that both under the Old and New dispensations a ceremonial fast is declared to be of no worth. I have also proved, from the words of our Lord himself, that when he spoke of a Christian "fast" he evidently intimated that a change would be made in the manner of its observance. I have moreover shewn from the teaching of St. Paul that the precepts "*Touch not; taste not; handle not,*" are not obligatory on the believer; that true fasting does not consist in "neglecting" or "punishing" the body, but in the mortification of the lusts of the flesh.

In pursuing this line of argument I have been necessarily led to unfold, in some measure, the nature and results of a scriptural fast,—that humiliation which is "acceptable unto the Lord."

To elucidate more fully this latter part of our subject, I would observe, in the first place, THAT TRUE HUMILIATION HAS ITS SEAT IN THE HEART OF THE SINNER; from which it flows in copious streams, pervading the whole life and character of its subject. "*Render your heart and not your garments*" is the requirement of

God, as well under the more carnal and ceremonial dispensation, as in the more spiritual Gospel age. It must, however, be evident that none but a real child of God can observe *such* a fast ; for it implies, 1st CONVICTION OF SIN. None can truly mourn for sin except those who are conscious of its burden. So long as man feels not that he is a sinner, so long will he be unable to offer that sacrifice of a "broken and contrite heart which God will not despise." A fast "acceptable to the Lord," implies, 2nd, HEARTFELT REPENTANCE TOWARDS GOD. That sorrow for sin that does not lead to the exclamation of Job, "I abhor myself and repent in dust and ashes," and to the resolution of the same saint of God, "if I have done iniquity, I will do no more," is *not* the result of Evangelical, soul conviction. 3rd. Such a fast implies THE POSSESSION OF A LIVING, ACTIVE FAITH IN THE LORD JESUS CHRIST. "He that cometh to God," whether in praise or humiliation, "must believe that he is, and that he is a rewarder of them that diligently seek him." Such faith as dwelt in the breast of the grief-stricken Shunammite mother, when she declared, "It is well ;" such faith as animated the soul of Job when in his affliction he exclaimed, "Though he slay me, yet will I trust in him."

But, brethren, that humiliation which our God will accept is not confined within the limits of the believer's soul ; though it has its source and rise there, it will burst through every barrier, manifesting its presence and reality in the life and conduct ; I therefore remark,

2nd. THAT TRUE HUMILIATION CONSISTS IN ACTIVE OBEDIENCE TO THE WILL OF GOD. The "lust of the flesh, the lust of the eye, and the pride of life," will all be mortified and subdued ; every darling sin, though dear as a right hand, or a right eye, will be cut off, or plucked out ; every unholy pleasure will be renounced ; no "accursed thing" will be allowed to remain hid in the heart : but the *really* "fasting" soul will respond with alacrity to the divine command, "Wash you, make you clean ; put away the evil of your doing from before mine eyes."

You will observe, however, brethren, that such a fast as this, is the result of the operation of the Holy Spirit

on the sinner's heart. It is He who "convinces" of sin; it is He who gives the broken heart; it is He who implants within man the principle of faith; it is He who gives increasing activity and strength to that principle, enabling him who possesses the gift, to wage a successful warfare with the powers of darkness, and to "overcome the world."

This desire of the truly humble soul to do the will of God is, moreover, manifested IN UNCEASING ACTIVITY ON BEHALF OF OTHERS. His God has unfolded to him, in his own word, the way in which he can best show the sincerity of his repentance, the genuineness of his sorrow, and the reality of his faith. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Instead, therefore, of indulging in morbid sorrow, or monkish asceticism, with willing spirit, he engages in every "labour of love." In whatever station in life he may be placed, his conduct will be characterized by uprightness and honesty; all wicked dealings will be eschewed, and the "bands" thereof "loosed;" the "heavy burdens" and exactions, which in the days of his unconversion he had laid upon others will be removed. His delight will be to feed the hungry, to clothe the naked, and to protect and provide for the outcast and wanderer.

But, brethren, the Christian's fast will not terminate with these outward acts of love and mercy,—this work of providing for the *temporal* relief of suffering humanity. Many a worldly man displays a pity as sincere, a sympathy as warm, and a liberality as profuse, with regard to the *bodily* wants of his fellow-man, as is manifested by the most exalted believer. But here his care for him ends. Not so, however, the Christian. He has been taught, and that by God himself, to look upon every son and daughter of Adam as a compound being, consisting of soul and body; the *latter*, doomed in a few short years at most, to crumble into dust, and be mingled again, for a season, with its parent earth; the *former*, destined, as soon as it is parted from its earthly tabernacle, to enter upon a

new mode of existence; to be ushered into a new world, where it shall live for ever, either in the enjoyment of ineffable blessedness, or the subject of intolerable woe. The believer in Jesus, therefore, while in obedience to his Father's will, and from love to him, he dries up, with a tender hand, the mourner's tears, and alleviates the wants and sorrows of those who are in *earthly need*, regards with the *deepest* sympathy and the *most devoted* care, the wants of his brother's *soul*, inasmuch as the latter as far exceeds in value the former, as the precious jewel surpasses the casket in which it is enclosed. The child of God has also learnt from the Bible (and to this truth his own experience bears powerful witness), that, by nature, the souls of men are unfit to enjoy eternal happiness. He has been taught by the lip of truth itself, that "all have sinned and come short of the glory of God;" that "every imagination of the thoughts of man's heart is only evil continually:" and that "the wages of sin is *death*;"—banishment from the presence of God:—an eternal abode "with the devil and his angels." But he has also learnt from the same teacher, that a ransom has been found; that an atonement has been made and accepted for a world's sin: that Jesus has bled, and died, and risen again, to "open the kingdom of heaven to all believers;" so that, "whosoever believeth in him shall not perish, but have everlasting life." He has been enabled to believe, and has thus obtained that "peace with God," which is an earnest and pledge of never ending glory. These things the Christian has been taught. And he sees around him in the world, millions of immortal beings, chained down to earth by the spiritual "bands of wickedness;" laden, (though perhaps unconscious of its weight), with the "heavy burden" of sin; "oppressed" with a tremendous load of guilt; and their necks bowed down beneath the galling "yoke" of Satan. He too, once was in the same condition; but grace has set him free; and therefore his heart pities, and his hand is stretched out to help those who are the captives of Satan and the slaves of sin.

Brethren, I have this night to ask you to engage in this holy service. The object of our Society is to bring souls to Christ; to rescue sinners from impending de-

struction, and to introduce them to the glory and blessedness of the Redeemer's kingdom. There are living in this land of Gospel light and privileges hundreds of thousands of precious souls who are not merely left in nature's darkness and degradation, uncared for and unpitied, but who are being systematically taught to lean for salvation on "a broken reed;" to trust in a "refuge of lies;" to place their confidence in saviours who can never save; and who are consequently living and dying unconscious that they "have a lie in their right hand." The *spiritual* state of our Roman Catholic fellow countrymen exactly corresponds with the condition of those in whose behalf we are appealed to by God himself in our text. He has graciously given us many tokens of his favour; souls, many souls have through the instrumentality of the Protestant Reformation Society, been brought "from darkness unto light, from the power of Satan unto God;" and His word is still "as a fire, and like a hammer that breaketh the rock in pieces." Come, then, brethren, "to the help of the Lord, to the help of the Lord against the mighty." Enable this Society to go forward in its mission of love, "to loose the bands of spiritual wickedness: to undo the heavy burdens, to let the oppressed go free, and to break every yoke."

In conclusion, I cannot forbear to offer one remark connected with this day's solemnities. What a blessed day would this have been for England, if we could have said that all her people had observed such a fast as I have been describing! If every one had gone up to the house of the Lord, convinced of, and mourning over, his own personal sins; if with one *heart*, as well as with one voice, we had, as it were, besieged the mercy-seat with the repentant cry, "Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion;" if our faith, the faith of each, had been that of God's elect; and if we had risen from our knees with the holy determination, looking for the Spirit's power to enable us to fulfil it, to "spend and be spent," in promoting the glory of God, and the happiness of our fellow-men; if *such* had been our humiliation, we might have bid defiance to every power that seeks our hurt, with the triumphant assurance, "The Lord of hosts is with us, the God of Jacob is our Refuge."

APPENDIX.

No. I.

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" _____, 185

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" I am, _____

" Your obedient Servant,

" _____

" _____

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No. IV.

The Deputation of the Protestant Reformation Society having been frequently requested by those friends who feel anxious to acquaint themselves with the controversy, to recommend a List of such Works as might be useful to the attainment of such an object; the Committee have now the pleasure of appending to their Report a Catalogue of Books, Roman Catholic and Protestant, which they trust will be found highly useful.

ROMAN CATHOLIC BOOKS.

Douay Bible. *Douay*, 1609.
 Rhemish Testament. *Rheims*, 1583.
 Douay Bible and Rhemish Testament. *London and Dublin*.
 Missale Romanum.
 Rituale Romanum.
 Canones et Decreta S. Œcumenici et Generalis Concilii Tridentini.
 Catechismus ex Decreto Concilii Tridentini ad Parochos.
 Missal for the Use of the Laity.
 Brevarium Romanum.
 Catechism of the Council of Trent, translated by O'Donovan.
 Creed of Pope Pius IV.
 Delahogue's Five Treatises.
 Labbei et Cossartii Sacrosancta Concilia, &c.
 Platina de vitis Pontificum.
 Ditto, translated by Ricaut.

Index Librorum Prohibitorum.
 Ribadeneira's Lives of Saints.
 Cressy's Church History.
 Bonaventure's Psalter.
 Salisbury Missal.
 Dupin's Ecclesiastical History.
 Life of St. Francis.
 Devotions to the Sacred Heart of Jesus and Mary.
 The Key of Paradise.
 The Garden of the Soul (*Chaloner*).
 The Poor Man's Manual.
 Dr. Doyle's Christian Doctrine.
 ——— Catechism.
 Dr. Butler's Catechism.
 Dr. Reilly's Catechism.
 Dr. Troy's Catechism.
 The Four Archbishops' Catechism.
 The Office of the Scapular.
 ——— — Immaculate Conception.

PROTESTANT WORKS.

Fulke on the Annotations of the Rhemish Testament.
 Cartwright on Ditto.
 Bishop Bramhall's Works.
 Mason's Vindication of Ordination in the Church of England.
 Comber's Roman Forgeries in the Council.

Daille on the Right Use of the Fathers.
 Crakenthorp's Works.
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Archbishop Wake's Tracts.

Genuine
 Epistles of the Apostolic
 Fathers.

Sleidan's History of the Reformation.

**Rainold's Conference with
 Hart.**

Laud's Conference with Fisher.

J. White's Reply to Fisher.

J. and F. White's Works.

**Stillingfleet's Vindication of
 Laud against Fisher.**

on the Idolatry as
 practised in the Church of
 Rome.

Dr. Daniel Featly's Works.

Cosin's Canon of Scripture.

**Barrow on the Pope's Supre-
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**Allix's History of the Churches
 of Piedmont.**

of the Albigenae
Chillingworth's Works.

Willett's Synopsis Papismi.

Claude on the Eucharist.

**Bertram on the Body and
 Blood of Christ.**

**Birkbeck's Protestant Evi-
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Du Moulin's Works.

**Poole's Blow at the Root of
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Dialogues.

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**Morning Exercises against Po-
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Dr. Michael Geddes's Tracts.

**Dr. James's Corruptions of
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**Keary's (of Hull) Common
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**Mendham's Literary Policy of
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Price, Mr.	0	10	0
Protestant Committee at Bolton	1	1	0
Pyne, R. Esq.	0	10	0
Reade, Mrs.	1	0	0
R. E. B.	0	10	6
Richardson, Capt.	1	0	0
R. J.	0	1	6
Risdon, Mrs.	2	0	0
Roberts, Miss Martha, by Mrs. Breay	1	1	0
Roberts, Mrs. Eleanor	5	0	0
Robertson, P. F. Esq.			
M. P.	5	5	0
Rogers, Mrs.	1	0	0
Royston, J. P. Esq.	2	0	0
Ditto, a friend by	0	10	0
Rugg, R. Esq.	1	1	0
"Record" Newspaper, per			
Rev. A. Hewitt	10	10	0
A. C.	0	2	6
B. A. H.	10	0	0

	£.	s.	d.
"Record Newspaper," per			
E. M.	0	10	0
The Ladies Katherine & Sarah Boyle	5	0	0
Thank offering from one whom the Lord has supported through great trials	5	0	0
H. S.	1	0	0
A Clergyman's Widow	1	0	0
W. C. B.	1	1	0
A Clergyman	2	0	0
S. K.	2	0	0
Thankoffering	3	0	0
Miss Newland	1	0	0
E. B. P.	1	1	0
Salmon, Mrs. H.	0	5	0
Salter, Mrs. E.	10	0	0
Saltmarsh, Mrs., by Mrs. Cumming	8	0	0
Sargent, Rev. W. S.	0	2	6
Savile, Mrs.	1	0	0
Seager, Mrs.	0	2	6
Seeley, Messrs., per R. A. J. O. Thankof- fering for special mercies, Prov. xviii. 22. & xix. 14.	0	10	0
George, Wright, Esq.	5	0	0
Simpson, G. Esq.	10	10	0
Somes, Miss	20	0	0
Sperling, John, Esq.	10	10	0
S. G.	1	1	0
Tappenden, F. W. Esq.	0	10	0
Thankoffering, R. D.	0	10	0
Townley, G. Esq.	5	0	0
Valpy, Rev. F.	0	15	0
Vernon, Mrs.	0	5	0
Vining, J. T. Esq.	20	0	0
Walker, J. Esq.	5	0	0
Wastell, Rev. J. D.	2	0	0
Wilbraham, Miss Jane	1	0	0
Wilkinson, Miss	0	10	0
Wilkinson, Robert, Esq.	5	0	0
Wilson, Miss	2	0	0
Worrall, Mr. F.	0	5	0
Y. W.	5	0	0
Young, Mr.	0	1	0

No. VII.

LIST OF SUBSCRIBERS,
FOR THE YEAR ENDING MARCH 31, 1854.

The Committee request the attention of Subscribers to the following List, which contains all sums paid between April 1, 1853 and March 31, 1854.

* * SUBSCRIBERS not residing in London are respectfully requested to cause their Annual Subscriptions to be paid when due, or to inform the Collector where they may be received. Should any inaccuracies be discovered in the following List, corrections will be thankfully received, and attended to. All letters respecting Subscriptions, should be addressed to Mr. James Miller, Secretary, to whom it is particularly requested that *all money orders* be made payable.

	1853-54.		
	£.	s.	d.
Adair, Major	0	5	0
Adams, Mrs. Margate	1	1	0
Alcock, W. N. Esq.	1	1	0
Allen, Rev. H. Clifton	1	1	0
Allen, M. C. Esq.	1	1	0
Allnut, C. A. Esq. Wallingford	1	1	0
Ames, Mrs. Bath	2	2	0
Amoore, Mrs. A. Hastings	0	6	0
Anderson, T. D. Esq.	1	1	0
Andrew, Rev. W. W.	1	1	0
Angell, W. S. Esq.	5	5	0
Anstruther, Sir Ralph, Bart	1	1	0
Armitage, Miss Honley, Huddersfield	1	1	0
— Special Mission	1	0	0
Armstrong, Rev. J. N. Green	1	1	0
— Special Mission	1	0	0
Armstrong, J. E. Esq. Kensington	1	1	0
Armstrong, Mr. J. Newcastle-upon-Tyne	1	1	0
Armson, Rev. Thomas	0	10	0
Atkinson, G. Esq. Torquay	1	1	0
Atkinson, John, Esq. Leeds	1	0	0
Atkinson, Miss, per Messrs. Nisbet	1	0	0
Austen, Mrs.	1	0	0
Austin, Rev. J. S.	0	10	0
Aylmer, Capt.	1	0	0
Ayton, — Esq.	0	10	0

	1853-4.			1853-4.		
	£.	s.	d.	£.	s.	d.
Beaufort, Dowager Duchess of, per Messrs. Nisbet and Co.	2	2	0	2	2	0
Boyle, the Lady S.	1	1	0	1	1	0
Boyle, the Lady K.	1	1	0	1	1	0
Bacon, J. P. Esq.				0	10	0
Badcock, the Misses	0	7	6	0	7	6
Badcock, H. Esq.				1	1	0
Baillie, Rev. J. F.	1	1	0			
Bainbridge, Mrs. Down Hall, Epsom	1	0	0			
Baker, Capt.	1	1	0	2	0	0
Baker, Rev. R. B. Stone	1	0	0			
Ball, Mr.				0	10	0
Ballance, J. Esq.	1	1	0			
Bannister, Mrs. Wm.	1	1	0			
Barfoot, Rev. Hen.	1	1	0	1	1	0
Barker, Rev. R.	0	5	0			
Barker, Miss	0	5	0			
Barker, Rev. H. C.				0	10	0
Barnett, Rev. W. S.	0	10	6	0	10	6
Bartlett, H. Esq. Wimborne	0	10	0			
Barton, Miss				0	5	0
Barnicott, Mr.				0	5	0
Batcheller, Rev. Wm. Kingsdon, Yeovil	1	1	0	2	0	0
Bate, Charles, Esq. Plymouth	0	10	0	0	10	0
Bateman, John, Esq. Kynpersley Hall, Staffordshire	1	1	0	1	1	0
Bateman, James, Esq. Biddulph Grange, Congleton	1	1	0	1	1	0
Bathurst, Rev. W. H.	1	0	0	1	0	0
Batt, Mr. Salisbury	0	10	0	0	10	0
Batten, Miss	0	5	0	0	5	0
Baxter, Robert, Esq.	1	0	0	1	1	0
Bayley, Rev. A. Banbury	1	0	0			
Beamish, Rev. H. H.	1	1	0	1	1	0
Beamish, Rev. A. N.				0	5	0
Beard, Rev. W. D.	1	0	0	1	0	0
Beaumont, G. Esq. Nottingham	1	1	0	1	1	0
Beddy, Rev. J. F.	0	10	6	0	10	6
Bedford, D. B. Esq.	0	5	0			
Belcher, Michael, Esq.				1	1	0
Bell, Mrs. Tiffin				1	0	0
Bell, Rev. C. D.				0	5	0
Bell, Mrs. Plymouth	0	5	0	0	10	0
Bennett, Mr. George	0	5	0	0	5	0
Bennett, Miss	0	5	0	0	10	0
Bennett, J. N. Esq. Plymouth	1	0	0	1	0	0
Beresford, Mrs.				1	0	0
Bernard, Dr. Clifton	1	1	0	1	1	0
Bernard, W. C. Esq. Clifton	1	1	0			
Bertram, F. Esq. Jersey	1	0	0			
Best, Rev. Thomas, Sheffield	0	10	0	0	10	6

1853-4.

	£.	s.	d.	£.	s.	d.
Bevan, R. C. L. Esq. Lombard-street	2	2	0	2	2	0
Bevan, Robert, Esq. per Messrs. Nisbet & Co.	1	0	0			
Bevan, Mrs. C. ditto.	1	1	0	1	1	0
Bevan, Rev. D. B.				2	2	0
Beville, Capt.				2	0	0
Bibbens, Miss				0	5	0
Bickford, J. S. Esq. Tuckingmill	0	10	0			
Bide, Mr. Yeovil	0	5	0	0	5	0
Biging, Mrs.				1	1	0
Bigsby, Rev. Charles	0	10	0	0	10	0
Billing, Miss, Stonehouse	0	10	0	1	0	0
Birch, C. Esq. Kilburn	0	10	0	0	10	0
Bishopp, Mrs. Thornaby Hall	1	0	0	1	0	0
Black, Dr. Torquay	0	10	0	0	10	6
Blake, Dr. P. Torquay	0	10	0	0	10	0
Blake, Miss F. Norwich	0	10	0			
Blakeney, Rev. Dr. Birkenhead	1	1	0	1	1	0
Blakiston, Sir Matthew, Bart.	1	1	0	1	1	0
Blanchard, J. Esq. Whitby	1	0	0	1	0	0
Bleazby, Rev. W.				0	5	0
Blight, — Esq. Plymouth	0	5	0			
Bloomfield, Sir Thomas, Bart. Brighton	2	0	0			
Blundell, Miss M.	1	1	0	1	1	0
Bolitho, Thomas, Esq. Penzance	1	0	0			
Bolitho, Miss ditto	0	10	0			
Bolitho, William, Esq. ditto	1	1	0			
Bolitho, Wm. Jun. Esq. ditto	0	10	0			
Bolitho, Mrs. Edward ditto	0	10	0			
Bonar, James, Esq.				1	1	0
Booth, W. J. Esq.				1	1	0
Boobyer, J. H. Esq.	2	2	0	2	2	0
Boodle, R. Esq. Chilcompton, Bath	1	0	0	1	0	0
Boswell, Mr. Norwich	0	5	0			
Bottom, J. F. Esq.	0	10	0			
Bowles, Rev. H. A.				0	10	6
Boyd, J. Esq.	1	1	0	1	1	0
Boyd, C. Esq.	1	1	0	1	1	0
Brace, Mrs.				0	10	0
Bradshaw, Thos. Esq. Weymouth	0	10	0	0	10	0
Brakenridge, Rev. G. W. Clevedon	0	10	6	0	10	6
Braithwaite, Robert, Esq.	0	10	6			
Braithwaite, Isaac, Esq.	1	1	0	1	1	0
Brewin, A. Esq. Tiverton	1	0	0			
Brickhill, Mr.	0	5	0	0	5	0
Bridger, Rev. J.	0	10	0			
Bridges, J. B. Esq.				1	1	0
Brietzcke, Misses	1	0	0	1	1	0
Brock, Major G. Colchester	1	1	0	1	1	0
Brokenshaw, Lieut. Teignmouth	0	10	0			
Brook, Thomas, Esq. Huddersfield	1	1	0	1	1	0
Brook, John, Esq. Huddersfield	1	1	0	1	1	0

				1853-4,		
	£.	s.	d.	£.	s.	d.
Brook, William, Esq.	0	10	6	0	10	6
Brook, Thomas B. Esq. Holloway	0	10	0	0	10	6
Brooke, Robert, Esq. Plymouth	0	10	0	0	10	0
Brooke, W. DeCapel, Esq.	10	0	0			
Brown, J. Sharp, Esq. Halifax	2	2	0	1	1	0
Brown, Mr. Plymouth	0	5	0			
Brown, Mr. Rugby				0	5	0
Buck, the Misses	1	0	0	2	0	0
Buckingham, Mrs. Dodiscombe Leigh	0	6	0			
Burgess, Miss, Bath	0	10	0	0	10	0
Burnet, Mr.	0	10	0	0	10	0
Burton, Rev. R. W.	0	10	6			
Bushell, Mr. E. per "Record"	1	1	0			
Bushe, Mrs. J. P. per Mr. Nisbet	1	0	0			
Bushe, Miss	1	0	0			
Buswell, Rev. W. Chelmsford	1	1	0	1	1	0
Butcher, Major, Clifton	1	0	0	0	10	0
Butler, Mr. and Mrs.	1	1	0	1	1	0
Calthorpe, the Right Hon. the Lord	2	2	0	2	2	0
Cavan, the Right Hon. the Earl of	5	0	0	2	0	0
Cholmondeley, the Marchioness of	2	0	0	2	0	0
Cabbell, Mrs.	0	10	0	0	12	0
Cadman, Rev. W. St. George's Southwark	0	10	6	0	10	6
Calcraft, J. H. Esq.	2	0	0			
Camidge, Rev. C. York	0	5	0	0	5	0
Carne, Miss, Penzance	0	10	0			
Carr, Rev. E. H.	0	10	0			
Carr, Miss, Plymouth	0	5	0	0	5	0
Carey, Miss, Guernsey	0	5	0	0	5	0
Cartwright, Miss, Bury-St.-Edmunds	5	0	0			
Chambers, Rev. W. per Praed and Co.	2	0	0	2	0	0
Chamberlain, Rev. Cator				2	1	0
Chapman, Mrs. Thomas				0	10	6
Chard, W. W. Esq. Plymouth	1	1	0	1	1	0
Chase, Miss, by Messrs. Seeley	1	0	0	1	0	0
Child, Rev. T. C.	0	5	0	0	10	0
Chinnery, Rev. Sir N. Bart.	1	1	0			
Chinnery, John, Esq.				0	10	0
Chittock, Miss	0	5	0			
Cholmeley, Rev. John	1	0	0			
Christy, Miss	2	2	0			
Clack, Mrs. Islington				0	10	6
Clarke, Rev. E. T.	0	10	0	1	1	0
Clarke, Mrs. E. T.	0	10	0	0	10	0
Clarke, General	2	2	0	2	2	0
Clayton, Rev. R. Newcastle-upon-Tyne	1	1	0			
Cleaver, Rev. Wm.	1	1	0			
Clementson, Rev. W.				1	1	0
Clifford, Rev. J. B. Bristol	1	1	0	1	1	0
Clank, Rev. R.				1	0	0

1853-4.

	£.	s.	d.	£.	s.	d.
Cobb, F. W. Esq. Margate	1	1	0	1	1	0
Cock, Mr. J. H. Derby	1	0	0	1	0	0
Cockeram, Mrs. Kingsdon, near Yeovil	1	0	0	1	0	0
Cockeram, Miss. Sherborne	0	10	0			
Codrington, Miss, St. Leonards	0	10	0			
Cohen, Rev. J.	1	1	0	1	1	0
Cole, Wm. Esq. Lowestoft	0	10	6	0	10	6
Coles, Mr. William (the late)	0	10	6	0	10	6
Collette, C. H. Esq.	1	1	0	2	2	0
Collins, Mrs. Yeovil	0	5	0	0	5	0
Collins, Mrs.	0	10	0	0	10	0
Collinson, Hen. Esq.	1	1	0			
Colquhoun, C. J. Esq	1	0	0	1	0	0
Combs, Frederick, Esq	0	10	0	0	10	6
Conn, Mrs. Plymouth	0	5	0	0	5	0
Conor, Rev. J. Liverpool	0	10	0			
Cookesley, Rev. H. P. Wimborne	0	10	0			
Cooper, Mr. George	0	10	0	0	10	0
Copland, the Misses, Harrow	1	1	0	1	1	0
Cox, Henry, Esq. Derby	1	1	0			
Cox, Miss, ditto	0	10	0	0	10	6
Cox, Mrs. Clifton	0	10	6	0	10	6
Cowdell, Dr.				0	10	0
Crabb, Richard, Esq. Great Baddow	1	1	0	1	1	0
Crabb, Mrs.	0	10	0	0	10	0
Crabb, Miss	0	10	0	0	10	0
Craigie, Henry, Esq.	1	0	0			
Cressingham, Jonah, Esq.	2	0	0			
Creswell, R. G. Esq. Ashby-de-la-Zouch	1	1	0	1	1	0
Creswick, N. Esq. Sheffield	1	0	0	1	0	0
Crisfield, Miss				0	10	0
Cross, Dr.				0	10	6
Cubitt, Rev. B. L.	0	5	0			
Cumming, Rev. J. D. D. National Scotch Church	1	1	0	1	1	0
Cumming, Rev. J. Elder, Perth—(2s 6d subs.)				2	13	0
Cuppige, Mrs. J. R.	1	1	0	1	1	0
Curme, J. A. Esq. Weymouth	0	10	0	0	10	0
Curme, G. Esq. Dorchester	1	0	0	1	0	0
Curtis, Mr. James, Yeovil	0	7	6	0	10	0
D'Arcy, Miss, Tonbridge Wells	0	10	0	0	10	0
Dampier, Mrs.	0	10	6	0	10	6
Dashwood, Rev. C. J. Whiponsett	1	1	0			
Davidson, B. Esq. Birmingham	1	1	0	1	1	0
Davidson, Rev. James				1	0	0
Davison, Mrs.	1	0	0	1	1	0
Davies, Mrs.				0	10	0
Davies, Rev. Thomas, Ponty-Pool	0	10	0	0	10	0
Davies, Dr. Seaford	0	10	0			
Davies, Rev. C. G.	0	10	6			
Dawe, James, Esq. Stoke, Davenport	0	5	0	0	5	0

	1853-4.		
	£.	s.	d.
Dawson, Mr. E.	0	10	6
Day, Mrs.	0	10	0
De la Chaumette Henry, Esq.	0	10	0
Denman, Mrs. Yeovil	0	5	0
Dent, Miss, by Messrs. Nisbet and Co.	1	0	0
Despard, Mrs.	0	5	0
Dikes, W. H. Esq. Wakefield	1	0	0
Ditchburn, Mr. H. Gravesend	1	1	0
Dobree, Miss Ann, Gdernsey	0	10	0
Doudney, E. P. Esq.	1	0	0
Douglas, Rev. P. H.	2	0	0
Dove, C. Esq. Leeds	0	10	0
Dowker, Mrs. Pickering	1	0	0
Drake, Rev. T. R.	1	0	0
Dudding, Rev. H. St. Albans	0	10	0
Duke, Abraham, Esq. Rugby	0	10	0
Dunt, J. E. Esq. Cockspur-street	1	1	0
Dunster ville, Col. Plymouth	1	1	0
Du Port, James, Esq.	0	10	0
Durrant, Dr. Ipswich	0	10	0
Eaton, R. Esq. Devonport	0	10	0
Edgar, the Misses, St. Leonard-on-Sea	1	0	0
Edwards, G. Esq. Halifax	0	10	0
Edwards, Mr. William, Holborn	0	10	6
Edwards, Henry, Esq. Halifax		1	1
Edwards, Priestly, Esq.		1	1
Eldridge, J. Esq. Newport, Isle of Wight	0	10	0
Elliott, Rev. James, Taunton	0	10	0
Ellis, J. L. Esq. per Messrs. Hankey	1	0	0
Ellis, E. Esq. Wimborne	0	10	0
Emly, Mrs.	1	0	0
Enraght, J. B. Esq. Clifton	1	1	0
Evanson, Dr. Torquay	1	0	0
Evans, Rev. C. Blackwall, Wirksworth	0	10	0
Eyre, Rev. W. C.	1	0	0
Eyre, W. Esq. Hull	1	1	0
Finch, Geo. Esq. Burley-on-the-Hill, Rutlands	5	5	0
Finch, Right Hon. Lady Louisa	2	0	0
Farquhar, Sir W. R. Bart. 45, Grosvenor-square	5	0	0
Farquhar, John, Esq. Bridgewater	0	10	0
Falcon, Miss A. Workington	0	10	0
Fairthorne, A. W. Esq.		1	0
Falkner, the Misses	1	0	0
Farrant, Mr. R. Salisbury	1	1	0
Farrar, W. L. Esq. Lincoln's-inn-Fields	1	1	0
Fawcett, Mrs. Workington	1	1	0
Fayle, Rev. R. Torquay	0	10	0
Fell, Miss Emma, Ashby-de-la-Zouch	1	0	0
Fell, Rev. T. Ashby-de-la-Zouch	1	0	0

	1853-4		
	£.	s.	d.
Fell, Rev. T. C. Sheepy, ditto	2	0	0
Ferguson, Miss Elizabeth, Carlisle	0	5	0
Ferguson, Joseph, Esq. M.P. ditto	1	0	0
Ferris, Rev. T.	1	1	0
Field, Capt. per Mesars. Nisbet			
Fisher, P. H. Esq.			
Fisher, Rev. J. Higham-on-the-Hill, Hinckley	0	10	6
Flewker, John, Esq. Derby	1	1	0
Folliott, Rev. James	1	1	0
Folds, Miss, Plymouth			
Forbes, Sir Charles, Bart.	1	1	0
Fothergill, Thomas, Esq.	2	0	0
Fothergill, Miss	1	0	0
Fox, Mrs. Durham	1	1	0
Franklyn, Rev. Thomas Ward, Tonbridge Wells	2	2	0
Fraser, Miss, Kingsdon	1	1	0
Fraser, Miss H. North-Terrace, Camberwell	1	1	0
Fraser, Miss E. C. Woodcote Lodge, Epsom	0	10	6
Frear, B. Esq. Derby	1	1	0
Freeman, Miss	0	10	6
Freeman, Mrs. Brixton			
Freeman, Miss ditto			
Freeman, Mr.			
Freemantle, Rev. W. R.	1	0	0
Frere, J. H. Esq.	2	0	0
Frewen, Thomas, Esq. Northam	5	0	0
Friend, a, per Mrs. L'Estrange	1	0	0
Friend, a, by Mrs. Garstin			
Friend, a, by Mr. Miller			
Frowd, Miss M. Bath	1	0	0
Fry, Rev. James, Sompting	0	10	0
Fysh, Rev. Frederick, Torquay	1	1	0
Galloway the Countess of	2	2	0
Gabb, D. H. Esq.	0	5	0
Gain, Mrs. Portsea	0	5	0
Gaitskell, Mrs. Dorchester	0	5	0
Gamble, Rev. H. Ashbourn	0	10	6
Gamble, Mrs.	1	1	0
Gamble, Miss	0	5	0
Gant, J. C. Esq.	0	10	6
Gardner, Rev. Richard, Devonport	0	10	0
Garlick, J. P. Esq. Leeds	0	10	0
Garrett, F. Esq. Torquay	1	0	0
Garstin, Mrs. Dorchester	1	0	0
Gastinoau, H. Esq.	1	1	0
Gee, Mr.	0	5	0
Gee, Misses			
Gell, Rev. P. Derby	1	1	0
George, W. Esq.			

	1853-4.		
	£.	s.	d.
Gibbs, the Misses, Birmingham	1	1	0
Gibson, E. Esq. Hull	1	1	0
Gilbert, Miss	1	0	0
Gilbert, Miss Hutton, per Messrs. Seeley			
Gilbert, Mr. Salisbury	0	10	0
Gillard, Miss, Plymouth	0	5	0
Gladstone, Rev. J. E.			
Gladstone, Mrs. J. E.			
Glass, Mr. Bath	0	10	0
Glyde, John, Esq. Yeovil	0	5	0
Glyde, John, Jun. Esq. Yeovil	0	5	0
Glyn, Rev. Sir George, Ewell	1	1	0
Goe, F. F. Esq. Louth	1	0	0
Goe, Mrs. ditto	1	0	0
Goodall, Captain, Devonport	0	10	0
Goodhart, Rev. C. J. Chelsea	0	10	6
Goodhew, Miss, Islington	0	10	0
Goodden, John, Esq.			
Gold, Mr.			
Gordon, Alexander, Esq. Clapham	3	3	0
Gore, Miss	3	3	0
Gould, John, Esq. Petworth	1	1	0
Gould, Mrs. Sarah, ditto	1	0	0
Graham, T. J. Esq. M.D. Epsom	1	1	0
Graham, T. H. Esq. Edmund Castle	0	10	0
Grant, Misses, Jersey	0	10	0
Grantham, Rev. Thomas, Bramber	1	1	0
Gray, Miss, Chelsea	0	10	0
Greaves, Henry, Esq. Sheffield	1	0	0
Greaves, Rev. H. A. Plymouth			
Greaves, Rev. Joshua			
Greenham, F. Esq. Yeovil	1	0	0
Greenham, Mrs. ditto	0	5	0
Greet, Mrs. Taunton	1	0	0
Gregory, Mrs. Plymouth	0	10	0
Gregson, William, Esq. Tanfield-Court, Temple.	1	1	0
Grey, Rev. Harry	1	0	0
Griffith, Dr. Wrexham	1	0	0
Griffiths, Miss	0	5	0
Grimfield, Rev. E. W.	1	1	0
Gruggen, Dr. Liverpool			
Gurney, J. H. Esq. Norwich	2	0	0
Haekman, Mr.			
Hadow, G. J. Esq. Clifton	1	1	0
Hall, Smith, Esq. Halifax	1	1	0
„ Special Mission			
Hall, Rev. John, Clifton	1	0	0
Hall, Rev. E. M. Idle	0	10	6
Hall, Mrs. Bagshot			

	1853-4.		
	£.	s.	d.
Hall, Mr. Arthur	1	1	0
Hance, Miss	0	10	0
Hancock, W. Esq. Wolverley	1	0	0
Handley, Rev. A. Dorchester	0	10	6
Hanson, Samuel, Esq. Botolph-lane	2	2	0
Harcourt, Rear-Admiral Vernon	1	1	0
Hare, Mrs. E. H.	1	1	0
Hare, Mrs. Evan	1	1	0
Harington, Mrs.	3	3	0
Harnes, Miss. H. J. Louth	0	10	0
Harrison, Miss E.	1	1	0
Harrison, the Misses, Sheffield	1	1	0
Harrison, Rev. Thomas, Stafford	0	10	0
Hart, Sir Henry Bart. by Mr. Burnside	1	1	0
Hart, the Right Hon. the Lady	1	0	0
Hartley, Mrs. Stoke	0	10	0
Hartridge, W. Esq.	1	0	0
Harvey, G. H. Esq.	0	10	0
Hatchard, Rev. John, Plymouth	0	10	0
Hatherell, Rev. Dr. Southampton	1	1	0
„ Special Mission	1	1	0
Hawke, W. T. Esq. Tiverton	0	10	0
Hawker, Vice-Admiral	1	1	0
Haydon, W. Esq. Guildford	2	0	0
Hayne, Rev. W. B. Sydenham	1	1	0
Hazleton, Mrs.	0	5	0
Heathcoate, Miss	1	1	0
Heathcoate, Miss G.	1	1	0
Heaton, John, Esq. Leeds	0	10	0
Helyar, W. Esq. East Coker, Yeovil	0	10	0
Helyar, Mrs. East Coker, Yeovil	1	0	0
Herbert, Rev. John Goodrich	1	1	0
Heuland, Mrs.	1	1	0
Hewitt, Rev. A.	1	0	0
Hey, Wm. Esq. Leeds	0	10	6
Hick, C. Wm. Esq. Brixton	1	1	0
Hickes, Mr. Hastings	0	5	0
Higmore, J. N. Esq. Preston, Yeovil	1	0	0
Hill, Mrs. Worcester	0	10	6
Hill, Rev. John, Wyke Regis	0	10	6
Hill, Hugh, Esq. Temple	1	1	0
Hilyard, J. G. Esq. Louth	0	10	0
Hoare, Noel, Esq. Mill Hill, Hendon	5	0	0
Hoare, Rev. E. H.	0	10	0
Hobbs, B. Esq. Forton, Gosport	0	10	0
Hobbs, Mr. Henry, Portsea	0	5	0
Hodgson, T. H. Esq. Carlisle	1	0	0
Hodgson, Mrs.	2	2	0
Holland, James, Esq.	1	0	0
Holbrow, the Misses	1	0	0
Holworthy, Mrs. Plymouth	0	10	0

1853-4.

	£.	s.	d.	£.	s.	d.
Holy, T. B. Esq. Sheffield	1	1	0	1	1	0
Hooper, Miss, Reading	0	10	0	0	10	6
Hooper, Rev. W. Nixon	0	10	0			
Hope, Captain George	1	0	0			
Hopwood, Mrs. Plymouth	0	10	0	0	10	0
Horne, Rev. T. H. Nicholas-lane	1	1	0	1	1	0
Horrocks, John, Esq. Preston	1	1	0			
Houghton, Miss Newport, I. W.	1	1	0	1	1	0
Howe, Mr.				0	2	6
Howman, Mrs.				0	5	0
Hubbuck, Miss Sophia	0	10	6	0	10	6
Hubbuck, Miss C. L.	0	5	0			
Hughes, Richard, Esq. Stafford	0	10	0	1	0	0
Hume, Miss, Clapham Common	1	1	0	1	1	0
Hunt, Mr. Bristol	0	5	0	0	5	0
Hutchings, Mr. 42, Long Acre	1	1	0	1	1	0
Hutchins, Mrs. Southampton	1	0	0			
Hutchinson, Lieut. Dover	0	10	6	1	1	0
Hyde, John, Esq. per Messrs. Nisbet and Co.	2	2	0			
James, Rev. H. Sheepshod	1	1	0	1	1	0
„ Special Mission.				1	1	0
Jackson, Rev. W. E.				0	10	0
James, Mrs. Plymouth				0	10	0
Jeffrey, Charles, Esq. Plymouth				0	5	0
Jenkins, Rev. Evan, Merthyr	0	5	0			
Jenner, Miss				0	2	6
Jennings, Rev. T. F.	0	10	6	0	10	6
Jewdine, Mr. Hastings	0	15	0			
Job, Mr. J. B. Truro	0	10	0			
Johnson, Robert, Esq. Watling-street	1	1	0			
Johnson, Mr. W. H.	1	1	0			
Johnson, Goswell, Esq.	1	1	0			
Johnstone, Rev. W. Culmington, Salop	1	0	0	1	0	0
Jones, John, Esq. Sheffield	0	10	0	0	10	0
Jones, Rev. J. Burley, Rutlandshire	1	1	0	1	1	0
J. P. by Mrs. C. Meigh, jun.	1	1	0			
Joy, Edward, Esq. Leeds	1	0	0			
Keane, Rev. J. B. Bethnal Green	0	10	0			
Keen, Mrs. Maria, Godalming	0	10	0	1	0	0
Keable, Mrs. R.	0	5	0	0	5	0
Kell, R. P. Esq.	1	0	0	1	0	0
Kelly, Capt. E. H. M. Reading	1	1	0	1	1	0
Kempe, Rev. E. Clifton	1	0	0	1	0	0
Kendal, Rev. J. H. Launceston	0	10	0			
Kennedy, Captain Plymouth	0	5	0	0	5	0
King, the Hon. Locke	1	1	0	1	1	0
King, the Hon. Mrs. Locke	1	1	0	1	1	0
Kinsey, Rev. W. M. Rotherfield Grays	0	5	0			

1853-4.

	£. s. d.			£. s. d.		
Lansborough, the Countess of	1	0	0			
Lady, a, by Mr. Rowbottom	6	0	0			
Ladbroke, Mrs.	1	1	0	1	1	0
Lake, Capt.	1	1	0	1	1	0
Lancaster, Rev. R. T. Brighton	1	1	0	1	1	0
Lane, Rev. C. Kennington Oval	0	10	0	0	10	0
Larder, Mr. Louth	1	0	0	1	0	0
Latham, Rev. J. Derby	0	10	6			
Latter, General	1	1	0	1	1	0
Law, George, Esq. Brighton	1	1	0	1	1	0
Leach, Wm., Esq. Marlborough Road, St. John's Wood	0	10	6	0	10	6
Lee, John, Esq. Whitechurch	1	1	0			
Lee, Joseph, Esq. Redbrook Farm, ditto	1	1	0	1	1	0
L'Estrange, Mrs.	1	0	0			
Lewis, Robert, Esq.	1	1	0	1	1	0
Lewis, Samuel Esq. Jun	1	1	0	1	1	0
Lewis, General Stonehouse	1	0	0	1	0	0
Light, Rev. W. E.	1	0	0			
Lightfoot, Miss	1	1	0	1	1	0
Lighton, Rev. Sir C.	1	1	0			
Lillingstone, Rev. B.	0	10	6	0	10	6
Little, P. M., Esq. Stoke	0	10	0	0	5	0
Little, Mrs. Jno.	0	5	0	0	5	0
Littler, Mrs. and Miss	0	10	0	0	10	0
Llewellyn, Peter, Esq.	1	1	0	1	1	0
Lloyd, Rev. H. J. Shirehampton	1	0	0			
Long, William, Esq. Saxmundham, Suffolk	2	2	0			
Long, Mrs. ditto	1	1	0			
Long, Rev. C. M.	1	1	0	2	0	0
Long, Miss, Bath	0	10	0	0	10	0
„ Special Mission				0	10	0
Luscombe, Hen. Esq. Plymouth	0	5	0	0	5	0
Lyon, Rev. Dr. Sherborne	1	1	0	1	1	0
Lyon, Thomas, Esq. Yeovil	1	1	0	1	1	0
„ Special Mission				1	1	0
Macdonald, Rev. B. G. Birmingham	0	10	6	0	10	6
Macleam, Captain P. Chatham	0	10	0			
McCarthy, G. Esq. Leeds	0	10	6			
McInnes, General	1	1	0	1	1	0
McLoughlin, Miss	0	10	6			
Madden, Dr. Torquay	0	10	0	0	10	0
Maingay, B. Esq. Guernsey	1	0	0	1	0	0
Mair, William, Esq.	0	10	0	0	10	0
Maitland, Miss Fuller, Henley-on-Thames	2	2	0			
Malden, Chas. R. Esq. Windlesham-house, Brighton	0	10	0	0	10	6
Mander, S. Esq.	1	1	0	1	1	0
Manners, Rev. J. Sheffield	0	10	0			
Maning, Rev. N. Huddersfield	0	10	0	0	10	0
Mann, Rev. W. H. G. Bowden	0	10	6	0	10	6

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	£.	s.	d.	£.	s.	d.
Mark, Mrs. Workington	0	10	0	0	10	0
Marrable, Rev. & Mrs. W.	2	0	0	2	0	0
Marriott, Miss S. C. per Williams & Co.	1	1	0	1	1	0
Marryat, Miss, Wimbledon-house	1	1	0			
Martin, Sir H. Bart.	1	1	0	1	1	0
Martin, E. Esq. Bridge-house, Richmond	1	0	0			
Martin, Wm. Esq. Buckland House, Dover	1	0	0			
Maude, Rev. Jos. Chirk	0	10	0	0	10	0
Maurice, Rev. Dr. Oxford	0	10	0	0	10	6
Maynard, Rev. Foster	0	10	0	0	10	0
Mayo, J. Esq. Yeovil	0	5	0	0	5	0
Mayo, Mrs. ditto	0	5	0	0	5	0
Medlycott, Lady				1	0	0
Meigh, Chas. Esq.	1	1	0			
Meigh, Chas. jun. Esq.	1	1	0			
Mendham, Rev. Joseph	10	0	0			
Mercer, Capt.	1	1	0			
Mercer, Mrs. Col.	1	0	0	1	0	0
Merry, Wm. Esq. Reading	1	0	0			
Michell, Miss, Penzance	0	5	0			
Miller, Mr. James, Brixton	1	1	0	1	1	0
Miller, Miss, Colchester	0	10	0	0	10	0
Miller, Mr. Ipawich	0	5	0			
Mills, E. B. Esq. Stoke, near Plymouth	1	0	0	1	0	0
Mills, Rev. J.				0	10	0
Milne, Rev. J. L.L.D. Dollar	0	10	0			
Milroy, Mrs.	1	1	0	1	1	0
Molesworth, Rev. W. R. Bandon	1	0	0			
Molyneux, J. M. Esq. Guildford	1	0	0			
Money, Mrs. Sternfield	1	1	0			
Montagu, Major, Clapham	1	1	0	1	1	0
Monypenny, Rev. J. J. Hadlow	1	1	0			
Moody, C. A. Esq. Kingsdon, Yeovil	1	0	0	1	0	0
Moody, Mr. Salisbury	0	10	6	0	10	6
Moor, Miss	0	10	6	1	0	0
Moore, Ponsonby, A. Esq.				1	0	0
Morgan, Rev. D. F.				0	10	6
Morrell, Rev. R. P.	2	2	0	2	2	0
Morris, Mrs.	0	5	0	0	5	0
Morrison, James, Esq. Newcastle-on-Tyne	1	1	0			
Mortlock, Captain, Brighton	0	10	0			
Morton, Rev. Thomas, Fairford	0	10	0	0	10	6
Moser, Robert, Esq.				1	0	0
Mosley, Oswald, Esq.	1	1	0			
Moss, Thomas, Esq. Chelmsford	0	10	0			
Moule, Rev. Henry, Dorchester	1	0	0			
Mudge, the Rev. W. Pertenhall	0	10	0	1	0	0
Muir, G. N. Esq.	0	10	0	0	10	0
Murch, Mr. Joseph, Stoke	0	5	0			
Murray, Mrs. Ockbrook, Derby	2	2	0	2	2	0
Musgrave, Mrs. Leeds	0	10	0	0	10	0

				1853-54.			
	£.	s.	d.	£.	s.	d.	
Nanson, W. Esq.	1	0	0	1	1	0	
Neale, Miss, Yeovil	1	1	0	2	2	0	
Nelson, Rev. John	0	8	0	0	10	0	
Nelson, Mrs. Plymouth				0	10	0	
Neabett, Mrs.	0	5	0	0	10	0	
Newall, Rev. S.				0	7	0	
Newman, E. Esq.	0	10	6	0	10	6	
Newman, Mrs. Cockspur-street	1	1	0	1	1	0	
Newman, the Misses	1	1	0	1	1	0	
Special Mission				1	0	0	
Newnham, Rev. G.	1	1	0	1	1	0	
Newton, Mrs. Derby	1	1	0	0	5	0	
Nicoll, Joshua, Esq. Jersey	(2 years)	0	10	0	1	1	0
Nicholson, Dr. B.	1	0	0				
Norman, J. K. Esq. Hadleigh	0	10	0	0	10	0	
O'Connor, Mrs. Bath	0	10	0	0	10	0	
Ogle, G. B. Esq.	1	1	0	1	1	0	
Olive, Rev. J. Ayott, Herts.	2	10	0	2	10	0	
Olive, Mrs. ditto	0	10	0				
Orme, Miss, Bramber, Sussex	0	10	6	0	10	0	
Orton, J. S. Esq.	1	1	0	1	1	0	
Pamphilon, Mrs. Stoke-upon-Trent	1	1	0				
Parker, Rev. E. Bristol	0	10	0	0	10	6	
Parkin, Rev. J. Hastings	0	10	0	0	10	0	
Parsons, Mr. Foulness	1	0	0				
Parsons, Rev. John, Sherborne	1	0	0				
Pascoe, Miss, Penzance	0	10	0				
Patteson, Rev. J. Chelsea	0	10	6	0	10	6	
Special Mission				0	10	6	
Payne, Rev. W. R.	0	10	0	0	10	0	
Payne, Joseph Esq.				1	1	0	
Payne, Mrs.				0	10	0	
Paytherus, Miss, Clifton	1	1	0	1	1	0	
Peake, Rev. Henry	0	10	0	0	10	0	
Pearce, Mrs. Oxford	1	0	0	1	0	0	
Pearce, Mr.				0	5	0	
Pease, J. R. Esq. Hull	1	0	0	1	0	0	
Peckett, Geo. Esq.	1	1	0	1	1	0	
Peavor, Captain, Chelsea Hospital	0	10	6	0	10	6	
„ Special Mission				0	10	6	
Pemberton, Rev. E. Belchamp, St. Paul's Clare	1	1	0	1	1	0	
Pennethorne, the Misses, Worcester	0	10	0	1	0	0	
Penny, Rev. Charles, West Coker	0	10	6	0	10	6	
Penny, Henry, Esq. Yeovil	0	10	0				
Perceval, Miss				0	10	0	
Perkins, Mrs. S. Orton Hall, Leicestershire	1	1	0	1	1	0	
Peter, Mrs. E.				0	10	0	
Petrie, W. Esq. Woolwich	1	1	0	1	1	0	
Petrie, Mrs.	1	1	0	1	1	0	
Pettener, the Misses, Louth	0	10	0	1	0	0	

				1853-54.		
	£.	s.	d.	£.	s.	d.
Peyton, James, Esq.	0	10	6	0	10	6
Phelps, Miss, the late, Wilton	1	0	0	0	10	0
Phelps, Miss Ann	0	10	0	0	10	0
Phelps, Miss, Salisbury	0	10	0	0	10	0
Phillips, Rev. Dr. Worcester	0	10	6	0	10	6
Pidcock, C. Esq. Worcester	0	10	0	1	0	0
Pike, Mrs. James, Oxford				1	0	0
Pinney, Charles, Esq. Clifton, Bristol	1	1	0	2	2	0
Pinney, Mrs. C. ditto	1	1	0	2	2	0
Piper, Mr. T. W.	0	10	6			
Pitcairn, Rev. D. Torquay	0	10	0	0	10	0
Pollen, Mrs.	2	0	0			
Poulden, Capt.				0	10	0
Pratt, G. Esq. Portsea	0	10	0			
Pratt, Rev. Josiah	1	1	0	1	1	0
Price, Mr. W.				0	10	6
Purves, Miss	1	1	0			
Puryia, Miss Elizabeth	1	1	0			
Pye, H. Esq. Louth	0	10	0			
Quarrell, Rev. R. Weston-super-Mare	1	0	0	1	0	0
Quiltez, James, Esq. 7, Gray's-inn-square	1	11	0	1	1	0
Rose, Right Hon. Sir George, Bart. M.P.	5	0	0			
Ryder, Rt. Hon. Lady G. D, per Messrs. Nisbet and Co.	1	0	0	1	0	0
Ryder, Hon. D. G. ditto	2	2	0	2	2	0
Raban, Rev. Jno.	0	5	0	0	2	6
Raine, Miss C.	1	0	0	1	0	0
Ralph, Rev. James	0	10	6	0	10	6
Ranking, Robert, Esq. Hastings	0	10	0			
Ravenshaw, J. H. Esq.	1	1	0			
Rawlings, Rev. W. Cornwall, per Praed & Co.	2	1	0	1	1	0
Rawson, Thos. Samuel, Esq. Moorgate-street	1	1	0	1	1	0
Rawson, W. H. Esq. jun.	1	1	0			
Rae, Mrs. Plymouth	0	10	0	0	10	0
Read, Thos. Esq.				1	0	0
Reece, Mr.				0	10	6
Redding, Miss, Worcester	0	5	0	0	10	0
Renyard, Saml. Esq.				1	1	0
Revel, Miss, Plymouth				0	5	0
Reynolds, J. S. Esq. Hampstead-heath	1	1	0	1	1	0
Richardson, Mr. G. Salisbury	0	10	0	0	10	0
Richardson, Miss	1	0	0			
Richardson, Rev. Thomas, York.	0	10	0	0	10	0
Richardson, James, Esq. ditto	0	10	6	0	10	6
Riland, Rev. J. Birmingham	5	0	0	2	0	0
Robbins, Rev. W.	0	5	0			
Roberts, Mrs. Bath	2	0	0	2	0	0
Roberts, Mrs. C.	0	10	0	0	10	0

1853-54.

	£.	s.	d.	£.	s.	d.
Roberts, Mrs. Clifton	0	10	0	0	10	0
Roberts, Henry, Esq.	0	10	0			
Robinson, Mr. C. per Miss Goodhew	0	10	0			
Robinson, Rev. W. W. Chelsea	0	10	6	0	10	8
Robinson, Miss Halifax	0	5	0	0	5	0
Rogers, Miss C. Marazion, near Penzance	2	2	0	2	2	0
Rogers, Mrs. E. ditto	2	2	0	1	1	0
Rogers, Miss L. ditto	1	1	0	1	1	0
Rogers, Rev. Hugh, Camborne.	1	1	0			
Rogers, Rev. R. G. Yarlington	1	1	0	1	1	0
Routh, Rev. J. O.	0	10	0			
Rowe, Mr. Plymouth	0	5	0	0	5	0
Rowed, Michael, Esq.	5	0	0	5	0	0
Rowbottom, Mr.				0	5	0
Rowlands, Mr. jun. Worcester	0	10	0	1	0	0
Rowley, Mrs. per Messrs. Coutts & Co.	1	1	0	1	1	0
Rowley, J. G. Esq.				1	1	0
R. W. G. & G. B. W.				0	5	0
Roxborough, Robt. Esq. per Mr. Burnside				0	5	0
Roy, Rev. Robt.				1	1	0
Royston, J. P. Esq.	1	1	0	1	1	0
Saurin, Lady Mary, per Messrs. Nisbet & Co.	1	0	0	2	0	0
Sparrow, Lady O. Brampton Park	5	0	0	5	0	0
Salisbury, Miss				2	2	0
Sargent, Rev. W. St. G.	0	5	0	0	5	0
Saunders, J. E. Esq. Finsbury-square	2	2	0	2	2	0
Saunders, Mr. Plymouth	0	5	0	0	5	0
Saurin, Admiral, 19, Eaton-square	1	0	0	1	0	0
Savile, Rev. H. B.	0	10	6			
„ Special Mission				1	1	0
Sawtell, Mrs. Nether Compton	0	5	0	0	5	0
Scott, Thos. Esq. Penrith	0	10	0	0	10	0
Scott, Miss, ditto	0	10	0	0	10	0
Scrutton, Mrs. J. B.	1	1	0	1	1	0
Sex, Edw. Esq.	1	1	0	1	1	0
Shadwell, Mr. Hastings	0	10	0			
Shaw, Mr. F.				0	5	0
Shaw, Mrs. Bootle	1	0	0	1	0	0
Shears, D. T. Esq. the Lawn, South Lambeth	1	1	0	1	1	0
Shields, John Esq. Durham	0	10	0	1	0	0
Short, Miss				1	1	0
Short, Rev. John				1	1	0
Short, Rev. Thos.				1	1	0
Sheppard, Jno. G. Esq.	5	0	0	5	0	0
Sherwin, W. Esq.	0	10	0	0	10	0
Sibthorpe, J. Esq.	1	0	0			
Simcoe, Rev. Henry Addington, Penheale	1	1	0			
Simpson, C. Esq. the late, Hadleigh	0	10	0	0	10	0
Simpson, Rev. Robert	0	10	6	0	10	6
Slade, John, Esq. Yeovil	1	1	0	1	1	0

	£.	s.	d.	1853-4.	£.	s.	d.
Simpson, Mrs.				1	0	0	
Slaughter, Edward Esq.				1	1	0	
Small, C. Esq. Ramsgate	0	5	0				
Smelt, Rev. M. Slindon	1	0	0				
Smith, Rev. Hinton, Plymouth	0	5	0				
Smith, Richard, junior, Esq. Bridgewater	1	0	0	1	0	0	
Smith, Mrs. Barnes	0	10	0	0	10	0	
Smith, Miss E.	0	5	0				
Smith, Geo. Esq. Camberne	0	10	0				
Smith, Mr. Putney				0	10	6	
Smith, E. W. Esq.				0	10	6	
Smith, Robert, Esq.				1	1	0	
Snell, Ed. Esq.				1	1	0	
Somes, Mrs.				1	1	0	
Somes, Miss				1	1	0	
Somes, Joseph Esq.				1	1	0	
Somes, George Esq.				1	1	0	
Somes, S. F. Esq.				1	1	0	
Sommers, J. C. Esq.	0	5	0	0	5	0	
Spence, E. Esq. Hull	1	0	0	1	0	0	
Sperling, Mrs.				1	0	0	
Spitta, Rev. F. Hackney	1	1	0	1	1	0	
Spitta, H. A. Esq. Clapham	1	1	0	1	1	0	
Spragge, Mrs. Torquay	2	2	0	2	2	0	
Springett, Miss A.				2	0	0	
Spurgin, Rev. J. Hockham	0	10	6	0	10	0	
„ Special Mission				0	10	0	
Stables, H. E. Esq. Clapham	1	1	0	1	1	0	
Stannard, J. Esq. Nayland (3 years).	0	10	0	1	10	0	
Stark, Hugh, Esq.	1	1	0	1	1	0	
Startin, G. Esq.				1	1	0	
Steel, Mrs. E. Y.	0	10	0	0	10	0	
Stephenson, Mrs. Worcester	0	10	0	0	15	0	
Stevenson, Rev. J. Bridge	0	10	6				
Steward, Rev. G. W. Caister	1	1	0	0	10	6	
Stirling, Rev. Chas.				0	10	6	
Stirling, Mrs. Chas.				0	10	6	
St. Mair, Lady H.	2	0	0				
Stokes, Rev. George				0	10	6	
Stokes, Miss. Bath	0	10	0	0	10	0	
Stone, Miss, Penzance	0	5	0				
Storry, Rev. J. B. Colchester	1	1	0				
Story, J. H. Esq. Bryanstone-square	1	1	0	1	1	0	
Strickland, Rev. J. Bristol	0	10	6	0	10	6	
Stuart, Mrs. William, Hill-street	1	0	0				
Stuart, Mrs. W., for A. M. P.	1	0	0				
Sullivan, Capt. B. J.	1	1	0				
Sutcliffe, John F. Esq. Halifax	1	1	0	1	1	0	
Sutcliffe, Thomas F. Esq. ditto	1	1	0	1	1	0	
Suter, Mrs. Halifax	0	10	6	0	10	0	
Sutaby, A. Esq. 2, Stationers'-hall-court	1	1	0	1	1	0	

1853-4

	£.	s.	d.	£.	s.	d.
Swinburn, Mrs. Workington	0	10	0	0	10	0
Swinhoe, Col. Dorchester	0	10	0	0	10	6
Tait, Rev. Wm.				1	1	0
Tate, Mr. W.				0	10	0
Tanner, C. Esq. Plymouth	0	10	0	0	10	0
Taylor, John, Esq. Colchester	0	10	0	0	10	0
Taylor, Mr.				0	2	0
Taylor, Rev. R. A. Bristol	0	10	6	0	10	6
Terry, Avison, Esq. Hull	2	0	0	2	0	0
Thomas, Rev. R. J.	1	1	0	1	1	0
Thomas, Mr. J. T. Plymouth				0	5	0
Thomson, Mr. A. S.				0	5	0
Thorpe, Mr. William, Oxford	0	10	6	0	10	6
Tilbuey, Miss Isabella	2	2	0	2	2	0
Tilbury, Miss Clara	2	2	0	2	2	0
Tilbury, Miss J.	2	0	0			
Tindall, Mr. H. W.	0	10	6			
Tolcher, Ed. Esq.	1	0	0	1	0	0
Tomkins, Mrs. Yeovil	0	5	0	0	5	0
Tomlin, Rev. J.				0	10	0
Torriano, Rev. V. Colchester	0	5	0	0	10	0
Townshend, H. Esq. per "Record"	1	1	0			
Treacher, Henry, Esq.	1	1	0	1	1	0
Trevanion, Mrs.	1	1	0	1	1	0
Tucker, Rev. Mr. Cheltenham	1	0	0			
Tugwell, Mr. Salisbury	0	5	0	0	5	0
Turner, Miss C.	5	0	0	5	0	0
Twemlow, Rev. H.				1	0	0
Tyler, Miss, Woolwich	0	10	6	0	10	6
Underwood, Mrs. Col.	1	1	0			
Vale, Rev. W. H. Malvern	1	0	0	1	0	0
Valpy, Capt.				2	0	0
Van-Hagen, Mrs. Weston-super-Mare	0	10	0	1	0	0
Venning, James, Esq.	0	10	0	0	5	0
Vernon, Rev. W. H.	1	1	0			
Vigne, Mrs.	0	10	0	0	10	0
Vining, J. T. Esq. Yeovil	1	1	0	5	0	0
Vining, Mr. C. Jun.				0	2	6
Wainhouse, Robert, Esq. Halifax	2	2	0	2	2	0
Waite, T. P. Esq. Lough	1	0	0			
Wallace, Jno. R. Esq.				1	0	0
Walters, Melmoth, Esq.	1	1	0	1	1	0
Warne, Miss, Yeovil	0	5	0			
Warne, Miss Anne	0	5	0			
Ward, Mrs.				1	0	0

	1853-4		
	£.	s.	d.
Walthman, John Esq. per Messrs Seeley	1	1	0
Webb, Rev. John	1	1	0
Special Mission			
Watchburst, Miss	1	1	0
Waterhouse, John, Esq. Halifax	1	0	0
Waterhouse, Mrs. Frances, Halifax	1	0	0
Watkins, Mrs. Islington	1	0	0
Watson, John, Esq. Derby	0	10	0
Way, Edward, Esq. Newport	1	0	0
Weaver, Mrs.	1	0	0
Webb, Mrs. Bexley-Heath	1	0	0
Webb, Charles, Esq. 23, Old Bond Street	1	1	0
Special Mission			
Welsh, General, Madras	5	0	0
Wells, Edward, Esq. Wallingford	1	1	0
West, T. Esq. Brighton	1	1	0
Wethered Mrs. Plymouth			
Wheat, James, Esq. Sheffield	1	0	0
White, the Mimes, Plymouth	0	5	0
White, Miss Anna, Brighton	0	10	0
White, Miss, Yeovil	0	2	6
Whitehead, R. R. Esq.			
Whitehead, Mrs.			
Whytehead, W. Esq. York	0	10	6
Whytehead, Miss R. ditto	0	10	6
Whytehead, Rev. R.	0	5	0
Wickham, Mr. W. Bideford	0	10	0
Wigfield, Rev. Henry	0	10	0
Williams, Miss, Cheshunt	1	1	0
Williams, Rev. John, Yeovil	0	5	0
Williams, E. Esq.			
Williams, Miss, by Rev. J. B. Clifford			
Williams, Mrs.			
Willie, Miss	0	5	0
Willoughby Mr. N.			
Wilmot, Lady Eardley, per Messrs. Nisbet	1	0	0
Wilson, Geh. Plymouth	0	10	0
Wilson, Richard, Esq. Islington	1	1	0
Wilson, Mrs. Sheffield	0	10	0
Wilson, Henry, Esq. Sheffield	1	1	0
Special Mission			
Wilson, Joseph, Esq. Sheffield	1	0	0
Wilson, J. W. Esq. Louth	0	10	0
Wilson, Miss, Sheffield	1	0	0
Wilton, Mrs. Salisbury	0	10	0
Wippell, Miss, Woodbury	0	5	0
Wollaston, F. L. Esq.			
Wollaston, Mrs. F. L.			
Wood, John, Esq. Martock, near Yeovil	1	1	0
Wood, Mrs.			
Woods, Rev. G. W.			

	1853-4		
	£.	s.	d.
Woodhouse, Rev. W. Ipswich	9	5	0
Woodward, Rev. T. Bath	1	1	0
Worthington, Mm. Brighton	0	10	0
Wright, Rev. W. H. Newcastle-on-Tyne	0	10	0
Wright, Rev. W.	0	10	0
Yates, Capt. Guernsey	0	10	0
Yestman, Miss	1	0	0
Yorke, Rev. C. J. Shenfield	0	10	0
Young, Rev. Ed. Clifton	1	1	0
Young, Mrs. Admiral	1	0	0
Young, Capt. Henry, per Roberts & Co.	1	0	0
Young, Capt. James ditto	1	1	0

AMOUNTS RECEIVED FROM AUXILIARIES.

From April 1st, 1853, to March 31st, 1854.

ALSO THE TOTAL AMOUNT RECEIVED FROM EACH SINCE THE INSTITUTION
OF THE SOCIETY.

	1853-4			TOTALS.		
	£.	s.	d.	£.	s.	d.
Ashby-de-la-Zouch	6	1	0	71	19	6
Barnstable	11	4	9	15	3	7
Birkenhead	16	17	1	16	17	1
Birmingham	8	0	9	251	12	8
Brighton	24	1	6	24	1	6
Bristol	96	12	3	861	5	0
Cambridge				105	0	0
Cheltenham	343	6	11	1199	12	3
Chichester	10	13	7	50	0	0
Claughton	27	5	1	257	9	4
Croydon	13	0	9	13	0	9
Devonport and Stoke	14	2	2	14	2	2
Dover	11	4	9	363	3	7
Epsom	38	19	1	250	0	0
Exeter	51	9	8	259	0	6
Halifax	45	2	3	234	0	9
Hastings	53	6	0	53	6	0
Hertford				120	0	0
Huddersfield	5	3	6	90	10	2
Hull	6	2	0	337	6	5
Leamington	19	2	6	19	2	6

	1853-4.	TOTAL.
	£. s. d.	£. s. d.
Leeds	12 4 0	105 9 0
Leicester	74 7 0	843 15 9
Liverpool (St. John's Church)	50 4 0	78 17 0
Louth	3 10 6	146 16 0
Melton Mowbray	2 16 0	255 17 7
Newcastle-on-Tyne		90 18 0
Northampton	20 0 0	20 0 0
North East London	66 0 0	820 18 5
Oxford	14 1 4	190 18 11
Penzance		141 17 5
Portsea	43 19 0	580 12 2
Preston	36 12 6	36 12 6
Reading	47 5 9	539 18 7
Salisbury	5 16 6	404 0 6
Sheffield	39 14 4	194 5 10
Southampton	30 5 3	314 0 11
Southwark (Trinity Church)	16 4 9	16 14 9
Stone	31 10 0	31 10 0
Yeovil	62 12 6	286 19 2
York	46 13 0	356 8 1

COLLECTED AFTER SERMONS.

Astley, by Rev. W. Clementson	7 0 0
Bowden, by ditto	21 4 10
Bengeworth, by Rev. Dr. Butler	5 0 0
Birkenhead, St. John's, by Rev. W. Clementson	10 3 0
Christ Church, Newgate-street, by Rev. John C. Miller	5 0 0
Marston Sicca, by Rev. Dr. Butler	2 0 0
Minshull, Vernon, by Rev. W. Clementson	3 8 10
Stafford, Christ Church, by ditto	11 3 6
Trinity Church, Conduit-street, by ditto	3 17 6
Whitby, St. John's, by Rev. Dr. Blakeney	6 13 9
Whitechapel, St. Mary's by the Rector and the Rev. W. Clementson	22 1 4
Woodchester, by Rev. Dr. Butler	4 14 4

COLLECTED AFTER MEETINGS AT

Abergavenny	2 2 8	Brecon	1 10 4
Axminster	2 7 11	Brentford	1 19 0
Bangor	1 1 6	Bridgwater	2 18 4
Basingstoke	0 18 1	Bridport	1 16 6
Bermondsey	6 10 3	Brighton	15 7 0
Bideford	3 12 10	Carnarvon	3 5 0
Birmingham (balance of meeting in 1852)	3 8 3	Chelsea	2 4 6
Blackheath	15 8 9	Chepstow	1 13 3
		Chichester	6 5 7

	£.	s.	d.		£.	s.	d.
Chideock	2	0	1	Maidstone	14	4	4
Chiswick	5	12	0	Manningham	1	2	0
Clifton	55	19	1	Newport (Mon.)	5	0	7
Coventry	1	17	7	Nottingham	2	5	6
Cowes	25	5	11	Oxford	6	9	10
Croydon	10	17	3	Peterborough	5	2	6
Denbigh	3	4	2	Plymouth	10	2	0
Derby	1	0	7	Putney	1	10	6
Devonport	14	2	2	Rhyl	0	19	9
Doncaster	2	14	2	Richmond	3	14	0
Dorchester	12	15	7	Rugby	8	10	9
Dorking	1	9	2	Ryde	17	4	1
Eastbourne	3	0	6	Scarborough	35	1	1
Edmonton	3	14	0	Sheffield	21	18	10
Ewel	3	4	2	Store Street	4	11	1
Frome	3	0	4	Stroud	3	9	6
Guildford	1	2	0	Taunton	10	16	8
Halifax	21	2	9	Teignmouth	8	15	6
Hanover Square Rooms	18	14	11	Tonbridge Wells	24	19	0
Harrogate	12	0	0	Torquay	15	1	1
Hastings	45	7	6	Trowbridge	1	10	0
Holywell	2	1	7	Wakefield	4	0	2
Idle	4	10	0	Weymouth	2	19	6
Kenilworth	4	3	5	Wimborne	1	5	8
Kensington	2	7	1	Windsor	42	0	1
Leamington	11	19	8	Wrexham	3	0	6
Leeds	9	13	0	Yeovil	13	6	6
Lewes	4	0	0	York	29	6	6

COLLECTED BY

E. M. C., Penny-a-week Subscriptions	1	5	0
Bate, Miss, Plymouth, Penny-a-week Subscriptions	3	12	6

Collected by Miss S. HUBBUCK.

Bowerbank, Rev. T. F.	1	1	0
Brande, E. Esq.	5	0	0
" " an.	2	0	0
Brande, Mrs.	1	0	0
Brande, Miss	2	2	0
Clark, Miss M. A.	0	2	0
Coleman, Mr. an.	0	10	0
Fletcher, Mrs. and Family	0	10	6
Floyd, Mr.	0	10	0
Frere, J. Esq.	1	1	0
Hubbuck, Miss S.	0	2	6
Jardine, Dr.	1	0	0
Meer, Mrs.	0	2	6
Sich, J. Esq. an.	1	1	0

Sich, H. Esq.	1	1	0
Small Sums	0	9	0
Spence, Mr.	0	2	6
Thorp, Rev. & Mrs. C.	0	5	0

£18 0 0

Collected by Miss C. RAINE.

The Hon. Mr. Ashley	1	10	0
A Fried, E. R.	0	10	0
A Friend	0	5	0
A Friend	0	2	6
A Friend	0	2	6
A Friend	0	2	0
A Pupil, per Card, at Miss Voules'	0	5	10

	£.	s.	d.
Adams, Mrs.	0	5	0
Adams, Mrs. W.	0	3	0
Andrews, Mr.	0	1	0
Atkins, Mrs.	1	0	0
Atkins, Mr.	0	10	0
Atkins, Mr.	0	10	0
Bart, Miss-J.	0	2	6
Barrett, Mrs.	0	1	0
Barrett, Mrs.	0	1	0
Barton, Mrs. C.	0	10	0
Barton, Mrs.	0	1	0
Berridge, Mrs.	0	2	6
Bird & Allen, Messrs.	0	2	6
Boyce, Miss	0	2	6
Bridgeman, Mr.	0	1	0
Caley, Mrs. F.	0	5	0
Caley, Mrs. W.	0	5	0
Caley, Mrs.	0	5	0
Caley, Mr. A.	0	2	6
Cantrell, Mr. Sen.	0	1	0
Chater, Mrs.	0	5	0
Chamberlain, Mrs.	0	2	6
Clarke, Mrs.	0	1	6
Clode, Mrs.	0	2	6
Cobden, Mr.	0	5	0
Coley, Mr. A. Mission			
Box	0	12	0
Corrie, Mrs.	1	0	0
Cookealey, Miss	0	5	0
Darvitt, Mrs.	0	5	0
Deller, Mr.	0	1	0
Driver, Mrs.	0	2	6
Dunn, Mrs.	0	1	0
Eaton, Captain	0	15	0
Edgar, Miss	0	5	0
Elliott, Mr.	0	1	0
Ellison, Mrs.	0	10	0
Gerding, Mrs.	0	5	0
Gordon, Mrs.	0	5	0
Griffin, Mr.	0	2	6
Griffith, Mr.	0	2	6
Hall, Mr.	0	2	6
Harris, Mrs.	0	1	6
Hardy, Mrs.	0	1	0
Hatton, Mr.	0	1	0
Harrington, Mrs.	0	1	0
Hughes, Mr.	0	2	0
Jarvis, Misses	0	2	0
Jones, Mr.	0	2	6
Knowles, Mr.	0	1	0
Lamb, Miss	0	1	0

	£.	s.	d.
Lawley, Mrs.	0	2	6
Lewis, Mr.	0	2	6
Long, Mrs.	0	5	0
Mason, Miss	0	2	6
Merrick, Miss	0	10	0
Merrick, Mr.	0	2	6
Moore, T. A. Esq.	0	5	0
Moore, Mrs.	0	2	0
Nixon, Mr.	0	2	0
Norris, Mr.	0	2	6
Palmer, Mrs.	0	1	0
Palmer, Mrs.	0	1	0
Peart, Rev. W.	1	0	0
Pennington, Mrs.	0	2	6
Pennington, Mrs.	0	2	6
Raine, Miss C.	2	0	0
Raine, the late Miss	0	10	0
Randall, Mrs.	0	2	6
Rangecroft, Mrs.	0	1	0
Robinson, Mrs.	0	10	0
Rose, Mrs.	0	1	0
Rosé, Mrs.	0	1	0
Ruhie, Mrs.	0	2	6
Schönerstedt, Mrs.	0	5	0
Sedding, Mrs.	0	1	0
Spears, Mrs.	0	5	0
Stephens, Mrs.	0	2	6
Taylor, Mr.	0	1	0
Totner, Mrs.	0	1	0
Voules, the Misses	0	7	6
Voules, Mrs. School	0	4	2
Wellman, Mrs.	0	5	0
White, Mrs.	0	1	0
Wiggerton, Miss	0	1	0
Williams, E. P. Esq.	0	5	0
Woolridge, Mr.	0	1	0
Wyborn, Mrs.	0	2	6
Yonge, Rev. Mr.	0	2	6

£22 10 6

Collected by Mrs. E. H. STABLES.

Archer, Mr. and Mrs.	1	0	0
Bailey, Mr. E. an.	1	1	0
Baldock, Mrs. 2d don.	1	0	0
Barlow, Miss	0	10	0
Bedwell, Miss an.	0	5	0
Benwell, Misses	0	10	0
Bethune, Mrs. D. "	1	0	0
Betts, Mrs. John "	0	5	0
Bevington, Mrs. Alex.	0	10	0

	£.	s.	d.
Booth's, Mrs. S. Servant	0	3	0
Bousfield, Miss an.	0	5	0
Brown, Mr. W. "	0	10	0
Budmaster, Mrs. "	1	1	0
Butler, Mr. 2d don.	1	0	0
Catley, Miss L. an	0	10	0
Cheveley, Mr. 2d don.	0	10	0
Coates, Miss an.	0	10	0
Collins, Miss "	0	5	0
Constable, Mrs. "	1	0	0
Curling, Mr. C. "	1	1	0
Dickson, Mrs. "	1	0	0
Dickson, Miss "	0	10	0
Doxatt, Mrs. "	1	0	0
Elsey, Mrs. "	0	10	0
Fenning, Mr. "	0	10	0
Field, Mr. B. "	0	10	0
Field, Mrs. Joshua "	1	1	0
Francis, Miss "	0	5	0
Frankham, Miss "	0	10	0
Girvan, Mrs. "	1	1	0
Goss, Miss "	0	10	0
Goulding, Mr. 2d don	0	10	0
Grace, Mr. an.	2	0	0
Gribble, Miss "	0	10	6
Hadland, Mrs. Jos. "	0	10	0
Hanbury, Mrs. "	0	5	0
Harford, Misses "	0	10	0
Helps, Mrs. John "	1	0	0
Heptinstall, Mrs. an.	0	5	0
Hill, Mrs. T. F. "	0	10	0
Holmer, Mrs. "	0	10	0
Hudson, Mr. Robt. an.	0	10	0
Hutton, Mr. "	1	0	0
Irvine, Miss "	2	0	0
Judkins, Mr. "	1	1	0
Kirkpatrick, Mrs. 2d don	0	10	0
Laing, Miss an.	0	5	0
Langford, Mrs. "	0	5	0
Laurence, Mr. Alfred	1	10	0
Laurence, Mrs. S. an.	0	10	0
Leaf, Mrs. "	1	1	0
Leaf, Miss "	1	0	0
Lee, Mr. James. don.	1	0	0
Lewis, Mr. Owen an.	0	10	0
Lilley, Mr. and Mrs. "	1	1	0
Lloyd, Mrs. "	0	10	0
Lloyd, Mrs. R. "	0	10	0
Long, Mr. G. "	0	7	0
Lyons, Mr. James	1	0	0
Manini, Mrs. an.	1	1	0

	£.	s.	d.
Mitchell, Mrs. P.	1	0	0
Moore, Mrs. W. R. an.	0	10	6
Morley, Mrs. W. an.	1	1	0
Morley, Miss "	1	1	0
Newberry, Mrs. 2d don	1	0	0
Overbury, Mr. an.	1	1	0
Peek, Mr. W. Sen. don	3	0	0
Peek, Mrs. W. Jun. an.	1	1	0
Pigeon, Mrs. "	1	1	0
Prime, Mrs. Cordelia,	1	1	0
Pritchard, Mrs. H. "	0	10	0
Puckle, Mr. don	2	0	0
Ranking, Mr. John "	1	0	0
Ravenhill, Mrs. H. an.	1	1	0
Reddelain, Mrs. "	0	5	0
Redman, Miss "	0	5	0
Riddesdale, Mr. "	0	10	0
Rixon, Mr. A. H. an.	0	5	0
Rixon, Mrs. "	0	5	0
Rose, Mr. "	0	10	0
Roxby, Mrs. Roxby "	0	5	0
Scrivens, Miss "	0	10	0
Sewell, Mrs. John don	0	10	0
Sharp, Mrs. an.	1	0	0
Simpson, Mrs. "	1	0	0
Simpson, Mrs. G. an.	0	10	0
Simpson, Mrs. John "	0	10	6
Smallbone, Mr. "	1	0	0
Southey, Mrs. "	0	10	0
Stables, Mr. "	1	0	0
Stables, Mrs. Servant.	0	5	0
Straith, Mrs. "	0	10	6
Taylor, Mrs. D. A. "	1	1	0
Tebbita, Mrs. "	1	0	0
Terry, Miss H. "	1	1	0
Tetherley, Mrs. "	1	1	0
Thornton, Mrs. Hen. S.	1	0	0
Tilleard, Mr. don.	0	5	0
T. M. L. "	0	10	0
Trowbridge, Miss C. F.	0	5	0
Upton, Mrs. an.	0	10	0
White, Mrs. "	0	5	0
Whitmore, Mrs. John	0	5	0
Wilkinson, the Misses	1	0	0
Wilson, Mr. Benjamin	1	0	0
Wilson, Mrs. Jos. an.	0	10	0

£27-16 0

Collected by Mrs. TORRIANO.
Anonymous 1 9 6

	£.	s.	d.
Blower & Son, Messrs.	0	10	0
Burgess, Mrs.	0	4	0
French, Mrs.	0	5	0
Hatchard, Mr.	0	5	0
Hole, Rev. C.	0	5	0
Hooper, Miss	0	5	0
Hooper, Miss J. O.	0	5	0
Hooper, Mrs. E.	0	10	0
Kennedy, Mrs.	0	10	0
Lander, Miss	0	10	0
Leach, Miss	0	5	0
May, Mrs. C.	0	5	0
Moberlay, Miss an.	1	1	0
Morris, Mrs.	0	5	0
Netherclift, Mr.	0	5	0
Pavey, Mrs.	0	10	0
Pell, Miss	0	5	0
Richford, Mrs.	0	5	0
Rogers, the Misses	0	10	0

	£.	s.	d.
Rolfe, Mrs.	0	5	0
Slater, Miss	0	5	0
Small Sums under 5s.	0	14	6
Smith, C. Esq.	0	6	0
Smith, Mrs. J.	0	5	0
Smith, Mrs.	0	5	0
Stephens, Mrs. don.	1	0	0
Sutton, Mr. sen.	0	5	0
Sutton, Mr. jun.	0	5	0
Sutton, Mr. M.	0	5	0
Torriano, Rev. J. an.	1	1	0
Torriano, Mrs. J. „	1	1	0
Tubbs, Mrs.	0	5	0
Tubbs, Master, collected by	0	6	0
Watlington, J. Hooper, Esq.	0	10	0
	£15	8	0

COLLECTING CARDS.

Akroyd, Miss	0	11	5
Aldridge, Miss	0	6	0
Anonymous	5	0	0
Anonymous	0	18	6
Anonymous	0	3	9
Argles, Mrs.	1	5	0
Atkey, Miss	1	4	0
Atkinson George, Esq.	2	16	4
Badcock, Mrs.	0	17	0
Barnes, Miss	1	15	6
Bibbens, Miss	0	6	0
Bibbens, Miss, a branch of a Missionary Tree, per	1	0	0
Bradshaw, Thos. Esq.	5	7	6
Brockman, Mrs. T.	1	4	6
Brown, Mrs.	0	15	0
Burn, the Misses Mary and Harriet	1	17	10
Byers, Rev. O. B.	0	11	0
Chamberlin, Miss Sarah	2	8	6
Clements, George, Esq.	1	12	0
Connorton, Miss, 1st card	0	16	0
Connorton, Miss, 2nd „	1	13	0
Coombes, Mrs.	4	1	6
Cooper, Mrs.	1	8	0
Coppard, Miss	0	15	0
Curtis, Miss	1	0	0
Dare, Miss	0	12	6

Daws, Miss S. A.	0	3	0
De Chaville, Miss P.	0	17	6
Dennis, Miss C.	2	7	6
Drake, E. Esq.	5	0	0
Dunt, Miss	0	14	0
Eldridge, Miss	0	16	0
Ellington, Mrs.	3	14	0
Evans, Miss	1	14	2
Fairbank, Mrs.	2	10	9
Farrant, Mrs.	1	0	0
Forsyth, Miss J. H.	0	16	0
Fowler, Mr. John	1	0	0
Freeman, Miss, sen.	0	17	0
Gamble, Mrs.	2	2	6
Gardner, Miss F.	1	5	2
Gillett, Mrs. E.	1	0	0
Graham, Miss	1	2	0
Grove, Miss	1	0	0
Hall, Mrs.	5	16	5
Hancock, Miss	1	0	0
Harling, Miss	0	10	0
Haworth, Miss	0	10	0
Hazelton, Miss	1	8	6
Henna, Miss	1	0	0
Hessing, Miss M. M.	2	10	0
Howell, Mrs.	2	10	0
Inskipp, Master S.	0	4	0
Lady, a	1	0	0

	£.	s.	d.		£.	s.	d.
Lady, a	0	19	0	Rich, Miss	0	6	9
Leach, Miss E.	0	19	0	Robertson, Miss	0	16	0
Martin, Miss	0	6	6	Rowe, Miss	1	0	0
M'Nair, Miss	1	2	0	Sanders, Miss Louisa	0	15	6
Medlycott, Miss	2	10	0	Scarlet, Miss S. S.	1	2	6
Mercer, Mrs. Col	1	14	6	Short, Miss Emily	5	0	5
Middleton, Mrs. Henry	0	10	6	Simpson, Miss S.	0	8	0
Morgan, Master	0	1	0	Snee, Mrs.	5	0	6
Morris, Mr. E. R.	3	0	0	Snell, Mr. F. W.	1	4	0
Newman, Miss	0	15	6	Stacey, Miss	1	12	6
Nookings, Miss	2	0	0	Stockfish, Mrs. W. H.	0	13	0
Oldmeadow, Miss	2	4	6	Swift, Miss G.	1	8	0
Osborne and Stringer, the Misses	0	10	0	Tate, Mrs.	0	10	0
Parkin, Master Frank	5	1	0	Taylor, Mrs. J.	2	6	6
Parmiter, Master	1	2	0	Ward, Mr. John	0	10	0
Parr, Rev. H. per Billet, James, Esq.	0	15	0	Ware, Miss	0	10	0
Buncombe, Miss	1	5	6	Warren, Mrs. J. A.	0	16	6
Friends at Upcott House	1	2	6	Wellard, Miss	0	5	6
Pemeller, Miss, 1st card	3	7	6	Wheeler, Mrs.	0	10	0
Pemeller, Miss, 2nd card	2	10	10	Williams, Miss	1	2	6
Perceval, Miss	1	15	0	Wilson, Miss E. H. 1st card	5	14	6
Pittis, Misses J. & M.	0	16	0	Wilson, Miss E. H. 2nd card	4	6	0
Potter, Miss	1	12	7	Woodhouse, Master A.	0	10	10
Powell, Miss	2	18	9	Worboyes, Miss H.	1	1	0
Pugh, Miss	0	10	0	Yateman, J. Esq.	0	14	5

LEGACIES.

Per Wm. McGinnis, Esq.	50	0	0
Jennings, T. R. Esq. The late	100	0	0
Manning, Mrs. C. C. „	90	0	0

Rent of House	75	0	0
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BARNSTAPLE AUXILIARY.

REV. JOHN BLACKMORE, *Treasurer and Secretary.*

Collection after Meeting	6	6	9
Hill, Rev. W. C. don.	0	10	0
Mules, Rev. F. „	0	10	0
	1	0	0

M

	£.	s.	d.	£.	s.	d.
Blackmore, Rev. J.	an.	1	1	0		
Burrows, Miss	"	0	5	0		
Burrows, Miss M.	"	0	5	0		
Garner, F. Esq.	"	1	1	0		
Jenvey, Mr.	"	0	5	0		
Savile, Rev. W. B.	"	1	1	0		
					3	18 0
						£11 4 9

BIRKENHEAD AUXILIARY.

REV. HENRY LINTON, *Secretary.*

Collected after Meeting at the Institute	1	3	10
Collected after Sermon at St. John's by Rev. Wm. Clementson	10	3	0
Collected after Sermon in Trinity Church by Rev. Dr. Butler	5	10	3
			£16 17 1

BRIGHTON AUXILIARY.

MR. LAWRENCE COPPARD, *Secretary.*

Collections after Two Meetings	15	7	0
" From Canada" don.	0	5	0
Grinfield, Rev. T. an.	1	1	0
Jenner, Miss "	0	2	6
Law, Geo. Esq. per West Borrer and Co. "	1	1	0
Read, Thos. Esq. "	1	0	0
Simpson, Mrs. "	1	0	0
West, Thos. Esq. per Williams and Co. "	1	0	0
		5	4 6
Coppard, Miss Card	0	15	0
Hessing, Miss M. M. "	2	10	0
		3	5 0
			£24 1 6

CHELTENHAM AUXILIARY.

Rev. R. HEPWORTH, *Secretary.*

J. B. CLARKE, Esq. *Treasurer.*

Collection after Two Meetings	79	12	0
Collections at Broadway Church, after Sermons by Rev. Thomas Butler, D.D., including Rev. S. Franklin, £1.; The Hon. Lieut-Gen. E. P. Lygon, £10.; Mrs. Averill, 5s	14	5	2
Collection after Sermon at Oddington, by Rev. T. Butler, D. D.	3	1	4
Collection after Sermon at Stow-on-the-Wold, by the Rev. Thos. Butler, D.D.	5	0	0

	£.	s.	d.	£.	s.	d.
Collection after Sermon at Mickleton, by the Rev. Thos. Butler, D.D. including the Right Hon. the Earl of Gainsborough £10.; Lord Northwick, £5,	22	5	7			
Collection after Sermon at Marston-Sicca, by Rev. Dr. Butler	2	0	0			
				46	12	1
A Friend by Miss A. Cooke, don.	0	5	0			
A Sick Lady "	1	0	0			
Burrows, Miss "	0	5	0			
Capper, Mrs. "	50	0	0			
Consterdine, Rev. J. W. "	2	0	0			
Cumming, Mrs. "	2	0	0			
Cumming, Miss "	2	0	0			
Eden, Mr. Jno. "	0	5	0			
Franklin, Rev. S. "	1	0	0			
Hore, Miss "	0	10	0			
Jameison, Miss "	0	5	0			
Marsden, Rev. Thos. "	0	10	0			
Moore, Miss "	0	10	0			
Phillips, Miss H. March "	5	0	0			
Phillips, Miss M. , , "	5	0	0			
Phillips, Miss F. , , "	2	0	0			
Salter, Mrs. by Dr. Cumming "	10	0	0			
Trye, Rev. J. R. "	1	0	0			
Wylie, Miss, Broadway "	30	0	0			
				113	10	0
Allsop, Miss an.	0	5	0			
Barnes, Miss "	0	10	0			
Barry, Mrs. and Miss "	0	10	0			
Bean, Mrs. Col. "	0	10	0			
Bell, J. P. Esq. "	0	10	0			
Bell, Mrs. "	1	0	0			
Blunt, Mrs. "	0	10	0			
Brough, Mr. and Mrs. "	0	10	0			
Browne, Rev. J. "	1	1	0			
Brown, Rev. Dr. "	0	10	0			
Brackenbury, Mrs. "	0	5	0			
Bodley, T. Esq. "	1	0	0			
Bowen, J. Esq. "	1	0	0			
Buckler, W. Esq. "	0	10	6			
Camps, Mr. "	0	5	0			
Camps, Mrs. J. "	0	5	0			
Chamberlain, J. Esq. "	1	0	0			
Chilver, Mr. "	0	10	0			
Clarke, J. B. Esq. "	1	1	0			
Clarke, Mrs. E. "	1	0	0			
Clarke, Miss "	1	1	0			
Clissold, Miss "	0	10	0			
Close, Rev. F. "	1	1	0			
Cooke, C. T. Esq. "	1	1	0			

			£.	s.	d.	£.	s.	d.
Coxwell, Rev. W.	.	.	an.	0	10	0		
Coyle, Major	.	.	"	0	10	0		
Davies, Major	.	.	"	1	1	0		
Ellis, Rev. W. T.	.	.	"	1	0	0		
Ensor, Miss	.	.	"	1	1	0		
Esdaile, E. J. Esq.	.	.	"	1	0	0		
Finlay, Miss	.	.	"	0	10	0		
Fowler, C. Esq.	.	.	"	1	1	0		
Gabb, Mrs.	.	.	"	1	0	0		
Garrett, J. Esq.	.	.	"	1	1	0		
George, Mrs.	.	.	"	0	5	0		
Gibbon, Mr.	.	.	"	0	10	0		
Gould, Miss	.	.	"	1	0	0		
Grant, Mrs.	.	.	"	1	0	0		
Haigh, Miss	.	.	"	0	10	0		
Haigh, Miss H.	.	.	"	1	10	0		
Handcock, Rev.	.	.	"	1	10	0		
Harris, Rev. C.	.	.	"	1	1	0		
Hartland, N. Esq.	.	.	"	2	2	0		
Hasell, W. Esq.	.	.	"	1	1	0		
Hay, E. Esq.	.	.	"	0	10	0		
Hay, Mrs.	.	.	"	0	10	0		
Hennell, Col.	.	.	"	1	1	0		
Hepworth, Rev. R.	.	.	"	0	10	0		
Holliday, Mr.	.	.	"	0	5	0		
Hudleston, R. B. Esq.	.	.	"	1	0	0		
Humphries, E. R. Esq. L.L.D.	.	.	"	1	1	0		
Hutchinson, Mrs. Col.	.	.	"	1	1	0		
Iredell, Capt.	.	.	"	2	2	0		
Jayne, John, Esq.	.	.	"	0	10	6		
Jeffery, Miss J.	.	.	"	1	0	0		
Jeffery, Miss C.	.	.	"	1	0	0		
Jerram, Mrs.	.	.	"	0	10	0		
King, J. Esq.	.	.	"	0	10	0		
Lake, Capt.	.	.	"	1	0	0		
Lawe, Col.	.	.	"	2	2	0		
Lee, Mrs. Col.	.	.	"	0	5	0		
Lessor, Miss	.	.	"	1	0	0		
Lingwood, R. S. Esq.	.	.	"	0	5	0		
Manners, Capt.	.	.	"	1	0	0		
Masters, R. Esq.	.	.	"	0	10	0		
Meara, Miss	.	.	"	1	0	0		
Mylne, G., W. Esq.	.	.	"	0	10	0		
Neale, The Misses	.	.	"	0	10	0		
Newton, Mrs. Col.	.	.	"	0	5	0		
Phayre, Mrs.	.	.	"	1	0	0		
Phillips, The Misses Marsh	.	.	"	2	0	0		
Ramsay, Hon. Mrs.	.	.	"	1	1	0		
Rio, R. Esq.	.	.	"	0	10	0		
Robinson, Rev. D.	.	.	"	0	10	6		
Rogers, C. Esq.	.	.	"	2	0	0		

		£.	s.	d.	£.	s.	d.
Sadler, Mrs.	an.	1	0	0			
Slade, Mrs.	"	0	5	0			
Smith, N. Esq.	"	0	5	0			
Smith, Mrs.	"	0	10	0			
Squire, Miss C.	"	0	10	0			
Stillington, Mrs.	"	0	5	0			
Stokes, The Misses	"	1	0	0			
Valley, C. H. Esq.	"	1	1	0			
Valley, Miss	"	1	1	0			
Vent, Mr.	"	0	10	0			
Wade, Miss	"	1	0	0			
Walker, J. Esq.	"	1	0	0			
Wallace, H. Esq.	"	0	10	0			
Wallace, Miss	"	0	10	0			
Webb, Miss	"	1	1	0			
Whynnyates, Miss	"	1	1	0			
Williams, Miss	"	1	1	0			
Yerbury, Miss	"	0	10	0			
Young, Capt. R.N.	"	1	0	0			
					74	7	6

Bird, Miss	Card No. 18.	2	10	0			
Cooke, Miss A.	" 16.	0	5	0			
Edwards, Miss M.	" 19.	3	3	0			
Foy, The Misses	" —	1	6	10			
Gould, Miss	" —	1	0	0			
Holland, Miss	" 17.	1	14	6			
Wright, Miss	" 20.	2	0	6			
Wynch, Miss	" 15.	0	3	6			
					12	3	4

Combe, Miss A. collected by

A Friend		0	5	0			
A Friend		0	5	0			
Agars, Mrs.		0	3	0			
Baron, Miss		0	5	0			
Barra, Mrs.		0	2	6			
Ballinger, Mrs.		0	2	6			
Beaman, Mrs.		0	5	0			
Bennett, Mrs.		0	2	6			
Brandon, Mrs.		0	2	6			
Capel, Mrs. D.		0	5	0			
Coleman, Mrs.		1	0	0			
Coombe, Misses		0	10	0			
Cooper, — Esq.		1	0	0			
Daniel, Mrs.		0	3	0			
Dawes, Mrs.		0	10	0			
Doleman, Mrs.		0	2	6			
Drury, Miss		0	2	6			
Elcum, Mrs. C.		0	10	0			
Fletcher, Misses		0	2	6			
Freeman, Mrs.	don.	1	0	0			
Giller, Mr.		0	2	6			

	£.	s.	d.	£.	s.	d.
Glass, Mrs.	0	2	6			
Gordan, Mrs.	0	2	6			
Greenway, Mr.	0	2	6			
Griffin, Miss	0	2	6			
Holmes, Mrs.	0	2	6			
Houghton, Miss	0	5	0			
Hovell, Miss	0	5	0			
Jefferies, Mr.	0	2	6			
Joberns, Mrs.	0	5	0			
Jones, Miss	0	5	0			
Langdon, Misses	0	2	6			
Lea, Mrs. C.	0	2	6			
Lock, Miss	0	5	0			
Loyd, Mrs.	0	10	0			
Ludlew, Mrs.	0	10	0			
Martin, Mrs.	0	5	0			
Middleton, — Esq.	1	0	0			
Monro, Mrs.	0	2	6			
Myers, Miss	0	2	6			
Nash, Mrs.	0	6	0			
Prockter, Mrs.	0	2	6			
Radcliff, Mrs.	0	5	0			
Rice, Mrs.	0	5	0			
Severland, Miss	0	5	0			
Sleed, Mrs.	0	5	0			
Small sums and the Sale of Work	1	3	0			
Smee, Misses	0	2	6			
Smith, Miss	0	2	6			
Tate, Mrs.	0	2	6			
Tomkins, Miss	0	2	6			
Urch, Mrs.	0	5	0			
Vent, Mr.	0	10	0			
Wakeman, Miss	0	10	6			
Welles, Miss	0	5	0			
Whitcombe, Mrs.	0	2	6			
Wight and Bailey	0	5	0			
Wise, Miss	0	2	6			
Young, Misses	0	4	0			
				17	2	0

£343 6 11

CHICHESTER AUXILIARY.

MR. GEORGE PAUL, Secretary.

Collections after Two Meetings				6	5	7.
Ackfeld, Mr.	0	5	0			
Bliss, Rev. Geo.	0	10	0			
Duke, Mrs. Allan	0	10	0			
Gruggen, Wm. Esq.	1	1	0			
Hayllar, Mr.	0	5	0			
Loader, Mr.	0	5	0			
Norman, Mr.	0	7	0			

	£	s.	d.	£	s.	d.
Paull, Mr.	0	5	0			
Pratt, Mr.	0	10	0			
Ranking, Mrs.	0	10	0			
				4	8	0
				£10	13	0

CLAUGHTON AUXILIARY.

Treasurer, B. DARBYSHIRE, Esq.

INCUMBENT, THE REV. DR. BLAKENEY.

Collection after Meeting in Rev. Dr. Blakeney's School-room				1	19	4
Collections after Two Sermons at Christ Church, by Rev. Dr. Butler				46	15	9
A Friend	don.	0	1	0		
A member of Dr. Blakeney's Congregation	"	0	5	0		
Lewis, Miss	"	0	5	0		
Palmer, J. P. Esq.	"	1	0	0		
Reeves, Mr.	"	0	5	0		
Wood, Mrs.	"	1	0	0		
				2	16	0
Bird, Mrs.	an.	1	0	0		
Darbyshire, B. Esq.	"	1	1	0		
Leete, W. G. Esq.	"	1	1	0		
Worthington, Mr.	"	1	0	0		
				4	2	0
Charlesworth, Miss	card	3	5	6		
Currey, Mrs. P. F.	"	28	18	6		
Jones, Mrs. J..	"	0	10	0		
Mason, Miss	"	1	0	0		
Owen, Miss	"	0	18	0		
Tyson, Mrs.	"	7	0	0		
				41	12	0
				£97	5	1

CROYDON AUXILIARY.

REV. O. B. BYERS, Treasurer and Secretary.

Collection after Meeting		4	5	6		
Ditto after adjourned ditto		6	11	9		
					10	17
Byers, Rev. O. B.	card				0	11
Stacey, Miss	"				1	12
					£13	0
					9	

DEVONPORT AND STOKE AUXILIARY.

REV. RICHARD GARDNER, Secretary.

Collection after General Meeting		9	14	10		
Ditto after Dr. Butler's Lecture		4	7	4		
					£14	2
					2	

£. s. d.

DOVER AUXILIARY.

E. KNOCKER, Esq. *Treasurer and Secretary.*

Collection after Meeting				6	2	3
Bates, Rev. J. E.			0	10	6	
Batcheller, Mr.			0	10	0	
Elwin, E. Esq.			0	10	0	
Graham, G. Esq.			0	10	0	
Hart, Mrs.			0	5	0	
Knocker, E. Esq.			1	1	0	
Lamb, Mr.			0	5	0	
Phipps, Miss M.			1	1	0	
Ruttledge, Mrs.			0	10	0	
<hr/>						5 2 6
						<hr/>
						£11 4 9

EPSOM AUXILIARY.

J. STEEL, Esq. *Secretary and Treasurer.*

Collections after two Meetings, including donations of £10, from S. Hanson, Esq.				28	12	3
Graham, T. J. Esq. M.D.				1	1	0
Davies, Mrs. Robert	an.	1	0	0		
Faithful, Rev. F.	"	0	10	0		
Gadesden, James, Esq.	"	1	1	0		
Gosse, Henry, Esq.	"	1	1	0		
Jones, W. C. Esq.	"	1	1	0		
Pagden, T. P. Esq.	"	0	10	0		
Palmer, Mrs.	"	1	1	0		
<hr/>						6 4 0
Alexander, Misses M. and H.	card	1	4	0		
Burn, Misses Mary and Harriott	"	1	17	10		
<hr/>						3 1 10
						<hr/>
						£38 19 1

EXETER AUXILIARY.

WILLIAM SHARLAND, Esq. *Secretary.*JOSEPH SHEPPARD, Esq. *Treasurer.*

Collections after Two Meetings				20	11	4
Collection after Lecture, by Rev. Dr. Butler				4	8	4
Gorham, Rev. G. C.	don.	0	10	0		
Maberley, T. H. Esq., by Friends Donation for Special Mission		10	0	0		
<hr/>						10 10 0
Adams, Miss H.	an.	0	5	0		
Agassix, Mr. Lewis	"	0	10	0		
Crofts, Mr. H.	"	1	0	0		
Dinham, Mr. J.	"	1	1	0		
" Special Mission	"	1	1	0		
Gilchrist, Capt.	"	0	10	0		
" Special Mission	"	0	10	0		

		£.	s.	d.	£.	s.	d.
Glyde, Mrs.	an.	1	0	0			
Godfrey, Major	"	1	0	0			
Holmes, Rev. J. J.	"	0	10	0			
Janson, Mr. H. U.	"	1	0	0			
Kennaway, Mrs. H.	"	1	1	0			
Lester, Mr. A.	"	1	0	0			
Madden, Mrs.	"	0	5	0			
Nantes, Rev. D.	"	0	10	0			
Peters, W. H. Esq.	"	2	2	0			
Sharland, Mr. W.	"	0	10	0			
Sheppard, Mr. J.	"	1	0	0			
Wippel, Rev. W.	"	0	5	0			
Wippel, Mr. Joseph	"	0	10	0			
Wippell, Mr. George	"	0	10	0			
					16	0	0
					£51	9	8

HASTINGS AUXILIARY.

D. H. GABB, Esq. Secretary.

Collections after Two Meetings					45	7	6
Collin, Michael, Esq.	don.	1	1	0			
Robertson, P. F. Esq. M.P.	"	5	5	0			
					6	6	0
Amoore, Mrs. A.	an.	0	2	6			
Bell, Rev. C. D.	"	0	5	0			
Gabb, D. H. Esq.	"	0	5	0			
Greaves, Rev. Joshua	"	0	5	0			
Parkin, Rev. Jno.	"	0	10	0			
R. W. G. and G. B. W.	"	0	5	0			
					1	12	6
					53	6	0

LEAMINGTON AUXILIARY.

Collections after Two Meetings					11	19	8
Beville, Capt.	an.	1	0	0			
Chinnery, John, Esq.	"	0	10	0			
Morgan, Rev. D. F.	"	0	10	6			
Willoughby, Mr. N.	"	0	5	0			
					2	5	6
Anonymous	card.	0	13	6			
Forsyth, Miss Jessie	"	0	16	0			
Freeman, Miss, sen.	"	0	17	0			
Grove, Miss	"	1	0	0			
Rowe, Miss	"	1	0	0			
Woodhouse, Master Alfred	"	0	10	10			
					4	17	4
					£19	2	6

LEICESTER AUXILIARY.

REV. G. W. STRATON, *Treasurer and Secretary.*

	£.	s.	d.	£.	s.	d.
Collections after Meetings				41	0	0
Berners, The Lord	2	2	0			
Gainsborough, The Earl of	2	2	0			
Hazlerigg, Sir Arthur	2	0	0			
Adams, Rev. S.	0	10	6			
Angrave, Mr. R.	0	10	0			
Babington, Rev. Jno.	1	1	0			
Barber, Mr. A.	0	10	0			
Barber, Mr. R.	1	0	0			
Berkley, Mr. T.	0	10	0			
Billings, Mr.	0	5	0			
Chamberlain, Rev. J.	0	10	6			
Cooper, Alfred, Esq.	0	10	6			
Crofts, Mr. J. Y.	0	10	0			
Dixon, Rev. J.	0	10	6			
Dyson, Mr.	1	0	0			
Harris, Joseph, Esq.	1	0	0			
Isbell, Rev. George	0	10	0			
Lockwood, Mr.	1	0	0			
Marshall, Mr. J. E.	0	10	0			
Marshall, Mr. Spencer	0	10	6			
Martin, Rev. Robert	1	1	0			
Noel, Hon. and Rev. Leland	1	0	0			
Owen, Rev. Thomas	0	10	6			
Payne, Mr.	1	1	0			
Pochin, Mrs.	2	0	0			
Richardson, Rev. H.	1	0	0			
Robinson, Mr. Isaac	0	5	0			
Rolleston, Rev. W. L.	0	10	6			
Straton, Rev. G. W.	1	1	0			
Taylor, John, Esq.	1	1	0			
Taylor, William, Esq.	1	1	0			
Turner, Mrs. Frewin	1	0	0			
Vaughan, Rev. E. T.	0	10	0			
Walker, Rev. R. G.	0	10	6			
Wing, Rev. J.	0	10	6			
Yeadon, Mrs.	1	1	0			
				31	5	6
Green, Miss	Card	1	0			
Yeadon, Mrs.	"	1	1			
				2	1	6
				£74	7	0

LIVERPOOL.

ST. JOHN'S CHURCH AID SOCIETY.

THE REV. W. F. TAYLOR, Incumbent. OWEN WILLIAMS, Esq. Treas.

	£.	s.	d.	£.	s.	d.
Collected in St. John's Church, after Sermons						
by Rev. W. F. Taylor and Rev. Dr. Butler	30	2	0			
Casey, George, Esq.	5	0	0			
Subscriptions (No List received)	14	15	10			
Cards	0	6	2			
				£50	4	0

MELTON MOWBRAY AUXILIARY.

T. N. WING, Esq. Secretary and Treasurer.

Baldwin, Miss	0	4	0			
Bennett, Miss	0	5	0			
Hickson, Mrs.	0	4	0			
Latham, Mrs.	0	10	0			
Latham, Miss	0	5	0			
Nichols, Mrs.	0	3	0			
Norman, Mrs. G.	0	5	0			
Wilcox, Mrs.	0	10	0			
Wing, Mr.	0	5	0			
Wing, Mr. T. N.	0	5	0			
				£2	16	0

NORTHAMPTON AUXILIARY.

FRANCIS MULLINER, Esq. Secretary.

By Cash	£20	0	0
(No List received.)			

PORTSEA AUXILIARY.

REV. JOHN KNAPP, Treasurer and Secretary.

Collection at Meeting	20	16	6
Newland, Mrs.	0	2	6
Biden, James, Esq.	an. 2	0	0
Gain, Mrs.	„ 1	0	0
	3	0	0
Part Proceeds of Protestant Lectures	20	0	0
	£43	16	0

PRESTON AUXILIARY.

THE REV. H. R. SMITH, Secretary.

By Cash	£36	12	6
(No List received.)			

READING AUXILIARY.

REV. J. C. GRAINGER, *Treasurer and Secretary.*

		£.	s.	d.	£.	s.	d.
Collections after Two Meetings					26	17	9
Collection after Lecture by the Rev. Dr. Butler					3	19	0
Anonymous	don.	1	0	0			
Cusack, Rev. Edw.	"	0	10	0			
Merry, William, Esq.	"	0	10	0			
					2	0	0
Dowden, Mrs.	an.	0	10	0			
Munt, Mr.	"	0	10	0			
Stephens, William, Esq.	"	5	0	0			
					6	0	0
Bloomfield, C. Esq.	Card	0	4	0			
Goodechild, Mrs.	"	0	16	6			
Lord, Miss	"	0	15	0			
Webb, Miss	"	0	12	0			
					2	7	6

Collected by Mrs. Torriano.

Chapman, Mrs.		0	5	0			
Comber, Mrs.		0	5	0			
Cowan, Charles, Esq. M.D.		0	10	6			
Dunlop and Holbrook, Messrs.		0	5	0			
Dupré, Mrs.		0	5	0			
Dowden, Mrs.		0	10	0			
Hawkings, Mrs. B.		0	5	0			
May, Mr. C.		0	5	0			
Pell, Miss		0	10	0			
Rolfe, Mrs.		0	10	0			
Trendell, Mr. J.		0	10	0			
Torriano, Rev. J.	an.	1	1	0			
Willats, Mr. and Mrs.		1	0	0			
					6	1	6
					£47	5	9

SOUTHAMPTON AUXILIARY.

T. H. CROFT MOODY, Esq., *Treasurer and Secretary.*

Collections after Annual Meetings					9	11	11
McCormack, Mrs.	don.	0	5	0			
Duncan, J. Esq. (Special Mission)	an.	0	10	6			
Hatherill, Rev. Dr.	"	1	1	0			
Isdell, Mrs. (Special Mission)	"	0	10	0			
Jefferys, Mrs. N. N.	"	0	10	0			
Jefferys, Miss	"	0	10	0			
Jennings, Rev. P. (Training Institution)	"	0	10	6			
McCalmont, Rev. T.	"	1	0	0			
Moody, T. H. Croft, Esq.	"	0	10	6			
Palk, Mr. Alderman	"	1	1	0			

		£.	s.	d.	£.	s.	d.
Warren, Miss	an.	0	10	0			
Wilson, Rev. Dr.	"	1	1	0			
					7	14	6
Butler, Miss	Card	1	10	6			
Burt, Mr. F.	"	0	3	10			
Candy, Mr. G.	"	2	14	6			
Carruthers, Miss J.	"	0	8	1			
Carruthers, Miss F.	"	0	7	5			
Collegiate School, 2nd Collection	"	0	16	0			
Denvil, Miss	"	0	15	0			
Hutchins, Mrs. A. B.	"	1	0	0			
Kately, Mr.	"	0	10	0			
Le Fevre, Miss A.	"	0	10	0			
Moresby, Miss	"	2	17	6			
Priaulx, Miss	"	0	7	0			
Smith, Miss	"	0	14	0			
					12	13	10
					£30	5	3

SOUTHWARK. TRINITY CHURCH.

REV. D. A. MOULLIN, *Treasurer and Secretary.*

Anonymous	don.	1	0	0			
Anonymous	"	0	2	6			
Anonymous	"	0	2	6			
Anonymous	"	0	1	0			
Anonymous	"	0	1	0			
Angel, Miss	"	0	2	6			
Brown, Mr.	"	0	5	0			
Brown, Mrs.	"	0	1	0			
Bridge, Mrs.	"	0	2	6			
Evans, Miss	"	1	1	0			
Kent, Mrs.	"	0	2	0			
R. J.	"	0	1	6			
Seager, Mrs.	"	0	2	6			
Young, Mr.	"	0	1	0			
					3	6	0
Ball, Mr.	2 years	0	10	0			
Gold, Mr.	an.	1	1	0			
Percival, Miss	2 years	0	10	0			
Taylor, Mr.	an.	0	2	6			
					2	3	6
Badcock, Mrs.	Card	0	17	0			
Evans, Miss	"	1	14	2			
Farrant, Mrs.	"	1	0	0			
Percival, Miss	"	1	15	0			
Potter, Miss	"	1	12	7			
Pugh, Miss	"	0	10	0			

		£.	s.	d.	£.	s.	d.
Tate, Mrs.	.	0	10	0			
Taylor, Mrs. J.	.	2	6	6			
Ware, Miss	.	0	10	0			
					10	15	3
					£16	4	9

STONE AUXILIARY.

Rev. JOHN FORD, *Secretary.*

By Cash £31 10 0
(No List received.)

ABSTRACT OF CASH ACCOUNT FOR THE YEAR ENDING MARCH 31, 1854.

RECEIPTS.		EXPENSES.	
	£. s. d.		£. s. d.
Balance in hand, April 1, 1853	765 10 7	Rent of Offices	73 15 0
Subscriptions	584 14 6	Salaries to Secretaries, Missionaries, and Scribe Readers	2,539 5 3
Donations	798 12 4	Travelling Expenses, Location of Missionaries and their families	519 12 10
Collecting Cards	351 15 10	Expenses of Meetings and Sermons	337 19 2
Collections after Meetings and Sermons	783 13 10	Printing and Binding Books and Tracts, and the British Protestant Journal	558 9 4
Remitted from Auxiliaries	833 10 7	Stationery, Advertisements, and Newspapers	254 19 1
Legacies	249 0 0	Postage and Parcels	197 8 2
Rent of House at Montreal	75 0 0	Books and Pamphlets	97 1 11
Publications, sale of	354 14 7	Collector's Commission	12 1 9
Loan	400 0 0	Office Expenses, including removal to new Offices, Furniture and Sundries	185 5 0
		Balance in hand, March 31, 1854	411 14 9
			<u>£5,187 12 3</u>

ANTHONY HAVISIDE & GEORGE PREYOR—Auditors.

THE BRITISH PROTESTANT.

No. CIII.—JULY, 1854.

IMPORTANT DECISION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

SOME time since we informed our readers that the Rev. Dr. Blakeney, deputed by the Committee of the "Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain," had a conference with a Committee of the General Assembly of the Church of Scotland, with a view to secure united action in the great Missionary work amongst Roman Catholics: and that a resolution was unanimously adopted by that Committee, "in approval of the Reformation Society, and intimating the readiness of the Committee to co-operate with its Missionary schemes." The carrying out of this resolution has been, however, necessarily delayed until the meeting of the General Assembly, which is annually convened by Royal as well as Ecclesiastical authority, to discuss and decide upon matters affecting the Church of which it is the representative. This venerable Assembly is always attended by a "Lord High Commissioner," representing our most Gracious Sovereign as supreme Governor of the realm, who, in the name of her Majesty, opens and closes the sittings, but takes no part in the discussions. This "Synod," or as we should call

it, "Convocation" of the Church of Scotland met in May last, when the Committee, to which allusion has been made, gave in the following Report on the subject of Missions to Roman Catholics.

"Your Committee beg leave now to refer, with peculiarly great satisfaction to one most important matter which has been engaging their anxious concern since last General Assembly. They allude to the opening of a communication with an institution occupying a most influential position among the religious associations in the sister kingdom, and which has been honoured of God to render most important service to the cause of sound Protestant truth. The British Reformation Society, to which reference is here made, was pleased to open a correspondence with your Committee, through the medium of Dr. Blakeney, of Birkenhead, a highly esteemed and well-known clergyman of the Church of England, whose enlightened zeal in the cause of our common Protestantism, and eminent services in the controversy with the manifold forms of Romanism, need no commendation from your Committee.

"The special object of the communication made through Dr. Blakeney to the Committee, was to express the desire of becoming associated with them, as representing, on this important subject, the General Assembly of the Church of Scotland, in whatever way such an end might be deemed most suitably attainable in the prosecution of the great cause so deeply affecting the vital interests of the Protestant churches.

"At the meeting of your Committee, held in the beginning of December, it was stated by Dr. Blakeney, that the Society which he represented was instituted in 1827, that from the commencement of its operations it was designed to embrace Scotland as well as the two other great divisions of the United Kingdom—that the members of it are connected with the Church of England, and with those congregations in England which pertain to the Church of Scotland—and that its grand aim, viz. the promotion of the Truth as it is in Jesus, with special opposition to the destructive errors of Roman-

ism, is sought to be attained by the wide circulation of approved tracts and works of a larger kind, on the leading points of the Popish controversy—and likewise by the aid of Missionaries and Readers, properly qualified and specially trained for the service of instructing Papists—combating their errors, and explaining to them in a form suited to their apprehension, the merits of the great question at issue—and thus labouring by the work of household visitation, faithfully and affectionately performed, to rescue the deluded victims of Popish superstition from their errors, and to lead them to the knowledge of the doctrine of the Divine Testimony.

“The communication thus made by Dr. Blakeney could not be otherwise regarded by your Committee than with high satisfaction, and although it was, of course, not within their competency, under the powers vested in them by the General Assembly, to take any step of their own authority, by which the Assembly could be pledged to an approval of the proposed co-operation, they feel assured, nevertheless, that the Venerable Assembly will deem that they acted not unwarrantably in recording in their minutes a declaration of their deep sense, and cordial appreciation of the services of the British Reformation Society, in the cause of Protestant truth—their gratification at the opening, on the part of the Society, of this correspondence—and their desire to be enabled to hold communication with the Society, in seeking the great object alike interesting to all holding the grand principles of the Protestant truth—the salvation of our fellow-countrymen from the delusions of the Popish Antichrist.

“A correspondence ensued between Dr. Blakeney and your Committee, by which they have learned that the Society proposes that the agents who may be appointed to act in Scotland shall be only such as are approved and sanctioned by the Church of Scotland—and that all the operations of such agents shall be wholly under the direction and regulation of the ministers of the parishes within which they may be appointed to labour. It has farther been explained to

your Committee, that it is in the contemplation of the Society to establish in Edinburgh an Institute for the instruction of young men, who may hereafter be employed as Missionaries to the Roman Catholics in Scotland, under the authority of the Church of Scotland, on a plan similar to that of the Training Institute in London, the laws and polity of this National Church being the standard to which all the operations of the Society in Scotland shall be wholly conformed.

“Having thus put the Venerable Assembly in possession of the particulars of this interesting communication, as they cannot doubt it will be esteemed, your Committee have only farther to state on this subject, that it will afford to them the most cordial satisfaction, if the Assembly shall be pleased to approve and sanction the proceedings adopted by them in reference to this matter. They may be permitted to express the persuasion that the communication thus made to them seems to open to any Committee to which the Venerable Assembly may be pleased to entrust this matter, the prospect of being enabled to render effectual service, by the divine blessing, to the cause of Protestant truth in those localities of the country in which the errors of Popery may be to any extent prevailing. It will not fail, however, to be observed, that the powers under which this Committee, since its appointment by the Act of Assembly, 1851, have been acting, are inadequate to the carrying into practical effect of such operations in conjunction with the British Reformation Society. Your Committee beg leave, therefore, respectfully to suggest that if the Venerable Assembly shall be pleased to approve of, and sanction, the co-operation now proposed on the part of the Society, they farther take into consideration the important question touching the powers to be entrusted to any Committee to whom this work may be delegated, and likewise regarding the special instructions which it may be proper to give to such Committee, with a view to their guidance in the prosecution of the momentous object desired.

“It has been already mentioned, that the British Reformation Society contemplate the establishment, as

soon as practicable, of an Institute in this city, for the training of young men who may afterwards, when found duly qualified, be employed as Missionaries to the Roman Catholics in Scotland. The selection of a suitably qualified Superintendent of such Institute is, of course, a matter of most serious importance—and seeing the Society, as has been intimated, desire to act implicitly in accordance with the suggestion and recommendation of any Committee which the General Assembly may appoint to take charge of this matter, it is of course necessary that, in appointing such Committee, the Assembly confer on them the powers requisite for this special purpose.

“ It is further important that your Committee suggest to the Venerable Assembly, that if the proposed co-operation with the British Reformation Society is to be thus practically carried into effect, means must be adopted, under the authority of the General Assembly, for the raising of funds for the purposes so contemplated. Your Committee, as originally appointed, has no other duty assigned to them beyond that of reporting to the General Assembly such facts or circumstances as might appear to give indication of the state of Popery in the country. For this purpose, no special supply of pecuniary means was required, and hitherto, the expenses connected with any operations of the Committee have been, without difficulty, defrayed. But if so extended a field of operations, as has now been referred to, is to be entered on by any Committee whom the Assembly may be pleased to appoint, it is obvious that, by some means, sanctioned by the authority of the General Assembly, pecuniary resources must be provided. It is true, indeed, that the Society has made the generous proposition to guarantee a suitable salary to the Superintendent of the Institute. But your Committee believe that it must be the desire of the General Assembly, in entering into such co-operation, to adopt means for bringing before the congregations of the Church, the special claims of a Society thus expending a portion of its funds for the Christian good of Scotland, on the liberality of those to whom the means

may have been given by God in the bounty of His providence, of aiding in this work of Christian beneficence."

We rejoice to be able to furnish our readers with the formal decision of the General Assembly on this important subject.

"DELIVERANCE OF THE GENERAL ASSEMBLY ON THE ANTI-POPERY COMMITTEE'S REPORT.

"The Assembly approve of the Report, and
"express their high satisfaction with the intelligence which it contained regarding the communication received from the British Reformation Society, grant the Committee all powers to
"enter into co-operation with the Society, and
"authorize them to appeal to the Church for funds
"to establish the proposed Institute, and to use
"their best endeavour to procure a suitable person
"as its superintendent."

The value and importance of the above documents cannot be overstated. It is truly refreshing in these days of lukewarmness, indecision and apostasy, to see a great ecclesiastical organization, a National Church, solemnly and deliberately entering upon the work not only of defending our great Protestant privileges, but of open, systematic, missionary exertions on behalf of the members of the Church of Rome. This act is a convincing proof of the soundness, vitality, and vigour of the Church of Scotland; and will, we doubt not, tend greatly to increase the love of all true-hearted English Churchmen for their "Sister in the Faith." But not only does this decision of the General Assembly manifest the healthy condition of the Church in North Britain; it likewise displays a *Catholicity* of spirit, the possession of

which by our Scotch brethren, some amongst us have been disposed to deny. Here we have an unmistakeable answer to such a calumny from the mouth of the Church of Scotland herself, proclaiming her willingness to join heart and hand with her *Episcopal* sister of England in "contending for the faith once delivered unto the saints."

We hail this movement as an omen for good ; as the first step towards a return to the principles which animated our martyred Reformers, when a Jewell, a Fox, a Parkhurst, a Sandys, a Horn, and a Grindal held sweet communion with a Bullinger, a Simler, a Gualter, a Zuinglius, a Beza, and a Peter Martyr, and as fellow-labourers in the same vineyard consulted together for the promotion of the cause of their common Master.

The time has come when it is necessary to vindicate the glorious principle involved in the conduct of our forefathers, and to unite in closer bonds those pure branches of the Universal Church which, though differing from us in outward organization, are ONE with us in the "truth as it is in Jesus." It is high time that in *act* as well as in *word*, we should protest against the principle which concedes the privilege of "Apostolical Succession" to a Wiseman and a Cullen, but denies it to a Cumming and a Muir. We rejoice that our Society has been the means of practically exposing, in some degree, the monstrous character of such a theory, and thus of leading the way to the spread of a better spirit. The more we examine the constitution of the "Special Mission to Roman Catholics in Great Britain," the more firmly are we convinced of the soundness of the principles upon which it is based, and consequently of their final success and triumph.

The friends of the "Protestant Reformation Society" and of Evangelical Truth, will be re-

joiced to learn that the spirit lately manifested by the General Assembly of the Church of Scotland, is not only reciprocated by thousands of the members of the Church of England in their private capacity, but that it burns brightly in the breast of him who is dear to the hearts of all who "love the Lord Jesus Christ in sincerity,"—the venerable and venerated ARCHBISHOP OF CANTERBURY.

We beg to call the attention of our readers to the following paragraph, extracted from "The Clerical Journal and University Chronicle" of the 8th ult.:—

"The Society in Scotland for Propagating Christian Knowledge, incorporated by royal charter, supports, and has done so for a very long period—indeed, during a succession of generations—a very large number of schools in various parts of the northern and western districts of Scotland. To this Society the London board are annually in the habit of making a liberal remittance; and the anniversary sermon before that Board, all whose teachers, missionaries, and catechists are in connection with the Established Kirk, in terms of its charter, is, on the present occasion, to be preached in London by his Grace the Archbishop of Canterbury—a very significant proof at once of the liberality and Christian spirit of that venerated and much-respected individual, and an act which will endear his name still more to many of the supporters of scriptural education in the North."

On Sunday morning last, June 25th, we had the privilege of hearing the appeal of the Primate on behalf of the above Society. The sermon was preached in Portman Chapel, Baker Street, to a very crowded congregation; every passage and aisle was thronged, not a foot even of standing room being unoccupied. His Grace took his text from the Epistle for the day, viz. 1 John, 3rd chap. 18th and 19th verses; a more appropriate subject for the occasion could not have been chosen, as, we need scarcely say, was clearly shewn by the Archbishop. After stating that "love" or "charity" is the test by which we may try our personal spiritual

state, such love to the brethren being "the evidence of a converted heart," the most reverend preacher entered upon an analysis of that "fruit of the Spirit," proving both by argument and illustration that *faith* is the source from which it springs. The motives by which the believer is actuated were eloquently dwelt upon; love to God being supreme. To the question of the awakened soul, "Lord, what wilt thou have me to do?" his Grace remarked there was a ready answer. Christ came to save sinners, to comfort the afflicted, to cheer the desolate, to instruct the ignorant, &c. &c. and he calls upon his people to engage in the same labours of love. Upon the above principles the Primate grounded his appeal on behalf of the schools in the Highlands of Scotland, being institutions by supporting which we perform those acts of Christian love which his Grace defined as "outward signs of an inward change."

May the life of this truly faithful and catholic prelate be long spared; may the Church of our land long enjoy the privilege of having such a Primate! and may many, both ministers and people, imbibe more of that "mind that is in Christ Jesus," which so adorns the life, character, and teaching of JOHN BIRD SUMNER, ARCH-BISHOP OF CANTERBURY!

SERMONS AND MEETINGS.

SINCE the publication of the May number of the "British Protestant," the following sermons have been preached and meetings held.

PRESCOT.

On Thursday, April 6th, the Rev. Dr. Butler delivered a lecture in the Town Hall to a very crowded and attentive auditory. The Vicar and a large body of the neighbouring clergy were present.

ST. HELENS.

On Friday, April 21st, the same gentleman delivered a lecture in the Parochial School Room. Dr. Carr, the Incumbent of the parish in the Chair. The attendance was large and influential.

BRADFORD.

On Sunday evening, April 23rd, Dr. Butler pleaded the cause of the Society in St. John's Church, which was crowded to excess.

On the following evening a great meeting was held in the Temperance Hall. The Chair was occupied by the Rev. Dr. Burnet, the Vicar of Bradford, who was supported by very many of the clergy of the town and neighbourhood.

HACKNEY.

The Annual Meeting of the "East London Auxiliary" of the Society was held in the Manor Rooms, Hackney, on Monday evening, April 24th. Rear-Admiral Vernon Harcourt in the Chair. The Report of the Auxiliary was read by the Rev. — Spitta, and the audience addressed by the Rev. W. Clementson, (the deputation from the Parent Society), and — Riddle, Esq.

BRENTFORD.

The Annual Meeting of the Society was held in the Town Hall. The attendance was good, and much interest manifested. The Chair was occupied by the Vicar of the parish, who, in an able and eloquent speech, advocated the cause of the Society's Mission; the details of operations were given by the Revs. Dr. Butler and W. Clementson.

PUTNEY.

On Friday evening, May 12th, the same deputation attended the Annual Meeting held at the Star and Garter. The Rev. W. Windle took the Chair.

ST. STEPHEN'S, SOUTHWARK.

On Sunday evening, May 14th, the cause of the "Special Mission" was pleaded in this Church by the Rev. Dr. Butler.

CROYDON.

The Annual Meeting was held in the Town Hall on Monday evening, May 15th, Captain Tate in the Chair. The attendance was large, and the audience addressed by the Revs. Dr. Butler and W. Clementson.

WOOLWICH.

A Meeting in behalf of the "Special Mission" was held in the Lecture Hall on Tuesday, May 16th. The same deputation attended.

BLACKHEATH.

The Revs. Dr. Butler and W. Clementson attended the Annual Meeting held in the Lecture Hall on Thursday evening, May 18th.

KENSINGTON.

The same deputation attended the Annual Meeting held in the large room of the King's Arms, Kensington, on Friday, May 19th. The room was well filled, and the Chair occupied by John Merriman, Esq.

KINGSTON.

On Monday evening, May 22nd, a Meeting in aid of the "Special Mission" was held in the New Courts, at which the Revs. Dr. Butler and W. Clementson attended. The Chair was taken by the Rev. R. Holberton, and although the weather was very unfavourable, the large room was completely filled by a deeply attentive auditory. A liberal collection was made at the close, and a considerable number of annual subscribers were enrolled.

STONE.

The Rev. Dr. Blakeney attended a Meeting on behalf of the "Special Mission" in this town on Tuesday, May 23rd. The Chair was taken by Lord St. Vincent. We have not been furnished with particulars.

DARTFORD.

A meeting for the same object was held in the Parochial School on Monday, May 29th, when the Rev. W. Clementson attended as a deputation. The Rev. C. Gilmor, the Vicar, occupied the chair.

HATFIELD.

The same gentleman advocated the cause of the "Special Mission" at a meeting held in the National

School rooms of this place, on Wednesday evening, May 31st. The Rev. J. Faithful, Vicar of Hatfield, presided; the room was filled by an attentive and respectable audience, and a liberal collection made.

STAINES.

The Rev. W. Clementson lectured at this place on "The object and operations of the Special Mission," on Friday evening, June 2nd.

GRAVESEND.

On Wednesday, June 7th, the Revs. Dr. Butler and W. Clementson attended a meeting in the Town Hall. The Worshipful the Mayor presided; the room was quite filled; the collection liberal; several friends became annual subscribers, and many collecting cards were taken.

ST. ALBANS.

On Thursday evening, June 8th, a meeting was held in the Town Hall, the Rev. H. N. Dudding, Vicar, in the chair. The Rev. Dr. Butler advocated the claims of the "Special Mission."

BRIXTON.

The Revs. Dr. Butler and W. Clementson attended a meeting in the New National Schools connected with St. John's Church. The Rev. Dr. Vaughan presided. In consequence of local circumstances the attendance was not numerous, but much interest was excited, and several collecting cards were applied for.

CHELSEA.

On Monday, June 19th, the Annual Meeting was held in the School Room connected with Park Chapel, Chelsea, the Rev. O. J. Goodhart, the excellent Incumbent, and a warm and zealous friend of the Society, occupied the Chair. The room was crowded by a most respectable auditory, and the collection in aid of the funds of the "Special Mission" was very liberal, being the largest ever known to have been made at any meet-

ing in the same place for any Society. The audience was addressed by the Revs. J. Patteson, Dr. Butler and W. Clementson.

RICHMOND.

The Annual Meeting of this Auxiliary was held in the New Lecture Hall, on Tuesday evening, June 20th.,—Ravenshaw, Esq. in the chair. The attendance was very good; addresses were delivered by the Revs. — Christopher, Dr. Butler, and W. Clementson. A liberal Collection for the funds of the "Special Mission" was made at the close.

"POPIST INFRINGEMENTS ON LIBERTY OF CONSCIENCE AT CHIDEOCK."

THE above forms the heading of a startling article which appeared in the "Western Flying Post" of June 13th. The Rev. W. Palmer, Vicar of Whitchurch Canonorum, of which parish Chideock is a part, has for some time been labouring most zealously and faithfully, both to preserve his Protestant parishioners from the aggressions of the Church of Rome, and also to bring Roman Catholics to the knowledge of the truth. During last year, at the request of Mr. Palmer, the Rev. Dr. Butler, Clerical Missionary of the Protestant Reformation Society, visited Chideock, and delivered two courses of lectures, which excited great interest, and led to the conversion of several Roman Catholics. Mr. Palmer and his excellent Curate, assisted by a Scripture Reader, have continued, without flinching, their work of faith and labour of love, and have received a rich reward. The Roman Catholic Squire of the parish, though himself the first aggressor, has plied all his energies to stem the tide of truth which has been flowing into the minds and hearts of his poor tenants, and unable to effect this by moral means, has at length had recourse to coercion. But these are only a part of the facts. *Intimidation* has not only been resorted to to prevent

Roman Catholics from enquiring into the truth of Protestantism, but a systematic and bold attempt has just been made to deprive the PROTESTANTS of the parish of that LIBERTY OF CONSCIENCE which is their birthright as Englishmen. We leave Mr. Palmer to tell his own tale, giving the article *in extenso* from the local paper.

"The persecuting character of Popery in the nineteenth century is strongly illustrated in the following extract from a report of a sermon on the worship of the Virgin, delivered on Sunday evening, June 11th, at Chideock Church, Dorset, by the Rev. W. Palmer, Vicar of Whitchurch Canonorum, when the preacher, after alluding to the constancy of the people of Chideock under various temptations, proceeded thus :—

Brethren, I am describing your calamities. It is sad to have to encounter such temptations to act contrary to conscience. A purchased religion is an abomination to the Lord. But you passed safely by God's grace through that fearful temptation. Another, however, arose. The whole estate, as I have said, belongs to a Roman Catholic family. What was the next step taken for your seduction from the truth? The farms were gradually withdrawn from Protestant hands, and placed in the hands of one or two Roman Catholics, who would have it in their power to deprive any of you of employment, at pleasure. I am now coming to a simple narrative of facts. Until within the last month, the Roman Catholics had refused, in most instances, to receive the visits of our Scripture Reader; nor could we wonder at this, though we of course lamented the bondage in which they were kept. They were under strict orders not to admit the Scripture Reader or to receive Tracts or hold conversations on religious subjects.

But within the last few weeks it has been attempted to apply the same system of coercion to Protestants. A number of Protestant families have recently been visited for the purpose of spiritual instruction, and communication on religious subjects. These families had always been happy to receive such visits; nor is it that they have in any degree changed their minds. They would be happy, as they say, to receive such visits, but the simple truth is—"they dare not," "they are afraid." And mark the reason—"They have been warned by their Roman Catholic employers that if they admit the Protestant Scripture Reader into their houses or converse with him, they are to be turned out of their employment, and deprived of their houses."

Roman Catholic employers hold almost all the land in Chideock, and Roman Catholic employers now threaten their Protestant labourers, that if they act consistently as Protestants—if they exercise their religious liberties as Englishmen—they shall be

deprived of their means of livelihood, and compelled to seek for freedom of conscience in the Union Workhouse !

I am aware that the principal agent in this system of Terrorism denies that he has given orders on the subject. That denial proves that he dreads the effect of such conduct. He would exercise compulsion over the people of Chideock, and do it by stealth. He would escape if he could the consequences of his conduct. Let him, if he pleases, deny what every one knows to be the truth : it will still be a conclusive evidence against a religion, which, while it holds up the Virgin to adoration with one hand, stifles the claims of conscience with the other, and consigns the honest labourer to the Union Workhouse !

Permit me to mention an anecdote or two in further illustration of the spirit of Romanism derived from recent experience.

At the moment when the worship of Mary was at its height last month, a rumour spread, that the Monk who was inculcating the worship of the Virgin as the purest of beings, was putting the most impure questions in the Confessional to young children. The report may have been correct or incorrect : it was, however, founded on the statements of the children themselves. Of course it was most indignantly denied by the party accused, just as if his own books did not exactly authorize or prescribe those very questions.

A Protestant girl, having heard the report, happened to mention it to a Roman Catholic friend. The result was this—Her father, an aged and sickly man, (a Protestant), subject to a disease of the heart, and bowed down by distress and poverty, was warned by his Roman Catholic employer that if he did not instantly turn out his two daughters (Protestants) into the streets, he should himself be deprived of work and turned out of his house. The poor old man was so terrified by their threats that he came home seriously ill, and was obliged to take to his bed. His daughters, unwilling to see him turned out of work, and obliged to go to the Union, sought an asylum elsewhere. But it happened that on Sunday one of them entered her mother's house to enquire after him and her infirm mother. She was watched, and the next day her unfortunate parent was informed that he was dismissed from work, and must shortly be turned out of doors !

Another fact I must mention—An industrious and inoffensive labouring man, (a Protestant), was lately conversing with a Roman Catholic about the new Roman Catholic Cemetery, which is placed close to the Church, when he remarked good humouredly, "There will be no need of bells for your new Chapel, for the Church bells will do to call you to Chapel." In the course of a few days this honest and respectable man was turned out of work, without any reason being assigned. When the poor Protestant asked of his Roman Catholic employer what fault he had been guilty of, he could not for a long time obtain any answer. At length the only reply he could obtain was, "You know what you have said."

Two other Protestant labourers have also been turned out of employment, to strike terror into the Protestants of this place. One of them is an old infirm man, who can scarcely obtain work elsewhere.

Brothren, I state these melancholy facts. I know not whether the Protestants of Chideock will have strength to maintain their ground against the organised tyranny which is put forth against them. I know not whether it is intended to drive the Protestant people of Chideock forth from their houses, and to people this place with Roman Catholics. But my advice to the Protestant labourers is to take their tyrants at their word. Let them stand firm—let them not yield one inch. Let them take the consequences, and be prepared to go forth with their families and seek an asylum in the Union, since liberty of conscience is denied them in their own homes. Let them go forth in a body, amidst the applause and admiration of the Protestants of England; and if they do—if you, my brethren in the faith, are turned out of your homes—I can only say, I pity the man who will have been the cause of your calamities. As he walks the streets he will find himself the object of general execration—Aye, and he will have to support you, until perhaps he finds that he had better release you.

And I would add one word more,—Let but this odious system of coercion be persisted in one week longer—let but one more Protestant be turned out of employment—and a Petition shall go up from this place to the High Court of Parliament detailing our persecutions, and asking for the protection of the Law for the victims of Popish tyranny. And if we are driven to make that appeal, you may be certain that the attention of Parliament will be directed to it, and the persecutors of Chideock, and the whole Roman Catholic body, may have cause to rue the day when Protestants were driven to appeal to the Legislature against Popish tyranny and persecution."

We trust that the exposure of these fearful proceedings on the part of the influential Romanists at Chideock will open the eyes of lukewarm Protestants throughout the length and breadth of the land, and that it will lead to more active exertions to preserve for Protestants, and to obtain for Roman Catholics the right and privilege of following the dictates of their consciences "none making them afraid." The Rev. Dr. Butler will shortly visit Chideock in order to strengthen those who are the victims of so severe a persecution as is now raging against them.

THE BRITISH P R O T E S T A N T.

No. CIV.—AUGUST, 1854.

ORDINATION OF A MISSIONARY.

ON Sunday, July 2nd, the Rev. H. Jones, of the University of Durham, was ordained by the Lord Bishop of the Diocese. Mr. Jones has been appointed Missionary Curate at Hartlepool in connexion with the Protestant Reformation Society's Special Mission to Roman Catholics in Great Britain. We trust that ere long the Society will be in a position to supply the means for the appointment of other Clerical Missionaries in several large towns, where the clergy are most anxious to secure such an agency. Our readers will rejoice to learn that many of the Bishops of our Church have signified their willingness to further the labours of the clergy, by licensing clergymen for this especial work. The Society is only precluded by want of funds from at once responding to many urgent appeals for clerical aid. We earnestly hope that the liberality of sound-hearted Protestants will soon enable the Committee to meet these pressing demands.

SERMONS AND MEETINGS.

DURING the past month the following sermons have been preached, and Meetings held in behalf of the "Special Mission."

LOUTH.

On Sunday, June 25th, the Rev. Dr. Butler pleaded the cause of the Society, in the morning in Trinity Church, and in the evening in the Parish Church.

The following evening a Meeting was held in the Town Hall, F. F. Goe, Esq. in the chair. Addresses were delivered by the Vicar, the Rev. Dr. Butler, and the Rev. W. Clementson.

HULL.

The Annual Meeting on behalf of the "Special Mission" was held in this town on Wednesday evening,

June 28th, at which the Revs. Dr. Butler and W. Clementson attended as a deputation from the Parent Society. The spacious room was crowded, and much interest manifested.

ST. PETER'S, SOUTHWARK.

The Rev. Dr. Butler advocated the claims of the "Mission" in this Church on Sunday evening, July 2nd.

ST. OLAVE'S, SOUTHWARK.

The Annual Sermons on behalf of the Society were preached in this Church on Sunday, July 9th; that in the morning by the Rev. W. Mungeam, and that in the evening by the Rev. L. Humbert.

NEWPORT, MONMOUTHSHIRE.

The Annual Meeting of this Auxiliary was held on Monday, July 10th. The Rev. Dr. Blakeney, Hon. Secretary for the Midland District, attended as a deputation.

CHEPSTOW.

The same gentleman attended the Society's Annual Meeting at this place on Tuesday evening, July 11th, the Vicar in the chair.

MERTHYR TYDVIL.

Dr. Blakeney pleaded the cause of the Society at this place on Wednesday evening, July 12th.

LLANSTEPHEN.

A Meeting was held here on behalf of the "Special Mission" on Thursday evening, July 13th, at which the same deputation attended.

LLANELLY.

The following evening, July 14th, Dr. Blakeney addressed a Meeting in this town on behalf of the same object.

SWANSEA.

On Sunday, July 16th, the same Rev. gentleman pleaded the cause of the Society in the Parish Church, Swansea. The next day Dr. Blakeney attended a Meeting of the friends of the Society held in this town.

CHRIST CHURCH, CLAUGHTON.

The Rev. W. Clementson preached two sermons in the above church, on Sunday, July 16th, in explanation

of the constitution and working of the "Special Mission." The congregations on both occasions were very large, and, as might be expected from a congregation which has manifested so much zeal in the cause, the greatest interest appeared to be felt in the subject.

WREXHAM.

The Rev. W. Clementson attended the Annual Meeting held in the Town Hall of this place on Monday, July 17th. The Vicar presided on the occasion.

PEMBROKE.

Dr. Blakeney proceeded from Swansea to this town, where he addressed a Meeting on Tuesday, July 18th.

HAVERFORD WEST.

The same deputation attended a similar Meeting here on Wednesday evening, July 19th.

ABERGAVENNY.

The Annual Meeting was held in the above town on Thursday, July 20th, when the Rev. Dr. Blakeney again attended to advocate the cause of the Society.

BOWDON.

The Annual Sermon in aid of the Society's funds was preached in the Parish Church on Sunday morning, July 23rd, by the Rev. W. Clementson.

LECTURES.

A COURSE of Lectures has been delivered in connexion with the Society, in the school rooms attached to the various churches in Chelsea. The attendance has been most encouraging; and we doubt not that much good will result from their delivery. We give a list of the places.

ST. SAVIOUR'S.

The Rev. Dr. Cumming, at the request of the clergy, commenced the series with a Lecture in the school room of this church, on the nature and importance of the controversy with the Church of Rome. We need not say that the room was densely crowded.

ST. JUDE'S.

The second Lecture was delivered by the Rev. Dr. Butler, on Monday, July 3rd, in this school room.

CHRIST CHURCH.

The same Lecturer addressed a large and attentive audience in Christ Church school room, on Monday evening, July 10th.

ST. LUKE'S.

Dr. Butler delivered a Lecture in the Parochial Schools of this parish, on Monday evening, July 17th.

PARK CHAPEL.

In the absence of the Rev. W. Clementson, who had been announced to deliver the fifth Lecture, Dr. Butler addressed a large auditory in the Clock House school room, on Monday, July 24th.

The subjects treated of in these Lectures were some of the most important doctrines of the Gospel as contrasted with Romish errors. It is intended to continue the series, and arrangements are being made for the delivery of another series in a neighbouring locality.

MISSIONARY OPERATIONS.**NORTHAMPTON.****INTERESTING CASES OF CONVERSION FROM
ROMANISM.**

We beg to call the attention of our readers to the following Report lately received from the Society's Missionary at Northampton.

"In my daily visitation from house to house, I meet with not a few hopeful and interesting cases. The growing desire which many hitherto lukewarm Protestants evince to examine the great points of difference between Romanism and Protestantism develops itself by shrewd questions, marked attention to the exposition of Romish error in contrast with Scriptural truth, and great interest manifested in asking for, and reading tracts and books bearing on the controversy.

1. THE IRISH ROMANISTS generally receive me kindly,

and some of them *very warmly*, and permit me to read, and explain portions of the Scripture from the Douay version of the Bible, notwithstanding the priest's warning to them (as they often told me) not to receive, or listen to what I had to say, *but to shut the door in my face*, whenever I visited them. I am happy to be enabled to say many Romanists have not obeyed this truly priestly injunction. Such acting on the part of the priest has had the very *opposite effect* to what he anticipated, for it has led some to consider, why the priest should be so anxious to prevent them holding any conversation with Protestants on religious subjects.

— A well-disposed Roman Catholic woman, with whom I often read the Scriptures, and conversed on the great truths of the Gospel, told me that the priest was very angry with her, because she now sends her son to Protestant day and Sunday-schools ; but (she observed) he may be angry as long as he pleases, I shall do as I think fit with my own child.

— An intelligent Romanist with whom I have had many discussions, told me that he no more believed the priest could *pardon his sins* than *he could pardon the priest's sins*, he also disbelieved many other of Rome's doctrines. He does not now attend the Romish chapel, but has said that he will attend the service of the Church of England. May God, by his Spirit, teach him to know and value the truth as it is in Christ Jesus.

— Was not a great devotee, but was nevertheless a stickler for mother church. I often had read the Scriptures, and shewed her from them that the doctrines of the Church of Rome were emphatically condemned in the sacred page. She expressed a wish to have the word of God to read for herself. I procured for her a copy, the reading of which God has blessed to her soul ; for the veil of Popish darkness is removed, and she now sees the errors of the Church which she had always been taught to regard as the only true apostolic Church, *without the pale of which there is no salvation*. She is about to get her child baptized by the clergyman in whose parish she resides, and also to attend the church herself.

I lament to say, that there are other IRISH ROMANISTS,

whose understandings are so intensely darkened with Popish superstition and error, that, humanly speaking, there seems to be no hope of their ever coming to a saving knowledge of the truth. I will give one case, out of many I have met with, as an illustration. — is what is called a good (Roman) Catholic and a GREAT VOTARESS. After much conversation with her on the only way by which a guilty sinner can be reconciled to a Holy God, she exclaimed, “I wish your honour would betake yourself to the patronage of the blessed *Mother of God*.—Oh! if you would only do that, you would soon find the benefit of it—she is the *Mother of mercy*—the *Morning Star*—the *Refuge of sinners*, yes, and the *only Hope of sinners*. And do you know, sir, that the blessed Virgin goes regularly into hell and plucks sinners from it, and the flames cannot even scorch her garments. If you will but read that beautiful book, the *Glories of Mary*, it will tell you all about the blessed Mother.”

I endeavoured to reason with this poor creature on the unscriptural tendency, and absurdity of this doctrine; but she stopped me, by saying, “there is no use in your talking to me, the blessed Virgin is the best friend I have, *she always* hears and answers my prayers and gives me all I want.”

This poor woman is a fair specimen of the genuine sons and daughters of the Papacy in Northampton. They have been planted in Popery’s soil, *i.e.* ignorance and bigotry; and nourished with Popery’s own food, *i.e.* blind superstition and lying legends, hence the result; because they believed not the truth, they have been sent a strong delusion to believe a lie.

2. THE PERVERTS generally receive me kindly, and many of them are seriously considering the step they have taken, and a few of them, on discerning the destructive errors of the Church of Rome, when pointed out in the light of the Gospel, and also the falsehoods and misrepresentations by which they had been deceived and entangled in the meshes of Popery before they knew what the system really was, have shaken themselves from the trammels of the Man of Sin, and I trust are earnestly seeking the enjoyment of that Gospel liberty wherewith Christ doth make his people free.

But there are other perverts so thoroughly besotted with the intoxicating draughts of Romish superstition, that nothing short of a miracle could enable them to abandon the system of delusion and falsehood of which they have voluntarily made themselves the blind and devoted slaves. The moment one begins to talk to them about the fatal step they have taken, they immediately exclaim, "Oh! we have at last found out the old and true religion, and therefore our minds are fully made up that we are right." This is the sum and substance of the logic of the Northampton perverts, who have so far taken leave of their common sense, that now they believe the word of the priest before the word of Almighty God, and are as mere things in the hand of their ghostly father.

— A young woman brought up at the Romish school, and has for the last nine years attended all the ordinances of the Popish Church. I visited her from time to time, and conversed with her for hours together on Romanism as a system opposed to God's word and the best interests of man. I also answered the objections she had to Protestantism, and refuted the arguments she brought forward in favour of Popery. She has now abandoned the Church of Rome, being fully convinced that that Church teaches error, and now reads the Bible, and attends the services of our Church.

This young woman's mother, who when I first visited her was very much inclined to Popery, but now fully satisfied of the truth of Protestantism and the errors of Romanism, told me that she was very glad, that her daughter had become a Protestant, for she never expected her to leave the (Roman) Catholic Church, of which she was so very fond, and attentive to all her ordinances.

— Is a pervert about four years, she is an intelligent woman, and had at one time been a professor of religion amongst the Methodists. After a few long and friendly discussions with her, she was so far convinced of Rome's errors, that she gave me her "Garden of the Soul," and I gave her in return a New Testament, with several portions of it marked, which she read, examined, and compared with the doctrines of the Church of Rome;

as the result, she is now convinced that the system she espoused is opposed to truth, and she has therefore forsaken it. What first caused her to doubt the truth of Romanism, (she told me) was, my conversation on Image Worship, and the Invocation of Saints and Angels, when I brought forward several things that quite startled her, and put several questions, to which she was not able to reply; but she asked the priest shortly after the conversations, and *he could not answer the questions*; and from that moment she began to have serious doubts respecting many doctrines and practices of the Church of Rome, which were strengthened more and more by my visits, until she finally burst the chains of superstition that bound her. May the Spirit of God reveal to her more fully the blessings of real Protestantism.

— Has been a pervert for the last four years, and regularly attended the service of the Romish chapel; but was never instructed in the doctrines of the Church of Rome, *until I instructed her in them*. After which I clearly placed before her the doctrines of the Bible, and then appealed to her judgment as to which she would choose. She was enabled to decide for Protestant truth, and in so doing obeyed the divine injunction, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

I am persuaded, that when Romanism, theoretical and practical, is fully and fairly explained, and presented to the minds of sincere persons, there need be no particular arguments used in order to insure its rejection, for it carries with it internal marks of its own falsehood.

— Has been a great devotee, and was always regular at her confessions, paying her dues, &c., &c. Visit after visit I took up her own "Garden of the Soul," and contrasted it with the doctrines of the Bible, and the woman being shrewd and intelligent, began to discover that all was not right in the Church of Rome; and when Romish neighbours came to visit her, she freely talked to them about her doubts. They, smelling heresy very strongly, like watchful creatures of Mother Church, went in alarm to the priest, and communicated to him the

and tidings, and the ghostly father, with all that zeal and promptitude for which he is justly distinguished, visited his spiritually diseased child, and addressed her with all that concern and amiability peculiar to a *Jesuit*. But it was all no use, she wanted no nonsense, and therefore put a few plain questions to him on Image Worship, the Invocation of Saints, &c., &c., to which she demanded plain replies. On the priest discovering she meant what she said, and was not to be wheedled out of her opinions—he left the house in a rage, exclaiming, “I see you *have got your lesson*. You have got your lesson.” She now regularly attends church, and has taken her children from the nunnery, and sends them to Protestant day and Sunday schools. She has also given me her Romish Prayer Book, and I have given her in exchange a Prayer Book of our Church.

3.—THE LECTURES, which continue to be well attended, are decidedly the most useful and successful part of my work, and the Romish priests manifestly feel this to be the fact by themselves and their agents creeping from house to house, warning their people not to attend. Popery, which is a system of darkness, cannot stand the test of Gospel truth; the former must flee before the latter as the morning cloud before the rising sun; the wily sons of the Vatican, the priests, know this well, and hence it is that they dread nothing more than a fair public exhibition of their dogmas, in contrast with Bible truth. Romanists are *awakened to enquiry*, and many wavering Protestants who were halting between Popery and Protestantism, ignorant to a certain extent of both, *are now fully convinced of the errors of Rome, and the truth of Protestantism*. I hear of many such interesting cases, and many more come under my own notice from time to time.

— One of the Town Missionaries told me of an irreligious man who attended two lectures on Transubstantiation, and the Sacrifice of the Mass; he next went to the Romish chapel to judge for himself, and returned heart-sick of Popery, and immediately withdrew his children from the Nunnery schools, and sent them to Protestant day and Sunday Schools, and he now attends a Protestant place of worship himself.

— An intelligent young man came up to me one day when visiting, and shook me warmly by the hand, and said, Sir, I know you, but you do not know me, I attended all your lectures, and am now convinced of the truth of the Protestant religion. I said, indeed, did you ever doubt it then. Oh, yes ! I did, the priest used to come and see me, and lend me books, one of which greatly stumbled me (Milner's End of Religious Controversy), the arguments I could not get over, but you answered a great many of them to my satisfaction in your lectures.

I am glad to say that this young man now regularly attends a Protestant place of worship, and, from his intelligence and reading, is likely to be a champion for Protestantism.

— An intelligent woman, and a communicant in the Church of England, said to me the first time I visited her, Sir, I have reason to be thankful that ever I heard you. On inquiring the reason, she replied, I was invited to go and see a nun take the veil, and like a great many others, I went out of curiosity. After the ceremony, I was introduced to the Sisters, who were very kind, and explained a great deal about their religion which was all quite new to me, they also invited me to call again, which I did several times, and they brought forward many things about the oldness of the (Roman) Catholic religion, and the newness of the Protestant religion, so that I began to think at last, that the Protestant religion might be wrong after all.

The last conversation I had with them was about praying to the Virgin Mary, and I was inclined to think that it was right to pray to her. It was at this time, when halting between two opinions, that I was invited to attend a lecture you gave on the Invocation of Saints and Angels in St. Sepulchre's school room, which so convinced me that the Church of Rome was in error, that I never went near the nuns since, and never intend to go again. She continued, I believe, Sir, there are a great many persons join the (Roman) Catholics, like my two neighbours, who would never have done so if they were acquainted with both sides of the question.

I am happy to be enabled to add that this woman is

now a zealous and enlightened Protestant, and is really anxious to serve God in her day and generation, and to communicate the truth to others.

If space permitted, I might give many cases similar to the above, that have been benefitted and established in the truth by the lectures. I have given three of a course of lectures to be delivered in the St. Edmund's school room, kindly granted by the excellent incumbent, whose intense hatred to Popery is only equalled by his ardent desire for the salvation of the souls of poor idolatrous Roman Catholics.

4.—THE AGENCIES ; no means however ignoble and disingenuous are illegal with Rome, by which she can aggrandize herself, and make proselytes to her communion. She can accommodate herself to all phases of society, and change her tactics like a chameleon his colour, in order to suit all, and catch as many as she can. To one class of persons she appears with her usual accompaniments of craft, slander, misrepresentation, and falsehood ; to another she appears virtue and love personified.

The Proselytizing agencies employed by Rome in Northampton are as diversified as they are numerous ; amongst the most prominent are, domiciliary visitation ; the distribution of controversial books and tracts ; the regular appointed evenings for imparting instruction at the Nunnery, where Protestants are especially invited ; the Nunnery workshop, where the *Shoemaking Ladies* (*the Nuns*) impart instruction gratuitously to young women who are desirous of learning that business ; the free education of children, where the parents cannot afford to pay ; and the bribes held out to the children in the shape of tea meetings, books, pictures, clothes, &c. as inducements to insure their attendance at, and attachment to the school. The Nuns, I am sorry to say, have been successful in gaining many of the children. One of the most remarkable and successful agencies, is a band of miniature merchants who go from house to house selling their wares which consist of pictures, needles, tapes, &c. I have met with several persons who have been perverted by one of the above agents.

The superhuman cunning and artifice of this system, which has been justly distinguished for untiring zeal in spreading its deadly principles, is not noticed, and cannot be known to a casual observer.

In proof that the agents of Rome do not stick at the most abominable falsehoods in order to propagate their system, take the following as illustrations.

— Told me that she was about to join the Church of Rome. After much conversation on the errors of Popery, we came to priestly absolution: I shewed that the claim of such a high prerogative on the part of the Roman priesthood was an arrogant assumption, unauthorized by God's word, and enslaving to the souls of men. She said (hastily), the (Roman) Catholic Church does not teach that the priest forgives sin, for it was only the other day, I asked one of the nuns if (Roman) Catholics believe that the priest forgives sins, and *she said, no*, our Church only teaches that the priest prays for the penitent. I had in my pocket the Abridgment of Christian Doctrine, Dublin. Richard Grace, 45, Cappel Street, a Standard Catechism of the Church of Rome, I opened and read as follows, at page 32.

“Q.—Can priests forgive sins.”

“A.—Yes, they can; for they have received that power from our Lord Jesus Christ”

On discovering this piece of dishonesty, the woman determined to abandon the notion of joining such a lying system, and she has kept her word.

— A young woman whom the priest visited regularly. At my first visit I discovered that she was much inclined to Popery. I talked to her on the unscriptural character of Romish worship, and quoted from the Roman Missal, and the “Glories of Mary,” several passages which startled her. A pervert who was listening, exclaimed, that is false, our Church does not teach that; I said, at my next visit I shall bring the books, and *let you read for yourself*.

In a few days after, I called again, and before I was hardly in the door, the young woman said, the priest has been here, and declared what you said was *all false*. I said nothing, but pulled out of my pocket Husenbett's edition of the Missal, which has the approbation of ten

Roman Catholic bishops, and the very first is the name of the would-be-bishop of Northampton, and she read at the service for Good Friday, page 306, "the priest uncovers the whole crucifix, and lifting it up, begins still louder, Behold the wood of the Cross, on which hung the Saviour of the world, COME, LET US ADORE."

I next put into her hand the "Glories of Mary," by St. Alphonsus De Liguori, having the imprimatur of Cardinal Wiseman, and at page 200 she read, "in the Franciscan Chronicles, it is related that brother Leo once saw a red ladder, on the summit of which was Jesus Christ, and a white one, on the top of which was his Holy Mother: and he saw some who tried to ascend the red ladder, and they mounted a few steps, and fell; they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they *easily ascended*, for our blessed Lady stretched out her hand, and *helped them*, and so they got safely to heaven."

The young woman said, Well, Sir, what I have read, is exactly what you told me at your last visit. I said now what have you to say to the priest. She was silent.

In similar cases to the above I have met with, I brought the authorized books of Rome, and placed them in the hands of the people, and let them read for themselves, and by this means many have been awakened to see the lies and hypocrisy of those prowling sons of darkness. The Popish priests soon discovered that it would never do to be denying the plain doctrines of the Church, and to be continually made out liars, so they are now going about telling the people to shut me out entirely—a truly Popish argument indeed. In every instance where I discovered that the priest denied my statements, I have left word for him, (by the people,) that I should be glad to meet him in their houses, or any other place, and talk the matter over in a friendly manner, but he has not yet acceded to this.

I have endeavoured, God being my helper, to expose and hold up to righteous indignation, a system which is as degrading to man, as it is dishonourable to God, and which dares, whilst claiming the name Christian, to employ such unholy means in propagating and spreading its principles.

I pray that I may still with more devotedness be enabled (to use the language of the martyred Cranmer) "to give warning in God's name unto all that profess Christ, that they flee far from Babylon, if they will save their souls, and to beware of that great harlot, that is to say, the pestiferous see of Rome, that she make them not drunk with her pleasant wines."—*Preface to the Lord's Supper, page 7.*

LIVERPOOL.

"PERFECT PEACE," OR THE HAPPY DEATH OF A CONVERT.

It is with peculiar pleasure that we give insertion to the following extracts from the Journal of the Society's Agent in Liverpool, and the Missionary's own remarks thereon. Such instances as that which we here present to our readers tend to cause the real child of God to thank and praise his Heavenly Father for permitting him to take a part in so glorious a work.

May the perusal of this simple narrative be blest to many souls!

"It is a pleasing consideration, that amidst the spiritual darkness and worse than heathenish superstition which unhappily prevails amongst that class to whom my mission chiefly extends, yet, even amongst them, the Lord has a people, and that He is pleased, from time to time, in calling out his people, to set the seal of his approbation of our labour, by enlightening and converting the souls of Roman Catholics."

These occasional manifestations of the Divine favour tend to cheer and lift up the heart of the missionary, who at times, from the apathy, bigotry, and immoral condition of the people, cannot help being cast down, and also to impress his mind with a fresh sense of the value of the soul and with the great and important change which it needs,—which change is of such a character that, whenever it takes place, the very angels in Heaven are said to be attracted by it, "for there is joy in the presence of the angels of God over one sinner that repenteth."

The following extracts will show the effect of our

mission and the work of divine grace as experienced by B. W. who was received into Church communion by the Rev. W. F. Taylor, in December, 1853.

July 6th, I visited B. W. in the Royal Infirmary. I was surprised to find how rapidly she had altered in so short a time for the worse. A few days since she appeared to be blooming with health, but now, in consequence of a rapid consumption, a death-like paleness has settled upon her countenance, and there is every reason to believe that she is on the verge of death. While I read and made remarks on the 103rd Psalm she seemed delighted, and upon my asking, what foundation are you resting your hopes upon? she answered with an unwavering confidence, "upon the mercy of God." I then reminded her of 1 Corinth. iii. 11, where Christ is set forth as the only foundation, upon which she remarked, "yes, if I had not Christ to lean upon what could the Virgin or the saints do for me now." After further conversation and prayer I withdrew under the impression that she is one of the many, whom the Lord will be pleased to call out of that system of error, and transplant to his heavenly kingdom. I am happy to say, that prior to her sickness she exhibited such fruits, which leads one to conclude that a real change has been wrought in her soul, being anxious to grow in grace, and to be fed with the sincere milk of the word. She was a constant attendant upon the Lord's house, and although at times exposed to the taunts and persecutions of her Popish neighbours, she was not ashamed of Jesus, but contrariwise, that His name might spread and His truth be carried to those who are still in papal darkness, she took a missionary box, and went to friend and foe to beg for the cause. On the day that she went to the Infirmary she sent me the box, upon opening which, I found the sum of 5s 2½d. Truly it may be said of her, although young in the cause, "she hath done what she could."

July 12th.—I have just returned from paying another visit to B. W. in the Royal Infirmary. While visiting two inquirers residing in K—— street and P—— street, a message was conveyed to my house from B. requesting me, "if possible, to come and see her before she died." Having received a little refreshment

I hastened away, and upon entering her ward was welcomed with looks and words, expressive of her deep-felt gratitude. Upon questioning her I found that her desire to see me did not arise out of any fear that she had in reference to the crossing of death's dark valley, but for the sole purpose of thanking me for the benefits which, she said "I now enjoy through your instruction." While attempting to express her thanks her strength failed and all that she could say was, "I am so glad—glad—glad." When she had recruited a little she said, "No one can tell how thankful I am." I asked, "Do you feel that God for Christ's sake has pardoned your sins?" She replied, "Yes; Christ died for me, his blood cleanseth from all sin." Here I read Paul's language in 2 Tim. iv. 6–8, "I am now ready to be offered," &c. and repeated several verses of a hymn expressive of the believer's hope of heaven. While repeating, "It's all my hope and all my plea, for me the Saviour died," she was much affected and with tears rolling down her cheek she said, "Yes, for me he died; it's all my hope, and had it not been for you I should never have had this hope, but I should have died in ignorance." Here I repeated part of the 23rd Psalm, and asked, "Do you fear death?" She replied, "O no; why should I fear." "What is it that makes you so happy in the prospect of death?" I asked again. She answered, "A hope that I shall soon be with Jesus. O what a happy change." After conversing a while I left her under mingled feelings of thankfulness and humility—thankfulness to hear and see the result of redeeming grace, and truly humbled to think that the Lord should permit a worm of the earth to be of use in his vineyard.

I paid her another visit on the following day, but she was so weak that she could not engage in conversation; she appeared to understand all I said, and frequently attempted to express her confidence in Jesus. On the following evening she was asked by a Christian friend, did she now regret changing her faith? To which she replied, "Oh, no! I am so thankful that I ever heard of Jesus"—these were about her last words—for in a few hours after she calmly fell asleep in Jesus.

THE BRITISH P R O T E S T A N T.

No. CV.—SEPTEMBER, 1854.

REFORMATION SOCIETY'S MEETINGS.

IN consequence of the temporary absence of the Rev. W. Clementson, the Report of the Society's Meetings held by him in various parts of the country, is postponed until next month.

"POPISH PERSECUTION IN DORSETSHIRE."

Our readers will no doubt recollect, that, in submitting to them on a recent occasion an extract from the able exposure by the Rev. William Palmer, Vicar of Whitchurch Canonieorum, of the systematic and bold attempts of the Popish squire of Chideock, Dorset, to deprive the Protestants of this parish of their liberty of conscience, we concluded by stating, that it was resolved by the Committee of the Special Mission to Roman Catholics that Dr. Butler, clerical missionary of the Protestant Reformation Society, should shortly visit Chideock, in order, under the influence of the Holy Spirit, to strengthen those who are the victims of so severe a persecution. We have now heartfelt pleasure in announcing the completion of this promise. Dr. Butler has just returned from Chideock, where he has been engaged on two consecutive Sundays in preaching, and in the intervening and following week-day evenings in delivering a course of lectures peculiarly suited to the present position of the Protestants there.

On Sunday the 30th ultimo he preached in the morning in Chideock parish church to a very crowded and respectable auditory, subject, "The bearings of the Inspired Word on sound evangelical Protestantism, and the apostate Church of Rome." In the afternoon of

the same day, in Whitchurch parish church, he addressed a most respectable audience on "The state of Romanism in England in 1854," and again in the evening of the same day he urged, before a still more numerous auditory in Chideock parish church, "The Necessity of Union among Protestants of all denominations at the present crisis."

On Sunday the 6th of August he preached in the morning in Chideock parish church, subject, "The Church of Rome not Catholic." In the afternoon of the same day, in Whitchurch parish church, he brought before a most respectable auditory, "The books of Devotion in use among Roman Catholics," and again in the evening of the same day, in Chideock parish church, he delivered a discourse on "The persecuting spirit of the apostate Church of Rome."

The following lectures were also delivered by him:—

Monday, July 31, in Chideock parish school-room, "St. Peter was never Bishop of Rome."

Tuesday, August 1, "The Church of Rome not infallible."

Wednesday, August 2, "Half Communion."

Thursday, August 3, "The Confessional."

Friday, August 4, "Nuns and Nunneries."

Tuesday, August 8, "The working of Popery where she can obtain a predominating influence."

MEETINGS.

MARSHWOOD.

On Monday, August 7, the Rev. Dr. Butler attended a meeting in Marshwood parish school-room, Dorset, the Rev. William Palmer in the chair. The room was quite filled, and the collection very liberal.

BEAMINSTER.

On Wednesday, August 9, the Rev. Dr. Butler pleaded the cause of the Special Mission in the parish school-room, the Rev. Mr. Richings, Vicar of Beaminster,

in the chair. The room was crowded by a most respectable auditory, and the collection very liberal.

CONTROVERSIAL LECTURES AT CHELSEA.

The series of controversial lectures delivered in connexion with the Society in the school-rooms attached to the churches in Upper Chelsea has been brought to a close *for the present*, by an admirable lecture delivered by the Rev. Richard Burgess, B.D. Rector of Upper Chelsea, on Monday evening, August 7, in Holy Trinity Church school-room, Sloane Street.

These lectures have been singularly blessed. At the close of the lecture on the Confessional, in Christ Church school-room, a lady of high rank came on the platform, and having been introduced to the lecturer, the Rev. Dr. Butler, by the Rev. W. W. Robinson, stated that she was there and then prepared to confirm, from what had occurred in the person of her own daughter, the fearful statements made by Dr. B. respecting the evils of the Confessional. This lady (whose son, a true-hearted Protestant, holds a high staff appointment in our army in the East,) is now under the lecturer's instructions, to be received into the communion of our apostolical Church.

Two other converts are also being prepared for the same purpose. One was for a long period in the confidence of a few of the leading Romish priests in London, and the other was expressly sent by some of them to disturb Dr. Butler's meetings.

MISSIONARY OPERATIONS.

WESTMINSTER.

(From Mr. Hogan's Report.)

THE usual Class Meetings every Tuesday, and Lectures every Thursday evening at Great Smith Street, continue to be of the same interesting character, and

are attended with the same satisfactory results. The Roman Catholics who attend are anxious in their inquiries after truth, and put their questions freely and respectfully to the Missionary, and the tone in which they urge their objections and advocate their opinions, shews a wonderful change for the better in the minds of these people. To give an instance—there is an intelligent and most respectable mechanic (Roman Catholic) who has attended the Meetings for some months; there is an earnestness and honesty about this person which favourably impressed the Missionary from the very first. The first Meetings he attended, he took no part in them. A few weeks since the Missionary delivered a short lecture on the Invocation of Saints; he gave some quotations from Dr. Cumming's "Psalter of Bonaventura," and Liguori's "Glories of Mary," the latter recommended to the faithful by Cardinal Wiseman. On reading the first verse of the 21st Psalm, in "The Psalter"—"That God, my God, turns his face towards me; thanks to thy merits, O Mary, always Virgin"—he looked startled and said, "We do not believe that!" "You may not believe it, my friend," said the Missionary, "but your Church, with the authority of the late Pope Gregory XVI, teaches it, and it is quoted very largely by Liguori, whose work I hold in my hand, and which is recommended by Cardinal Wiseman, who professes to believe it, or he would not recommend it to his people. Now hear what the Glories of Mary say—"St. Bridget heard an angel say that the holy prophets rejoiced that God by the humility and purity of Mary was to be reconciled to sinners and to receive those who had offended him to favour"—this, my friend, is in direct opposition to the Scriptures—whether it teach pardon is obtained absolutely from or mediatorially by Mary. The Bible teaches that "we are reconciled to God by the death of his Son"—that "the blood of Jesus Christ his Son cleanses us from all sin"—that there is one, but one Mediator between God and man—the man, Christ Jesus—who gave himself a ransom for all." He was painfully embarrassed. He then said, "I will not pray to saints—I do not pray to saints." "My

friend," said the Missionary, "you have taken a step in the right direction—as a child soon walks alone after it summons courage to make the first unaided step—even so will you soon walk in the path that leads to righteousness. Have you a Douay Bible?" "No." "Will you accept one?" "No, I prefer the Protestant version." A most interesting conversation ensued. There is a Protestant brother mechanic who attends this man at the meetings; they are dear friends, and the anxiety with which the Protestant friend seeks the enlightenment of the other, is touchingly beautiful. On not finding him at the meeting on last Thursday evening, he left—in a few minutes after, both entered. The subject of conversation was the Seven Sacraments—particularly Extreme Unction; our Roman Catholic said that nothing could be clearer taught than that in the Bible. He referred me to Mark vi. and James v.; but he was obliged to confess, with Bellarmine and Cajetan, that neither passage taught Extreme Unction—he did not contend for it—he was too honest and truthful to contend for what he saw was false. The subject was changed to Transubstantiation. The usual arguments were brought forward, for and against that doctrine; at length, the Missionary said he was convinced that few, if any, Roman Catholic Priests believed in Transubstantiation. The men who drew up and received the "*De Defectibus in celebratione Missarum occurrentibus*," could not believe the host was the "God Man." The Missionary quoted Acts ii. to shew the body of Christ cannot be corrupted, and compared it with "*The Defectus*," which teaches that the host may corrupt, and consequently could not be the body of Christ. There was a powerful impression made on the meeting.

SOUTHWARK.

THE attendance at the weekly discussions (on Friday evenings) has increased fourfold since the appointment of the present Missionary to that truly important station. The history of these discussions is probably unique in modern controversy. They have been carried on by the Society's Missionary, and a very clever and

Christ and not Peter—shewed that the Church of Christ and that of Rome were not one. The Missionary then, in a plain and affectionate manner, shewed that the reverence given to images by Romanists amounted to worship, and that the 20th of Exodus, instead of containing a command to make images, contains a most emphatic command not to make them to fall down before them, or to worship them. The Missionary explained the case of the brazen serpent, and that of the cherubim over the altar within the Holy of Holies. There appeared to be a very favourable impression made upon the meeting. The writer observed some persons present who were formerly noisy and insulting—on this occasion they were orderly and respectful. This meeting, in despite of many difficulties, promises, with God's blessing, to produce the most beneficial results.

EXTRACTS FROM JOURNALS.

I CALLED on the poor man whom I found on a former visit confined to his bed; he had then no copy of the Scriptures, and I promised to give him a Testament, which I was enabled to do by the kindness of Mr. Clementson, who gave me one—he expressed great thankfulness, and said he would make it his constant study. I directed him to ask in faith by prayer for the guidance and teaching of the Holy Spirit, “Who giveth to all men liberally and upbraideth not.”

Visited to-day in Westminster. Had several very interesting conversations with Roman Catholic families, to whom I spoke freely on the leading errors of their Church; I found all to whom I spoke more disposed to listen with attention than to dispute with me. One person to whom I gave a Bible, told me her husband reads it for her every Sunday; she appears to be an inquiring person, quite divested of Romish prejudice.

I had a long conversation with a Roman Catholic. This man attends our Lecture Meetings regularly since the 14th of last month. He is one of those that opposed Mr. Hogan; I shewed him plainly that

the Douay Bible condemns the tenets contained in the Creed of Trent. I asked him, did any of the Apostles celebrate mass—I asked him, what did the priest break when he breaks the host—I asked him, which of the three pieces, into which the host is divided, is the true Christ—I asked him, what did the priest eat and drink when he eats and drinks what the congregation worshipped as their God and Saviour. In putting those questions one by one, he never attempted to answer any one of them: He said that if he could only believe that what Protestants do believe, and what they teach to be true, that he would openly renounce the Church of Rome. I referred to a few portions of Scripture which plainly and clearly proves the error of the Roman Catholic Church concerning the *Sacrifice of the Mass*, Heb. vii. 27; ix. 22; xii. 25—28; x. 12, 14; Rev. i. 5.

Mr. D—, is a shoemaker by trade; I gave him a tract, and spoke to him on several subjects—he introduced controversy. I had a long argument with him on the worship of saints and angels, and I am sorry to say that he got into a great passion; he called me a souper, turncoat, and other similar names; I returned blessing for cursing, shook hands with him, and promised to call again—he is a dreadful bigot.

Mrs. W—, I read to herself and daughter, Isaiah lv; I made some remarks on it, and spoke of the fulness of the Saviour's blood to wash away the sins of the world; this person seemed very much affected, as I was speaking to her of the love of God—I was asked to call again.

I visited Mr. S—, he has been ill, and has still a great cough; I spoke to him of death, shewed the danger of putting off our repentance, pointed him to Jesus as the Lamb of God who taketh away the sins of the world, read Luke 15. This poor man would be glad of a Testament—I was kindly received and asked to call again.

Mrs. W—, she has several children who attend St. Patrick's school; this person seems to be more strict to her religion than most Romanists; she has crosses, scapularies, beads, &c. She has also prayer books, and

~~Jesus~~ of saints, but she has not the only true book, the Word of God. Mr. Cullen took out of his pocket the Douay Bible, and read from it of Him who is the way, the truth, and the life—we were kindly received, and promised to call again.

I also visited the man who promised to produce a Protestant Prayer Book, and from that prove that we prayed for "the dead," that we held the doctrine of "priestly absolution," prayer to the Virgin Mary, and believed in purgatory. "Well, my friend," I said, "have you got the Protestant Prayer Book?" "No." And then addressing himself to his wife, he bid her go and borrow one; she returned in a few minutes, when he turned to the *XXII. Article of Religion*. Without examining it, he saw it headed PURGATORY. I read it for him and he was completely crestfallen; he then snatched the Book, turned towards the Vigils and Fasts, and shewed how we are required to fast every Friday in the year, except Christmas day. I explained that to him. Then his wife came to the rescue—she then read the Form of Absolution in the Visitation of the Sick, and she with great triumph said, what could I say to that? I explained that it was spoken in a declaratory sense, the same as the Absolution or Remission of Sins, in the Morning Prayer—"He (God) pardoneth and absolveth all them that truly repent," &c. There were a good many persons collected about us—and when he was foiled in his argument he began to curse, using dreadful oaths, and the most obscene language towards the bishops and the clergy of the Church—he then ran away. One woman was very violent—she threatened if we did not leave the court she would bring out a knife and put it into our bodies up to the handle; we said we would visit there as long as ever there was one willing to receive us.

Visited in the Borough—the greater number I visited this day were unwilling to hear me read—but in every instance in conversing with them on the necessity of being "born again," and desiring them to look to "Jesus as the only refuge for sinners," I was enabled to

quote several passages, from memory, of God's Word bearing on the subject; whilst conversing with two women who were sitting at their door, three young girls of doubtful character joined us—after they had listened to me for some time, one of them drew from her pocket a pack of cards; she said (addressing me) “let me tell you your fortune.” I said I did not want to know my fortune, that if I was wicked enough to permit her to do so, that I would be guilty in the sight of God of encouraging her to tell lies; but listen to me and I will tell you what God says in his Holy Word: what will happen to you and to me, and to every son and daughter of Adam, “If we die in our sins the wicked shall be turned into hell, and all the people that forget God.” I spoke of God's judgments. I mentioned the case of a person who was carrying on an extensive business in the Borough; a few hours before he was in good health—he was suddenly seized with cholera, and was now before his Judge. One of the girls got very uneasy whilst I was speaking, made some excuse and left us. I spoke to them affectionately, and warned them to forsake their sins before it would be too late, and seek pardon from God through the merits of his dear Son Jesus Christ, whose blood cleanseth from all sin. They listened attentively, and I heard no more about their cards. May God, of his infinite mercy, touch their hearts.

Visited at Westminster; had some very interesting conversation with a Roman Catholic on the doctrine of Transubstantiation, and the sacrament in both kinds. She admitted that Christ instituted the sacraments in both kinds, and said the cup was only given to the Apostles. I said if that was an argument in favour of our not receiving the cup, it would also prove that we should not partake of the bread, and I shewed her from St. Paul's Epistle to the Corinthians that the laity as well as the clergy partook of the sacrament in both kinds, and I quoted Dr. De La Hogue, Professor of Theology in Maynooth, who, I said, had taught a generation of the Irish priests, to prove my assertion: he says, the practice continued in the Christian Church until the 12th century, and

then the practice gradually crept in among the Latins ; then came the old question, was not the Roman Church the Church that Christ founded? I told her the Church of Rome had departed from the faith, by bringing in or making a new faith for herself. I asked her, was it a living or a dead body that is offered as a victim in the mass? if it be a living body, there is no real sacrifice unless there be the death of the victim. But it is written, "Christ dieth no more, death hath no more dominion over," &c. Romans, vi. 9. If it be a dead body that is offered in the mass, it cannot be the body of Christ—for again it is written: "He, Christ, is able to save to the uttermost;" or as it is in the Douay, "Able to save for ever them that come unto God by him; always living to make intercession for us," Heb. vii. 25. I said, is the mass a bloody or an unbloody sacrifice? She answered, Unbloody, and yet the blood of Christ is in it. How can this be? She said, there was no pouring out of the blood. I replied, the sacrifice became useless, for St. Paul says, "Without the shedding of blood there can be no remission," Heb. ix. 22. Douay Bible. The Church withholds the cup from the laity, and rejects the positive command of Christ, who said, "Drink ye all of it," Matth. xxiv. 27. Either the laity receive too little in receiving one kind only, or the officiating priest receives too much in receiving two kinds. If the laity receive in the wafer a whole and perfect Christ, what does the priest require more than this? My questions were unanswerable—she entreated me to come on the following day, when she said her husband would talk over those matters with me.

Visited at Westminster; had some very agreeable conversation with a Roman Catholic, named M—, who admitted all I had to say against Rome, and requested me to furnish her with a copy of the Holy Scriptures, which I promised to do. I told her we were quite sure we acted in accordance with God's word, and we had undoubted evidence to shew that the Church of Rome has departed from that faith which was once delivered to the saints; she earnestly entreated of me to call on

the next convenient occasion, and not to forget to bring her a copy of the Book of God. It is very encouraging to see those people willing to be instructed in God's holy word.

Visited Thos. B—, who is a Romanist, with whom I had a conversation on Romanism: I shewed him many things from the word of God, which he said were very strange things to him; I shewed him that the Church of Rome had departed from the Bible, and brought in other doctrines, even the commandments of men: I asked him the cause the priest did not allow them to read the Bible; he told me he could not get one from the priest, for fear he would pick a wrong meaning from it. I asked, which would he believe, God or man? he said he would believe God. I shewed him God commanded his word to be read, both from the Old and New Testament; I gave him a Testament, and shewed from the Scriptures that it is one of God's best gifts, and told him the reason the Church of Rome did not give the Scriptures, because it condemned the corruptions of that Church—"for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd," John.iii. 20. This young man accepted of the Testament with thankfulness, and said he would study it. I shewed St. Paul's doctrine to Timothy, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and I read to him the history of a piece of wood, and what poor Knox suffered for not becoming an idolater. I shewed him the Church of Rome taught old wives' fables, rather than the word of truth, and that she has added human traditions to the Divine word, and shewed him what is denounced on those who do so—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book," Rev. xxii. 18, 19. I asked him, did he really believe the priest could forgive him his sins? he said, he was not sure, but was taught to believe that he had that power, from what our Saviour said to St. Peter, "Whose

soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." I shewed him, that neither Peter nor any of the apostles remitted sins by a form of absolution. Peter said to the multitudes on the day of Pentecost, "Repent, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii. 38. And said, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts iv. 12. I shewed what St. Paul said: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which you could not be justified by the law of Moses," Acts xiii. 38, 39. Again he said, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. I shewed him that the Church of Rome seemed to contradict all those passages that our Lord and his apostles have stated in holy writ. This young man attended the class this evening, and said he would become a member of it as long as he stopped in London.

Visited Mrs. C— for the first time, and read to her a portion of the Douay Bible—she listened to me very attentively; I asked her to repeat the Ten Commandments, which she did the way it is in her Catechism. I then shewed her the second commandment from the Douay Bible, which she said she never saw nor heard before, and asked me why the Catholics do not put that in the Catechism as it is in the Bible—she said she could scarcely believe it was a Bible belonging to her Church, until I shewed her Pope Pius the Sixth's recommendatoin; I told Mrs. C— that if the Roman Catholics could they would keep that commandment also out of the Bible, so as to sanction idolatry. There were two persons in the room, who said they were surprised the second commandment should be kept out of their Catechism.

Visited John S—, who is an enquiring Romanist; he has asked me many questions concerning Popery, and

to shew him what I call errors of the Church of Rome, I shewed him the Psalter of the Virgin Mary by St. Bonaventure, which are the Psalms of David with the name of Mary; but when I shewed him our Lord's invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," Matt. xi. 28, and then Bonaventure's version, "Come unto her, &c. and she will give rest to your souls," S— said, he had seen many things contrary to reason, but never such a contradiction as that before; I also shewed him how they have ascribed the Te Deum which St. Ambrose composed in praise of God to the Virgin Mary, "We praise thee, O Mother of God," &c., and also what they did with regard to St. Athanasius's Creed, saying, "Whosoever will be saved, before all things it is necessary that they hold the right faith about Mary." Mr. S— has acknowledged the Church of Rome to be in error, and says for the future he will take hold of that blessed hope of everlasting life through Jesus Christ our Lord, and not through Mary. I proved to him it is a rotten branch, and therefore could bear no fruit. I visited the class as usual, but few attended on Tuesday evening; Rev. Mr. Goode presided.

I visited Edward R— and his wife, to whom I read a portion of Scripture, and had a pleasing conversation; they have come out from the dark Church of Rome, as they called it, and said they were in darkness indeed, and depended on the arm of flesh for their salvation, as they were always directed by their priest.

I visited John B— and family, who are members of the class, but have not attended for a few weeks past; they got their child christened at St. Giles's church a short time ago; I read the Scriptures, and had some conversation with B—, he told me of his many objections to the teaching of the Romish Church, for which cause he says he means to have his family and himself come out of it. R— is attending St. Giles's church every Sunday regularly, and the class also; Rev. R. Bickersteth gave him a prayer-book on Monday evening.

Mrs. F— is really an encouraging case, she is not only attentive and accessible as usual, but appears to be going forward in every respect. She tells me that she has frequently been to Mr. Burgess's church, and in short presents features in every respect, of very encouraging character. I would add, that if this person be not a promising case, there is no such case amongst the lower orders at all—for she is above *begging*, though poor, and appears to be one of the most industrious persons I know of.

Calling again at King's Head Court, St. George's Row, I could do no more than to give some tracts to them there. With the person named O'B— I advocated the reading of the Bible so much, that she said her husband and she would be very glad to have a *Douay Bible to read*; and the woman in the next room expressed the same wish, being present at the time—they took a doctrinal tract each, controversial tracts being of no use here at present.

Had some very interesting conversation with a Romanist; he commenced by denouncing the acts and deeds of Henry VIII. and said he was the first Protestant; and when I remonstrated with him, and proved to him that Henry was a Romanist, and died one, I told him he was one of his weeds which he wanted to throw over into our garden—I told him that Henry took one stone out of the Papal structure, and by so doing he set the whole fabric tumbling to the earth; when he heard me say so he burst out into a fit of indignation, and said we Protestants had deprived the Roman Church of her revenues, and plundered her of her "wealth;" and, laying hold of a set of beads which hung beside him; asked us if we understood what it meant. I told him he acknowledged I was correct, and I asked if he knew the origin of that act. I told him how foolish it was for him to repeat so many prayers to the Virgin and few to Christ. We had no opportunity of entering further into the subject; he refused to read any of our tracts, and manifested a spirit of indignation throughout the whole conversation, so we left.

THE BRITISH PROTESTANT.

No. CVI.—OCTOBER, 1854.

EARNEST APPEAL FOR FUNDS.

WE deeply regret to be compelled to appeal to the friends of the Protestant cause for Funds to carry on the great and important work in which we are engaged; but the urgent necessity of the case must be our apology. In common with most of the religious societies, the Protestant Reformation Society's Funds are completely exhausted, and unless immediate and liberal help be given, the Committee will be obliged to close several important Missionary Stations, where the seed of Divine truth is being extensively sown, and producing much fruit. Such an alternative would be sad indeed. But how is it to be avoided? We think it is in the power of our friends to avert the evil. We respectfully, but most earnestly entreat *every one* who reads this paper, to do his or her part in the matter. Many who already contribute to the cause have it in their power to give something more out of their abundance: others, whose own pecuniary resources are limited, have friends to whom they can apply in this time of need. The circulation of the "Protestant" amongst our subscribers and friends amounts to Two Thousand copies per month. Suppose that

each number is read by *two* individuals, and that each reader would undertake to contribute or collect, and immediately transmit to the Society the small sum of *five shillings*, we should at once realize *five hundred pounds*; the present urgent wants of the Society would be supplied, and the Committee enabled to continue their work of faith, and labour of love. Christian reader, do not lightly or inconsiderately reject this proposition. The need is great; the occasion is pressing; the evil to be avoided is imminent; and the means of avoiding it are simple and easy. Whatever others may do let it be your resolve to do what you can.

SERMONS AND MEETINGS.

BARNET.

A Meeting on behalf of the "Special Mission," was held in this town on Wednesday evening, July 26th; the chair was occupied by R. C. L. Bevan, Esq. one of the warmest and most liberal friends of the Society, and addresses were delivered by Wilbraham Taylor, Esq. Rev. Dr. Butler, and Rev. W. Clementson.

ULEY.

The Rev. J. E. Blakeney, Curate of Christ Church, Cloughton, pleaded the cause of the Society in Uley Church, on Sunday, August 13th.

KINGSCOTE.

On the same day, the Rev. J. E. Blakeney, preached on behalf of the Society, in Kingscote Church. The amount collected in these two village churches was very liberal.

HOLLOWAY.

The Rev. W. Clementson brought the claims of the "Special Mission" before the congregation of St. James's Church, Holloway, on Sunday evening, August 13th. There was no collection, but several liberal contributions were made in the vestry.

RYDE (I. OF W.)

A Meeting was held in the Town Hall of this place on Tuesday evening, August 15th; the room was filled with a most respectable and attentive audience, and the meeting was addressed by several local friends, and the Rev. W. Clementson, the deputation from London.

NEWPORT (I. OF W.)

The following day, Wednesday, August 16th, the Rev. W. Clementson attended a Meeting in this town.

BOURNEMOUTH.

The same deputation advocated the cause of the Society at a Meeting held in the Assembly Room of the Belle Vue Hotel, on Thursday evening, August 17th.

LIVERPOOL.

The Rev. W. Clementson attended a private Meeting of Gentlemen, held in Hackin's Hey, in this town, to further the objects of the Society. The Chair was taken by the Rev. Dr. McNeile, and the result of the Meeting has been the formation of a Liverpool Auxiliary; the Committee, Secretary, and Treasurer, embracing the names of gentlemen whose zeal and energy in the furtherance of every good work are well known. Our list of subscriptions for the last month will show that this Auxiliary bids fair to become a very important one.

HIGH WYCOMBE.

On Tuesday, August 29th, a Meeting was held in the

Town Hall of this place, when the Rev. W. Clementson pleaded the cause of the Mission.

COLCHESTER.

The same gentleman attended a Meeting on behalf of the Society, in the Town Hall, Colchester, on Wednesday, August 30th, the Chair was taken by J. Taylor, Esq., and, in addition to the deputation, two of the local Clergy addressed the meeting.

WALTON-ON-THE-NAZE.

On Thursday evening, August 31st, a Meeting was held in the Infant School; the Chair was occupied by the excellent Clergyman of the place, who, together with the Rev. J. C. Goodhart, Minister of Park Chapel, Chelsea, and the Rev. W. Clementson, advocated the cause of the Society. The room was crowded to excess, and not a few, unable to obtain admittance, remained outside the windows during the whole time of the meeting. Great interest was manifested, and a very liberal collection made at the close.

CHELMSFORD.

The Rev. W. Clementson proceeded from Walton to Chelmsford, where a Meeting was held in the Institution Room, on Friday evening, September 1st. The Rev. R. P. Morrell, Rector of Woodham Mortimer, in the Chair.

FOLKESTONE.

The same Deputation attended a Meeting in the Town Hall, Folkestone, on Monday, September 4th. The Chair was taken by the Rev. M. Woodward, the Incumbent.

DOVER.

Two Meetings were held in this town, on Tuesday, September 5th, in the afternoon at 2 o'clock, and in the evening, at 7. The Rev. W. Carus Wilson, of Cas-

terton, presided at the former ; and the Rev. — Bennet, Incumbent of Trinity Church, at the latter. In the afternoon, the large room, called the "Maison Dieu," was occupied by a crowded audience, and addresses were delivered by the Revs. Dr. Cumming, and W. Clementson. The Evening Meeting, which was likewise well attended, was addressed by the last-mentioned gentleman.

WEST DERBY.

The Rev. W. Clementson preached on behalf of the Mission, on Sunday morning, September 10th, in St. James Church, West Derby.

EVERTON.

On Sunday afternoon, September 17th, the same gentleman pleaded the cause of the Society in Christ Church, Everton.

REPORT OF THE BIRKENHEAD MISSIONARY TO THE LOCAL COMMITTEE AT THE CON- CLUSION OF HIS FIRST YEAR'S LABOUR IN THIS LOCALITY.

In presenting to the Clerical Committee of the Birkenhead Mission, in connection with the Protestant Reformation Society, a short report of their Missionary's labours for the past year, their Missionary would first express his thankfulness to God for sustaining grace and merciful protection under many trying difficulties and dangers.

No sooner had the Missionary commenced his labours and opened a Lecture Room, than a well organized and systematic opposition was set on foot by the Roman Catholics. A Popish committee was formed, and funds collected, by means of collectors going about, even to

the poorest, who readily gave their mite with a zeal and willingness worthy of a better cause. Lecturers were brought from Liverpool, and unceasingly continued their opposition for six months, when they changed their tactics, and ceased to come forward, but not until two had been, by God's assistance, beaten off the field, and the redoubtable Dr. Cahill had taken their place, from which date altar denunciation took the place of open attack and controversy, and the Missionary's labours formed the text of the Popish preacher. About this time it pleased the Lord to show some fruits of the labours of his servant, and *five adults recanted* in Trinity Church, *four children* were received into the communion of the Church of England, and shortly after, *a pervert was rescued from the hands of Priest Brown, a young female** who had been decoyed from her home, and

* *Liverpool Standard, Tuesday, January 17, 1854.*

PRIEST BROWN AND THE REFORMATION SOCIETY AT BIRKENHEAD.

We have been requested to insert the following letter, a copy of which has been addressed to the Rev. Mr. Brown, Roman Catholic Priest of Birkenhead, and to which no reply has as yet been returned:—

“18, Claughton Terrace, Claughton Road, Jan. 12, 1854.

“REV. SIR—Circumstances have occurred which compel me, as a matter of duty, to address you in your capacity as a spiritual adviser and director of a portion of the inhabitants of Birkenhead. I beg to do so respectfully, and in as few words as the nature of those circumstances will admit. In the fulfilment of my duties as a special Missionary in connection with the Protestant Reformation Society, I have found that you have used the most *unworthy means* in attempting to entrap and pervert the female children of Protestant parents. I do not conceive it honest or just to present any member of the Roman Catholic Church to be received into the Church of which I am a member, without first pointing out to them the soul-destroying doctrines of your system, and being fully persuaded that they are genuine converts, able to point out the fundamental errors of Romanism, by undeniable proofs, drawn from the word of God; *thus I am enabled, if you think proper, to offer you an opportunity of testing the sincerity of those who have publicly recanted the errors of your Church, through my instrumentality, blessed by divine agency, and at the same time*

placed under the care of the nuns, but was led to consider what she had done in consequence of attending the meetings; this case was examined by the Rev. Mr. Hamilton. There are, at present, *two other converts*, who have come out of Rome, though they have not publicly recanted, and about *six individuals*, in an enquiring and promising state of mind.* These are a few of the results which it has pleased the Lord to make visible.

VISITING.—The Missionary, in fulfilling this portion of his duty has been enabled to occupy, on an average, throughout the year, two hours and a half each day, and the average amount of visits have been five per day, not including the visits to Protestant families. The opposition received has been of the most virulent character, sometimes the Missionary has been hunted and pelted out of a street, and on several occasions has received* *severe blows on the head and body*, from stones

to prove you guilty of the following charges:—First, A young *female adult* being induced by associations and acquaintances to attend your chapel, you privately baptized her, and received her into the communion of your system, without pointing out one single error in the Church in which she was brought up, and without her knowing either the doctrines or creed of the Church she was joining. Secondly, You have in the confessional asked her questions of *so indecent a character* that she would be *ashamed to utter them to either her father or mother*. Thirdly, You held out *inducements*, such as the offer of getting her a situation, and sending for her to clean the chapel; both of which, to her credit, she paid no attention to.

“Rev. Sir, I shall be glad to meet you in the presence of your own clergy and mine, for the purpose of inquiring into the above. Waiting an immediate answer,

“I remain, your obedient servant, for Christ’s sake,

“CHARLES P. M‘CARTHY.”

“Rev. Mr. Brown.”

N.B. This letter was delivered by the father of the young person in question to Priest Brown.

* On one occasion the Missionary was followed to Liverpool by two men, one of whom named Danl. Brogan came behind him and felled him to the ground with a blow, after which he immediately ran away; had the Missionary been standing one yard in advance of where he was, his life would have paid the forfeit, as he would

and clouds, but the Lord has preserved him through it all.

These occurrences are related in the Missionary's journal inspected by the Rev. Mr. Linton, whose Christian kindness as a Superintendant, the Committee's Missionary desires with thankfulness to God to acknowledge. The principal cause of this unprincipled and unchristian conduct on the part of the Birkenhead Roman Catholics, can, without doubt, be traced to altar denunciation.

MEETINGS.—The Committee's Missionary has been, by God's blessing peculiarly successful in this department of his duties, having held on an average throughout the year three meetings per week, including controversies. A library has been established in connection with "The Young Men's Instruction Class," at a cost of about £12, which some friends subscribed for the purpose. Books of a religious character, bearing on the Romish Controversy, are monthly added to the catalogue, according to the funds of the class, and many Protestants who know but little of the real character of Popery, by means of the library have been enlightened; one par-

have been precipitated down a flight of stone steps. Brogan was however, after a few days detected and fined by the Magistrates one pound and costs. His alleged reason for the assault was that the Missionary had invented a story containing a charge of immorality against the Virgin Mary, the real state of the case, was the Missionary in the course of lecturing had read the following story out of the "Glories of Mary," a work bearing the imprimatur of Cardinal Wiseman, Edit. 1852, P. 515, Example 40. "A devout servant of Mary went one day without telling her husband to visit a church of our Blessed Lady, and was prevented by a great storm from returning home *at night*. She was greatly alarmed lest her husband might be angry at it; she however recommended herself to Mary, and returned home, when she found her husband very kind to her, and quite in a good humour. By her *inquiries she discovered that the night before the Divine Mother had taken her form, and attended to all the duties of the household as a servant.*" Any such charge might be just if brought against the inventor and Cardinal Wiseman the propagator of such "Lying wonders," but not against the one who only exposes and brings to the light of day the dark deeds and unholy inventions of a system buttressed by falsehood.

ticular advantage of the library is, as it contains many of the books published by the Church of Rome and kept for reference, the Missionary is enabled to offer those books to the Roman Catholics when his statements are impugned, for the examination not only of the Romanists themselves, but also for their Priests, who feel exceedingly awkward when their spiritual dupes bring the "*Glories of Mary*," or the "*Sacred Heart of Jesus*," and ask them to explain away such statements as the following, "*The Virgin Mary receives even those whom God rejects*," or "*The infant Jesus turns his back upon a sinner, but Mary, who is all mercy, cannot do this; she obliges her Son to receive them.*" The Priests of Birkenhead have been much troubled of late in this way.

On the Monday night meetings, half an hour is devoted after the Lecture to asking and answering questions, this at first was intended to be carried out in the Class Meetings, but was prevented by the difficulty of getting up another meeting, and also from the Class desiring to become thoroughly acquainted with the controversy, and going through the whole of it systematically, which they have to a great extent succeeded in, having once read Dr. Blakeney's Manual, and by common consent commencing to go through it again. The average attendance at the meetings throughout the year have been about 200 each night.

PROSPECTS AS TO THE FUTURE YEAR.—Though it be the duty of the Christian to work by faith and not by sight, feeling that his Saviour's word will not return void, and though the field of labour to which the Committee's Missionary has been called is fraught with difficulty and danger to himself, yet the many promising features which is at once perceived in the present state of the Mission is most encouraging. 1st. The spirit of enquiry, which exists among the Roman Catholic population, and which the Priests have been doing every thing in their power to put down, but without success. 2nd. The increasing improvement in the visiting department as to access, even in spite of altar denunciation,

and the cry of the Priests that they would sooner see the Devil in a (Roman) Catholic house, than the Committee's Missionary, and that whoever received his visits, the curse of God and the Church would be upon them and their children. 3. The many Protestants that are daily awakened to a sense of their duty and to a knowledge of the real character of Popery—many who seldom went to a place of worship, and some who never went, were led by curiosity to the meetings, and now they regularly attend on the Lord's day the public worship of their God, and a few have been brought to walk closer with their Saviour, and are found habitually commemorating his death.

In conclusion, the Missionary desires to tender his grateful thanks to each member of the Committee for their council and confidence; trusting that the present report will meet with their approbation—there are many things that might have been done, but in every thing the Missionary has acted for the best, and according to the capabilities with which it has pleased God to endow him. In writing this report he has abstained from every thing bordering on exaggeration, and feels deeply impressed with that most solemn, and (to the converted) most comforting truth, "Thou God seest me," he also trusts, should he be spared through the labours of another year; that he may again be able to render an account of his duties to those placed over him in the Lord, as in the sight of God, into whose hands he now commits this report, and to whom he ascribes all the praise and the glory.

DISCUSSION AT WINDMILL STREET.

A DISCUSSION which has excited considerable interest among both Protestants and Romanists, in the Southwark District, has been carried on during the last three weeks, between Mr. Hogan, the Society's Special Missionary, and a Roman Catholic controversialist, named

Mr. Morgan. The subject discussed—The State of the Roman Church before, and the necessity for, the Reformation. Mr. Hogan commenced by briefly tracing the rise and progress of corruption in the Church. He shewed that even as early as the second century, there was a belief in something like the doctrine of an intermediate state, which afterwards grew into the pagan doctrine of Purgatory—the pet doctrine, next to the Mass—of Rome. That Image worship commenced in the fourth century. Masses for the dead, in the same century; Saint worship in the fifth; Transubstantiation in the ninth; Auricular Confession decreed in the thirteenth; Indulgences in the twelfth. And thus Rome progressed in corruption until the seamless garment of Christ's religion was so be-patched with foreign rotten and filthy additions, that it was only those who made the word of God their study,—alas! they were very few before Protestantism placed an open Bible in the world's hand, that were able—could see any part of the original in the motley garment in which Rome delighted to clothe herself. But there were a few who, now and then, in the two centuries preceding the Reformation, caught a glimpse of the truth—John Bradwardine, an Archbishop of Canterbury, in the fourteenth century, did see the truth pretty clearly, and preached and wrote it also. But although he had no reason to love either Pope or Cardinals, from the contemptuous manner in which they treated this good man and learned scholar, when he visited Rome, yet he contented himself with preaching the truth, without attacking the errors of Rome. Not so acted John Wickliffe, who may be truly called the earthly father of the Reformation. John saw the truth, a great part, if not the whole truth, but he saw the errors also of Rome, and the crimes of her priests, and he lifted up his voice, and preached loudly against the vices of the friars, the Real Presence, and the profitable (to Rome) doctrine of Purgatory. They deprived him of his Wardenship of one of the Oxford Colleges, in 1361; but all their threats and persecutions could not stifle the truth. He preached it—he

made converts to it, who preached it also—he translated the Word of God into English—the Gospel light that was hid for seven centuries in the land, shone again, dimly at first, through the Popish fog. But it *did* shine—daily it gathered brilliancy and strength—it shone upon the hills and upon the valleys, and in the hearts of thousands, who never basked in its beams, or saw it before. Could it have been that Rome did not fear the light when she saw it, as she fears it now, that John Wickliffe was allowed to die in his bed, in 1387. After his death, the light increased. Twenty-three years afterwards, Rome kindled a light herself—a familiar light to her—a great fire in Oxford, and burnt his books. The fire died out, but the light shone still. Eighteen years afterwards she kindled another fire, and in it burnt—what think you—John Wickliffe’s bones, and cast their ashes upon the river. Poor Rome—poor contemptible, besotted Rome, who thought to extinguish the eternal light of the Gospel by burning John Wickliffe’s bones, dug from their peaceful grave, where they had been for forty-one years. When Rome once kindled her fires, she did not content herself with burning the books and the dead bones of a child of God. William Sawtree’s living flesh was the next object consigned to the fire. He saw by the light that “*it was more profitable for a priest to preach the Gospel, than to read canonical hours,*” and he said so, and Rome burnt him for it. John of Badley, was the next. He saw by the light, that “*there is one God in Trinity, but if the consecrated host be God, then there are twenty thousand gods in England,*” and he said so, and they burnt him for it. Lord Cobham saw the light, and John Brown, of Ashford, saw it, and they burnt them. So the fires blazed, and the sword drank deep of the blood of the innocent, and lovers of God and of their country had to seek shelter in a foreign land. But they bore the light with them, and Bohemia received it, and John Huss, and Jerome of Prague, were enlightened with it; and their people were enlightened with it. Rome kindled her fires, and unsheathed her sword, and

John and Jerome died for the truth. As well might Rome attempt to destroy the sun in heaven, as to extinguish this light. Popes, and priests, and princes tried hard, but could not do it; and if it were possible for edict, fire, sword, and curse to effect it, it would have been done. But it was not; it enabled even those who did not embrace it, to desire, and ardently long for a Reformation of the Church in her head and members, long anterior to the Reformation in Germany.

Mr. Morgan attempted to shew that Wickliffites were heretics, and that they were justly put to death as rebels.

Mr. Hogan, in reply, showed, by authentic historical evidence, that the Wickliffites were heretics only in the Roman sense of the word, and that Rome would make a heretic of Paul or Peter, were either alive, and that they were rebels only to Rome; and that the Pope, in the same sense, as a converted man, is a rebel to the devil and his laws.

The Romanist part of the audience listened with the most breathless attention to the discussion. They appeared taken by surprise; most of them, if not all, were under the impression that the Reformation in England began in the reign of Henry VIII., and for the vile purposes to which it is attributed by Cobbet and the priests. The writer thinks it very important that Romanists should have a right understanding of the causes which led to, and the means and men, by which the Reformation was effected. Scarcely one Romanist in a thousand has ever read any impartial or authentic history of that great event, and there is scarcely one Romanist in every thousand who has not heard, from his infancy, the most horrible and lying legends relative to the causes which led to, and the men who were instrumental in achieving the mighty work of the Protestant Reformation.

The same subject continues to be discussed in this place every Friday evening.

EXTRACTS FROM A STUDENT READER'S JOURNALS.

Visited Mr. and Mrs.—, Zoar Yard, he has a very sore leg and cannot work in consequence of the pain which he endures from it: in the course of our conversation with him, he expressed a wish that the Lord would take him out of this world. I took the opportunity of impressing on his mind the necessity of being prepared to meet our God; shewing the sinfulness of man by nature, and the necessity of being reconciled to God by Jesus, spoke of Him as the only way to the Father, read 2 Cor. v., and made a few remarks on it; both himself and his wife listened very attentively, we were asked to call again; they have not a Bible, and would be glad of one.

BIGOTRY.

This day Mr. Cullen and I visited in the neighbourhood of Westminster, in order to get the Romanists to attend the Lectures at 5, Great Smith Street, we got a good many who promised to attend, we spoke to those who were willing to listen to us, of the necessity of repentance, and coming to Jesus for pardon, showing that He alone is the Way, the Truth, and the Life. We were kindly received except by two men, who made a most dreadful noise, used most obscene language, called us soupers, turncoats, &c., &c., it only collected others to where we were, so that we were able to speak to them and publish the meeting more and more. I am sure there is a spirit of inquiry amongst the people, and if they could be brought under the sound of the Gospel we might rely on the words—"My word shall not return to me void."

Visited to-day in Westminster, in company with Mr. Cullen, we had a long argument with one person on the doctrine of purgatory, of absolution, and fasting, he said he could prove purgatory from our Prayer-book, we asked him to do so, but to his great confusion the article

which he read proved quite the reverse, so that he got into a great rage, began to abuse our bishops, and clergy, saying they were living on the fat of the country, and some other like expressions; we spoke to him in a friendly manner; during the argument there were several other persons collected to hear what was going on, so that we were able to speak to them, and to invite them to attend our meetings, some of them promised to attend, which only enraged the former person more than all we said to him. Some of the poor people spoke very friendly to us and said it was a shame for him to get on in such a manner; said he was not worthy to be spoken to.

We visited another man in St. Ann's Court, he professes to be a Romanist, but seldom attends any place of worship, we spoke to him of the necessity of seeking those things which belong to our eternal welfare, spoke of the sure way of salvation by Jesus, asked him to attend the meeting, he promised to do so, he listened very attentively to what we said.

Visited Mr. —, Delph Street, Southwark, he was formerly a Romanist, but he attends no place of worship at present, I spoke to him of the great importance of attending a place of worship, spoke of the necessity of preparing to meet our God, spoke of the fulness and sufficiency of a Saviour's blood to wash away our sins; read to him and others who were present John iii., and made a few remarks on it. He seems a very careless person, his wife seemed much affected; I was very kindly received.

Visited Mr. —, 30, George's Street, he is a tailor by trade, I spoke to him on several religious subjects, he introduced the subject of purgatory, I took out of my pocket a Douay Testament read to him from it read John i. 8, Rom. viii. 1, and several other passages which prove that the blood of Jesus is the only true purgatory; and also had a long conversation on saint worship, as practised in the Church of Rome. I asked him how could the saints hear our prayer, who are not omniscient, showed the folly of praying to them, invited him to come to Jesus, as the only Saviour, showed him that He was

full of compassion, tenderness, and love, to an infinite degree, and read to him that beautiful passage taken from the eleventh of Matthew, "He that cometh to me I will in no wise cast out." He seemed very much shaken in his views. I was kindly asked to call again, which of course I was only happy to promise him to do so. I trust God will bless the seed sown.

Visited Mrs. —, Angels Court, Southwark, there were present three other persons, I spoke to them of the necessity of seeking those things which belong to their immortal salvation, spoke of death, &c. I was able to read Heb. ii. and made some remarks, they all seemed to be very much affected; I spoke of the preciousness of Jesus as our Saviour, and of the necessity of trusting to him alone as our only Saviour, and the folly of praying to saints and angels when he is all merciful.

Visited Mrs. — and family, Princes Row; she seems to be in great distress; I told her of Him who had not where to lay his head, when he dwelt amongst us; read Heb. iv. with notes. I was kindly received; she never attends any place of worship.

Mr. —, same Row; I gave him a tract, and was able to speak to him of Jesus. He listened very attentively, and thanked me for my visit.

I visited eight or nine other families, gave away some tracts, and was able to speak to most of them, always as opportunity afforded I endeavoured to lead them to Jesus, as the only way to the Father.

THE BRITISH PROTESTANT.

No. CVII.—NOVEMBER, 1854.

OUR APPEAL FOR HELP.

WE gratefully acknowledge the receipt of various contributions in answer to the appeal made in our last number.

We would now most respectfully invite those who have not yet contributed their mite to do so for the sake of the good cause.

The Society is in imminent peril for want of funds. *If it do not receive immediate help it will be compelled to relinquish many of its Missionary Stations.*

It is unnecessary to point out the evils which would arise from such a result.

This appeal is made to the people of the Lord for help at this crisis.

If every Christian Protestant who receives this will send even *five shillings*, the Society will be rescued (through God's blessing,) from danger.

There is little doubt that the burden of war, which now weighs upon the country, has tended to close the hand of liberality; but, oh! let it not be forgotten that "THE LORD is the *only* giver of all victory." Shall we cease to fight *his* battles, at the very time that we entreat him to fight *ours*, and "to save and deliver us from the hands of our enemies"?

Christian Protestant, this appeal is made to *you* for the cause of Christ.

Contributions will be thankfully received by the Secretary, Mr. James Miller, 17, Berners Street, Oxford Street.

In the next page are letters from the Rev. Dr. Marsh, whose praise is in all the Churches, and from a lay missionary.

"DEAR MR. MILLER,—I will trouble you to receive 5s for me, and 5s, for MRS. MARSH, of MR. CRICKMER, 16, Lincoln's Inn Fields. It has occurred to me, that it might be worth while to send forth 2000 or 3000 short appeals to the Clergy and the Laity, asking only for five shillings. Surely the very great majority would forward so small a sum for so great a cause. It would well repay the 2000 or 3000 penny envelopes. God forbid that there should be a cessation in any part of the Mission. It is the battle of the day.

"Yours faithfully,

Beckenham, London, Oct. 4th, 1854.

"WM. MARSH."

The following letter has been received from a lay Missionary :—

"DEAR SIR,—It is with prayerful regret I have read your 'earnest appeal for funds' to the friends of the Protestant cause in England, to carry on the work of true reformation amongst the Roman Catholics in Great Britain. I am sure that your great work need only to be well known to every Christian in this land of 'Havilah,' where there is gold, to be liberally supported. If those who have the means were only to live here one week, and see the flocks of Priests, Monks, and 'Sisters of Mercy,' (together with a Romish Bishop very often) prowling about in dozens like hungry wolves seeking whom they may devour, with large funds at their disposal to tempt 'the unlearned and unstable,' they would come forward in a spirit of true liberality and support you in this great struggle of truth against error, light against gross darkness, Christ against Antichrist.

"We (your Missionaries) have not only to contend with these hordes with their hands full of silver and gold, but we have to bear the sneers and blows of their deluded (and I believe well paid) votaries. I myself was grossly assaulted a few days since by one of those Priest-ridden dupes, but I had the consolation to see many of the better informed Romanists shew their marked indignation against the conduct of the poor blind man who so illtreated me.

"Every genuine Romanist is truly a follower of Peter at the time he used the sword—JOHN xviii. 10.

"I am, on the whole, well received by the poor Roman Catholics of this town, many of whom gladly hear 'the good news' from me in their dear (but fast dying away) Irish tongue. Looking for the promise, Ps. cxxvi. 5, Isa. lv. 11, I go forward sowing the seed, and praying the Holy Spirit to make it bring forth and bud, that it give seed to the sower and bread to the eater. I bless God that my labours have been, in some measure, acknowledged in several cases, but the individuals who received the truth, being shoemakers, (—— is a shoe manufacturing town) have all left the town before they had time openly to recant their errors.

"By accepting the enclosed small sum of only 10s, you, Sir, will greatly oblige your humble, but I hope, faithful

October 5th, 1854.

"SPECIAL MISSIONARY."

YORK.

THE MISSIONARY'S REPORT.

THE city of York contains a population of nearly forty thousand souls, amongst whom there reside some two thousand Irish Romanists, who are chiefly from the province of Connaught, and who are considered to be more superstitious than the generality of the inhabitants of the "Emerald Isle." There are also two Roman Catholic chapels, with several priests, a would-be bishop of Beverley, and many others of the same fraternity, besides a large and dismal-looking nunnery.

Your missionary has been making an attack upon this fortress of the "man of sin" during the last six months, by means of public meetings, appointed discussions in the houses of Romanists—by domiciliary visitation, and by tract distribution; and we are happy to say that we are not without some token of Divine approval.

RESULTS.

Notwithstanding free discussion being invited at our public meetings, we had but two persons who ventured to avail themselves of the liberty offered them: The one, the Count of St. Albans (France), who resides in this city as a teacher of languages, the other a pervert from the Wesleyan connexion. The former was satisfied with one engagement, and now very kindly offers the missionary his very acceptable assistance—attends the services of the Church of England, and vows he will have no more to do with the Church of Rome. The latter, being a forward young man, and fond of hearing himself talk, thought well to make two attempts at reply, but he would not venture a third. And, as every other Romanist in York has done, so has he refused to meet the missionary at an appointed public discussion upon any terms whatever. This is what Jesus says, "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Nevertheless, this Wesleyan pervert has weekly discussed with the

missionary at appointed meetings in the house of a Roman Catholic, yet he still holds out, but treats his opponent with courtesy and respect.

Several other Romanists meet the missionary at their own houses, where they invite their friends to attend, and select their best controversialists, when we have two or three hours friendly but earnest controversy, and we always contrive to separate in good humour and kind feeling. But the missionary's heart deeply yearns over their blindness, and hard and stubborn souls. We have, however, much reason to hope that serious and important impressions are frequently produced. Amongst about twelve perverts from the Church of England, and about the same number from the Wesleyan community, some inroad is being made. Several of the more respectable of them have read and are still reading various controversial works, which are furnished by the Protestant Reformation Society, amongst which the Rev. Dr. Blakeney's publications are perused with avidity. A pervert, who is rather intelligent, commenced reading the "Worksop Discussion," and, to use his own words, he observed, "I could not lay the book down until I had finished it, and I thank you for the loan of it—it has opened my eyes very much."

Another family, who are in respectable circumstances, read the same work, notwithstanding several Roman Catholic ladies endeavoured to prevent them doing so; and this hopeful party invited the missionary to pay them frequent visits.

The above details are specimens of what is being done among the better class of Romanists in this city, while we have to rejoice that our way is opened for the reading and expounding of the Scriptures among many of the poor Irish families around us, who attentively listen while the missionary "shews unto them the way of salvation."

We have several Douay and other Bibles out on the loan system, and by the kindness of Dr. Shaw, we enclosed a copy of the "Banner of the Truth in Ireland" in a neat envelope, and sent it to many respectable members of the Church of Rome.

We are up and doing, and although we have our discouragements, yet we have much to comfort us, and our hope is in the living truth of the book of God.

We expect very shortly to recommence our public meetings, and during the winter evenings we hope to have a better attendance than we had in the early part of the summer.

Your missionary feels thankful, and desires to acknowledge the kindness and interest several of the clergy and other gentlemen of this locality have manifested in our great and blessed work. Amongst whom the Reverends Rose, Wilton, Fox, Copeland, Whytehead, and Croft, must be specially remembered, while Wm. Whytehead, Esq. is also much interested in our noble enterprise, and Dr. Shaun, Physician-elect to the County Hospital, is very benevolent in supplying the Mission with suitable tracts, &c.

Being thus encouraged, we praise God and proceed with our work, relying upon the fulfilment of the promises of holy writ; believing that "that wicked one is revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders."

In England the Church of Rome peeps through a covering of lawn; in Ireland she wears most of her gaudy attire; on the Continent she appears in full dress. But in her hand is a golden cup full of abominations and filthiness, hence she has the curse of Jehovah and the malediction of mankind; therefore destruction is her doom.

"In Gabriel's hand, a mighty stone,
Lies a fair type of Babylon;
Prophets rejoice, and all ye saints,
God shall avenge your long complaints."

He said, and dreadful as he stood
He sunk the millstone in the flood;
"Thus terribly shall Babel fall,
And never more be found at all."—*Amen.*

DISCUSSIONS AT WINDMILL STREET.

THE discussions in this place, now carried on weekly, during the last ten months seem to be growing instead of decreasing in interest. This is evident from the increase in attendance; the respectful, silent, and sober attention paid by the Roman Catholics (who form a large majority of the meeting) to the speakers; and the friendly, nay affectionate terms which exist between the Roman Catholics and the Special Missionary, Mr. Hogan, notwithstanding the warm appeals which are sometimes made to their bigotry by his opponents.

On Friday night, a new subject was commenced. The teaching of the Bible *versus* the teaching of the Church of Rome. Mr. Hogan opened the discussion by shewing that the teaching of the Bible, because it is the Word of God, must necessarily be infallible; if men who read the Word of God, and profess to follow its divine teaching, fall into error, that does not take away from the inerrancy of the Scriptures, for the error or the cause of the error is not in the Bible, but in themselves, nor does such error arise so much from mistaken judgment as from egotism and pride, because the Bible cannot teach what is false. The fanatics and heretics of this day or any day who profess to take Scripture as their guide have erred, not owing to the exercise of private judgment, but to its nonexercise, not by following the dictates of the Bible, but being led captive by their own vain imaginations. Every doctrine necessary to man's salvation is so plainly revealed as to be within the comprehension of the faith and judgment of the most simple. In fact, the more simple and childish the mind is, the less difficult will appear the necessary doctrines of the Gospel. When the apostle commands us "to prove all things," he evidently appealed to the divine right of private judgment in reference to the doctrines of the Gospel. If the teaching of God himself be a legitimate object for its exercise, how much greater is our right to bring the teaching of man, either as an individual, or collectively as a church, to its test. The Church of Rome professes to receive the Scriptures as the revealed

will of God, and as infallible truth. We do the same. The Church of Rome claims also to be an infallible teacher of divine truths. Infallibility is an attribute of the Deity. Whoever claims it should have such means of proving it as to leave no doubt upon the mind in reference to its truth. We will suppose an individual claims infallibility, Paul for instance, (who was undoubtedly inspired). As long as he teaches doctrines similar to Christ, and the other Apostles; although such teaching alone would not prove him infallible, we would not have much reason to doubt it. But if Paul taught one class of doctrines in his first Epistle to the Corinthians, and the very opposite in his second Epistle, we should have every reason to doubt his infallibility, no matter how strongly he might claim to be an infallible guide.; But suppose I found Paul not only flatly contradicting himself, but also teaching doctrines directly opposed to those taught by Christ and the other Apostles, I should naturally come to the conclusion that Paul was a very fallible teacher, indeed I should arrive at this conclusion by the simple exercise of my private judgment. If my friend tells me a different story this day to the one he told me yesterday, I can no longer put any confidence in anything he tells me at all until it is confirmed by a better authority than himself. As I said before, I could not believe Paul infallible if he contradicted himself, and taught the very opposite to the teaching of Christ and the other Apostles. For the very same reasons, I cannot believe Rome infallible. She claims infallibility. Where is the proof? If she taught the doctrines, and only the doctrines taught by Christ and his Apostles, it would not prove it, but I would not have so much reason to doubt it as I have. But when I find her not only teaching doctrines that were never taught by Christ and his Apostles, but also teaching doctrines one year which she flatly contradicts in another, I have much reason to doubt her infallibility, no matter how frantically she may claim it. But in addition to this, if I find her teaching during many centuries doctrines entirely opposed to the Scriptures, I must come to the conclusion she

is very fallible indeed. Now for the proofs. Cardinal Wiseman admits in his lecture on Purgatory, "that tradition is the basis upon which the Catholic rests his belief in that doctrine." Catholics don't believe in that doctrine at all. Persons who claim the name, and also claim infallibility (claims equally without proof), do believe in it. Now the Cardinal's tradition and the tradition of Irenæus are very different. (Mr. H. read the original, *Iren. adv. hæc. lib. iii. cap. 3, 4, p. 170*, and translated it.) Here you find the tradition of Irenæus is the self-same doctrines as were committed to writing by the Apostles. But Purgatory was never committed to writing by the Apostles. In parting with the Cardinal, I would address the same enquiry to him, and give the same warning, that Tertullian did to Hermogenes: "*Scriptum esse doceat Hermogenis officina. Si non est scriptum timeat va illud adjicientibus aut detrahentibus destinatum ;*" which in plain English is, "Let the shop of Hermogenes (his was nothing to Rome's in forging the baser metals) teach the Scriptures. If he does not teach the Scriptures, let him fear that woe which is destined to those who either add to or detract from them." Thus I have reason to doubt Rome's infallibility by teaching what is not in the Word of God. But even supposing Rome could prove her infallibility, it would be useless without an infallible organ or mouth-piece. Well then, suppose all were agreed—which they are very far from being—that Councils ratified by the Pope were this infallible mouth. Let us examine their speech or decrees. In 785, the Council of Constantinople forbade image worship, and commanded all images to be removed out of churches. But in two short years afterwards the second Council of Nice restored the images and permitted their worship. Even if God did not positively command that no image should be made, to bow down to it or worship it, here is this so-called infallible organ flatly contradicting itself. Another infallible organ (Ephesus) decrees that the Holy Ghost proceeds from the Father alone. But the organ again (Trent), flatly contradicts that decree, and says he proceeds from both Father and Son. Which of these infallible organs

am I to listen to? Trent, says Rome. Oh, then, the other was wrong. The infallible was fallible. But to make that appear is not difficult to Rome, in words at least. It is just as easy as Transubstantiation.

Mr. Morgan replied. The notes of his reply are before me. On other occasions he argued the question tolerably, and kept to it; but to-night he seemed painfully aware he had no defence to make, or could make none. He asked which of the many Protestant sects Mr. H. wished him to join? Was it the English, Presbyterian, or Methodist? The Church of England, because it did not lay claim to infallibility, was on that account the Church of Antichrist. She was full of dissensions. The Church of Rome was infallible, and the gates of hell should not prevail against her. Christ said, "Heaven and earth shall pass away, but my words shall never pass away;" and he it was who said, the gates of hell should never prevail against her. But the Homilies taught that for several centuries the whole world was plunged in idolatry. If that was true, the gates had prevailed against her. It was the Greek Church who decreed the Holy Ghost proceeds from the Father only. The Council of Ephesus was an heretical one. That Mr. Hogan was lashing his own back by mentioning the decree of that Council, as he did not believe it, but believed that of Trent. He exhorted his Protestant brethren to belong to a Church that was infallible, and ended with a few personalities, and considerable abuse of the Society, which only excited the laughter of the Protestants and Mr. H., and evidently the displeasure of many Roman Catholics in the room.

Mr. Hogan rejoined,—He began by pronouncing a brief but warm eulogy upon the Society and its objects. He said Mr. M. might take it as a fact that if his advocacy of the principles of the Society were of equal weight with his (Mr. M.'s) advocacy of infallibility, the Society would very soon get rid of him.

Mr. Hogan continued, "I was given to understand this week, that a Romanist lay advocate was silenced by the priests for saying that Peter was transubstantiated when he walked on the water. What will they say when they

come to hear that the third General Council ratified by the Pope, (3 Concilium générale est Ephesinum an 431 Afuere 200 episcopi. Tractatus de Ecclesia auctore L. E. Delahogue, Dublinii, 1825,) has been denounced by you as heretical—save me from my friends, applies to you rather strongly. With respect to the doctrine decreed by either Ephesus or Rome, that is not my business at present; it is the flat contradiction they give each other, the proof, if there was only this, that the infallibility of Rome is a childish fable. I believe the procession of the Holy Ghost from the Son, because the Father and He are one in Deity, not because either Ephesus denied or Trent decreed it. But I had forgotten you asked, “which of the Protestant sects I asked you to belong?” To any of them who told the truth, as it is Jesus, rather than to Rome; but I wish that like myself you belonged to my own pure and true church. You say there are divisions among us, true, but that does not prove Rome infallible; there are contentions among us, but some preached Christ in contention in the Apostle’s day, but nevertheless he rejoiced. Even so I rejoice that the Gospel is preached, though in some cases in contention, but Rome does not preach it at all. You tell me the gates of hell shall not prevail against the church which Christ built on the Rock. Nor shall they. That Church is his own, formed of all the saints on earth and in heaven. Does he say the gates of hell shall not prevail against the Church of Rome? Alas! they have prevailed against the ancient Church of Rome. But fear not, they will not prevail against the modern Church of Rome. Oh no, the keeper of the gates is not likely to wage war against his own city—Nicholas is not likely to blow up his own capital. I will tell you what will prevail against it—God. I am no prophet, but Paul and John were; and what they wrote I read, that Jesus will destroy this apostasy by the “brightness of his coming.” And then the angel shall cry with a mighty strong voice, Babylon the great is fallen, is fallen; and the other angels and the redeemed shall take up the song, and heaven will rejoice and earth be glad, and none shall mourn; oh yes, hell shall mourn.

To continue our proofs of Rome's fallibility. The second Council of Lateran in 1139, forbade the marriage of the Clergy, not on the grounds of discipline but on moral grounds, infallibly asserting at the same time that "the marriage of the Clergy was nothing better than chambering and wantonness."

What, the very state which God has declared honourable *in all*.—Heb. xiii. 4, and received His approval fully.—1 Tim. iii. 2, 11, 12. What, the very state which she denominates a Sacrament in the case of the laity, is chambering and wantonness in the case of the clergy? Oh, Rome, Rome, your infallible decrees are very sorrowful proofs of your antichristian wickedness. She thinks she must persist in this claim of infallibility, "How else will the people," she thinks, "swallow my absurdities. Let me confess I can go wrong, and all will declare I have been wrong." Does she think she can much longer palm her absurdities on the world? Our children will not believe the nursery tales of our childhood days. The haunted chamber, Fee Fa Fum, the giant that made baby pies and roasted a knight in armour and eat him, have no terrors for them. They will not even believe that the wolf in Little Red Riding Hood, could speak. What a remarkable resemblance there was between that Wolf and Rome. The Wolf pretended to be the grandmama of Red Riding Hood; Rome pretended to be the mother of us all. "Oh, grandmama (Rome), what long teeth you have got." "The better to eat you up my dear." (A Roman Catholic, "She eat up a good deal.") Yes, for centuries she gorged upon the substance of a groaning world, and drank deeply of the blood of the innocent. Yes, my friends, the human mind has grown in strength. Soon, very soon, the absurdities of Rome will be evident, even to the most ignorant. The ignorant and anti-scriptural claim of infallibility and Fee Fa Fum, Purgatory and the haunted chamber, baby pies and transubstantiation. The wolf alluded to, and papal supremacy, will be equally believed and laughed at by I trust yourselves, if not by your children. Mr. M. says that, because our Church does not claim infallibility she is the Church of Antichrist. The claim would be some proof she was so—our Church does not "make her-

self equal with God." Rome does; she makes her teaching equal to God's. Judge then, which is Anti-christ, Rome or we? But we want an infallible guide. We do. There it is—the Bible. There we are infallibly taught that as sinners we deserve eternal death, that we cannot save ourselves. There it is infallibly declared that Christ Jesus came into the world to save sinners; that the benefits of that salvation are bestowed freely through grace by faith. There it is declared that this book is able to "make wise unto salvation through faith." "All scripture is given by inspiration of God." Choose, which you will have, the infallible decrees of God, or the fallible decrees of man; the religion of Jesus, or the religion of Rome.

Mr. Morgan rose, evidently out of humour. He attempted a second attack, similar to the first, but more bitter, upon the Society; but this Mr. Hogan firmly and decidedly put an end to. He then appealed to the worst prejudices of the Roman Catholics, but, with one or two exceptions, he met with a cold response. They had no sympathy with him. He denounced the Church of England as doomed, and consigned its members, if they did not speedily become Romanists, to a nameless place. He then lauded Rome to the skies, but never made the slightest attempt to meet an argument against, or adduce an argument for, Romish infallibility. Whether he has had the good sense to see the folly of the old arguments, and despises them, I know not; but this was evident, even to his followers, that to him at least infallibility was an untenable subject. I felt pained for him myself. It was with difficulty he could speak two connected sentences, and sometimes he was positively unintelligible. The only matter having the most remote bearing upon the subject, he said, was a repetition of Ephesus being an heretical Council, and that it was the Council of Nice which decreed the procession from the Son as well as the Father. He also demanded if the present doctrines, taught by Rome, were not the doctrines of the Church in the first three centuries? Who were the persons who first introduced them? He asserted they were, but offered no proof.

Mr. Hogan, on rising for the third time, regretted

that Mr. Morgan should, after six months good behaviour, return to his old habit of personality. He received more than fair play. Never asked to speak first, always allowed the last speech. He told him once for all he should not allow any allusions to persons absent by him or any other person, during the discussion of a subject. If he had any thing to say of himself, he was welcome to do so. My friends, continued Mr. H., it is well my mind was stored with matter on the subject in hand. This is a discussion where the facts and arguments are all on one side, some texts of Scripture are usually adduced in favour of infallibility. I have shewn on a former occasion, they promised personal infallibility to the apostles as peculiar teachers, but not to any church as a territorial, or corporate body. I have no time to allude to them to-night, I shall on Friday next. Mr. M. has reiterated that the Council of Ephesus was a heretical one, and asserted that the Council of Nice decreed the procession of the Spirit from the Father and Son. I should like to see him tell this to Wiseman; how the Cardinal would look.

It could not be the first Nicene Council as that was 106 years before that of Ephesus; neither could it have been the second, 787, as that was almost entirely composed of Orientals, (*Concilium generale Nicænum, 2 an 787 celebratum est. Afuere, 350 episcopi orientales. Delahogue*). In any case it would only be another argument in favour of conciliar contradictions. Mr. M. should read a little more; it must be painful to him to be thus taught his business by an opponent, though a friendly one. But I am not done with Councils yet: Trent pronounced a curse on any one that should say that mass should be celebrated in the vulgar tongue. (Mr. M., "Prove that.") Oh dear, yes, easily, there are the very words of the Council, "*Si quis dixerit lingua tantum Vulgari Missam celebrari debere sit anathema.*" Concil. Trident. Sess. xxii. can. ix. That is "If any one shall say that mass ought to be celebrated in the vulgar tongue, let him be accursed." Scripture forbids prayers in an unknown tongue.—1 Cor. xiv. 1-26.

Alas! alas! Scripture and Councils are at variance

again; yes, and again and again; did time permit me, I would show them at variance. Both cannot be true—which is false? Councils. Did these ignorant Councils suppose that the world would remain always in the same deep night of darkness, in which their own deluded followers were then: that they passed dark decrees and palmed them upon the world as of infallible authority, although to a very child they must appear to give the lie to the Book of God.

O, my friends, here in this Book you will find counsels that will guide you to heaven; here you will find decrees that are truly infallible,—the decrees of God. Here is no contradiction—all is unity, and harmony, and love—a Saviour's love for sinners, and the sinner's great need—where Councils curse these counsels bless—he who follows them will be blest on earth and blest in heaven.

Mr. Morgan in his last speech gave some of Milner's old arguments; but not in the best style.

A letter from the Missionary at St. John's Wood.

MY DEAR FRIEND.—The cases of any importance which I promised to send to you are the following.

I have given three Bibles to Roman Catholics; these persons continue under my instruction.

Two Roman Catholics had their children baptized at our Protestant Church; one of the party, and another to whom I lent a Bible, attend Rev. Mr. Keeling's church. They are both Roman Catholics, or I should say, were. One of them gave me her Roman Catholic books, saying she did not want them; and the other said she would not go to mass any more, for it was all deceit. I have had also an interview with a Roman Catholic who is decidedly an infidel. I think he will be very likely to come to a knowledge of the truth.

I am, yours, with many thanks,

J. H. DE NEIGH.

To Mr. Hogan,
Special Missionary.

**TEA MEETING OF ST. PETER'S MUTUAL IMPROVEMENT
SOCIETY, AND PRESENTATION TO MR. GEO. DONALD-
SON, MISSIONARY TO THE ROMAN CATHOLICS.**

On last Monday evening, the above tea party took place, when about 350 sat down to tea, among whom were many of the clergy and gentry of the town. The room was tastefully decorated with a profusion of banners, flags, pictures, evergreens, mottoes. The Rev. W. M. Farish, A.M., presided, and after tea, commenced the proceedings of the evening, by briefly adverting to the object for which they had assembled, namely, that of advancing the interests of the Mutual Improvement Society in connection with the church and district; and concluded a very appropriate address by reading a letter from R. T. Parker, Esq., M.P., in which he stated his purpose of attending the meeting had it been held on the evening of the 19th inst., as originally intended, and in which he enclosed a donation of £1 towards the library, for which object other donations were also announced, among which was one of £5, from Thomas Lowndes, Esq. Mr. G. Donaldson, Secretary of the Society, was then called on to read the report, in which he stated, that although the Society was not nine months in existence, yet two courses of lectures, chiefly biographic and historic, had been delivered by the members. He concluded the report by announcing a donation of twelve volumes for the library, by Mrs. Taylor, Moss Cottage, which was received with applause. The Rev. Mr. Armstrong was next called upon, who, in the course of his able speech, paid a high compliment to the Secretary for the very clear and able report which he had read. The Chairman then proceeded to say that a very pleasing duty devolved upon him, which was to present Mr. Donaldson with a beautiful and costly writing-desk, upon which was engraved the following inscription:—

“Presented to

MR. GEORGE DONALDSON,

By the members of St. Peter's Mutual Improvement
Society,

as a small token of respect for his valuable services in
promoting the interests of the Society.

Preston, Sept. 19th, 1854.”

The Rev. George Alker also presented him with Elliott's "Romanism Delineated." Both clergymen spoke in the most eulogistic terms of Mr. Donaldson, who, in reply, expressed his deep gratitude for and great surprise at the valuable testimonials of regard and esteem; after which he delivered an eloquent speech on the importance of education, and was enthusiastically applauded. Appropriate speeches were also delivered by the Revs. H. R. Smith, — Haslewood, George Alker, Henry Farish, and Mr. J. King. After an excellent dessert provided for the occasion, the meeting separated at twelve o'clock, highly delighted with the entertainments of the evening.

Mr. John Tustin, jun. Broadway, Worcestershire, has kindly accepted the office of collector for Broadway and its neighbourhood.

THE BRITISH PROTESTANT.

NO. CVIII.—DECEMBER, 1854.

OUR EARNEST APPEAL.

“Who is on the Lord’s side? who?”

It is with feelings of deep and painful regret that we are compelled to renew our appeal to those who love “the truth as it is in Jesus,” to help us in this our time of need; and we do so in the prayerful hope that God will put it into the hearts of those who have not hitherto responded to our cry, to “come over and help us.” We gratefully acknowledge the hand of our gracious God in the measure of success which has already attended our efforts to continue our present Missionary agency. *As yet* we have not been compelled to relinquish any of our Missionary stations, and this owing to the liberal response which has been made, by many Christian friends, to our urgent appeal. That appeal has produced for us the sum of £147. 3s.

It will, however, be seen that this amount falls very far short of the sum required, in order that the Society may not be reduced to the fearful necessity of abandoning many fields of labour. In our number for October last, we stated that “*if each reader of ‘The Protestant’ would undertake to contribute or collect, and immediately transmit to the Society, the small sum of FIVE SHILLINGS, we should at once realize FIVE HUNDRED POUNDS; the present urgent wants of the Society would be supplied, and the Committee enabled to continue their work of faith and labour of love.*”

Many of our readers have given more than we asked; but from very many more there has been no response.

Some out of their abundance, others out of their poverty, and others by the exercise of a little *self-denial*, have "cast into the treasury" of the Lord. We cannot forbear inserting a short note addressed to the Rev. Dr. Blakeney, and accompanying a donation of Ten Shillings : here it is ;

"Rev. Sir,—There is a good old saying 'I can do without it.' Why might not some small effort be made on this principle for the Missions which cannot 'do without money' in these distressed times. Here is the price of a new silk scarf which 'I can do without,' for the Special Mission."

We respectfully but very earnestly ask every reader of this paper, if he or she has not yet done so, to make some effort for the sake of the cause of the Gospel of Christ.

The large funds, now being raised throughout the country to supply the *temporal necessities* of the wives and children of those who are fighting in the East, prove both the enormous wealth of Englishmen, and how willingly they will give of their substance when suffering humanity demands their aid. We rejoice, truly rejoice, at this exhibition of sympathy and love, and we would not, if we could, give the slightest check to the tide of benevolence which is overflowing our land. But oh ! let it not be said that, while England supplies with liberal hand "the bread which perisheth," to the widow and the orphan, she allows *hundreds of thousands of immortal souls to languish and die, destitute of "that bread which endureth unto eternal life."*

Christians of England, we plead with you. "Help, men of Israel, help."

With you it rests whether the "bread of life" shall continue to be furnished to our perishing Roman Catholic fellow countrymen !

You will not, we are persuaded, ignore your responsibility.

You will not bring disgrace on your holy calling.

We ask but little ; for Christ's sake, for the Gospel's sake, for the sake of the souls of thousands, let not our Missions die !

MISSIONARY OPERATIONS.

BIRKENHEAD.

In order that our friends may understand something of the self-denying labours of a Missionary amongst the Roman Catholics of this country, we give insertion to the following communication from Birkenhead. May its perusal lead to more earnest exertions to dispel the darkness which envelopes the minds of the members of that apostate system, and to more fervent prayer, that the mind of Him who "when he was reviled, reviled not again," may be richly enjoyed by our Missionaries.

"Rev. Sir,—At the desire of the Rev. Dr. Blakeney, I send you the following Report, taken from my Journal of the 15th inst. The Dr. thinks it would be well to have it inserted in the Protestant for next month.

I remain, Rev. Sir,

Very respectfully yours,

JOHN N. CULLEN."

Rev. W. Clementson.

SAVAGE AND BRUTAL ASSAULT AT BIRKENHEAD.

"The Special Missionary, Mr. Mc'Carthy, and the students in connexion with the Protestant Reformation Society, in their daily visits to the Roman Catholics, find a great difficulty in obtaining access to some of them, in consequence of the strict charge issued by their priest, prohibiting them from speaking to us or receiving a tract; disobedience to such orders subjects them to the curse of the clergy. Notwithstanding the anathema, I am happy to say, some of the Roman Catholics receive us kindly, and attend our controversial Lectures, delivered every Monday evening, in the Market Street School-room, the average attendance nearly two hundred, Protestants included; but there are others among the Romanists who are the blind dupes of the priests, and carry out their orders to the very letter. When the latter see us approach their residence, they will assail us with the most obscene language and dreadful imprecations.

tions. The following is a specimen of the teaching of these meek and holy men to their priest-ridden flock.

"They, the evangelizers, will tell you that they love your souls; yes, they do in the same way that the evil one does, and they want to bring you to where they are going fast themselves. I warn you on no account to receive them into your houses, or listen to them. Don't touch their heretical tracts. Keep your children from them, for they are the emissaries of the devil."

— Street, Wednesday 15th. — The next house we visited we had a specimen of the demoniacal spirit of Popery, not only in words, but also in deeds, whilst speaking to two women who were living in a cellar underneath a shop. I was standing inside of the door, Mr. M'Carthy, the special Missionary, was standing on the sill of the door, when suddenly a woman came rushing in, and, swearing most fiercely, she threw Mr. M'Carthy on one side; she then attacked me, called me a damned devil, and asked me how I dared to go into her house. Before I could answer her, she seized an earthen vessel to strike me with. I told her not to throw it and I would go out. The woman we had been speaking to at the first, and who was paying rent for the place, held her back, and said that I should not go out, that the place was hers. When I joined Mr. M'Carthy in the street, a mob of people had collected. We were instantly followed by this virago. She owned the shop over the cellar. She ran past us, cursing us most heartily, and returned with a large jug of *boiling water*. When at the distance of about two yards she threw the boiling water at our faces, saying, "Here, ye heretic devils, take this." Mr. M'Carthy had just time to jump on one side, else he would have received it in his face and eyes. I received a little of it on my coat, but my head did not come off so safe, as a large piece of hard mortar was thrown down from a window, and broke in pieces on my hat, thank God, without doing me any further injury.

Should you deem this worth transferring to the pages of the Protestant, you can make any correction you may think necessary. I hope that it will be in time to appear in the next."

BROADWAY, WORCESTERSHIRE.

The subjoined Report from our missionary at this place, will be read with much interest by all who desire the spread of the glorious Gospel of Jesus Christ. Earnestly do we press upon our friends its attentive perusal, feeling sure that it will have the effect of encouraging them to persevere, "abounding in the work of the Lord," and perhaps may lead some whose hands are ready to hang down, to regain courage in prosecuting their work in His cause who has promised, "In due season ye shall reap, if ye faint not."

Broadway, November 21st, 1854.

"At the close of my first year's operations in Broadway I am constrained to raise fresh Ebenezers to His praise who has fulfilled His promise that His word shall not return; unto him void, but shall accomplish the thing whereunto it is sent. May the soldiers of the cross fight their Captain's battles, believing in the *certainty* of His faithfulness, and then shall it be to them "according to their faith."

Shortly after sending my last report, a young girl, formerly under Popish instruction, fell ill; the Lord had blessed the instruction at my Bible class to her soul, and she refused all the entreaties of the Papists to allow the priest to visit her; she died in personal hope of a "joyful resurrection" through Christ, but her dying moments were embittered by the remembrance that several of her near relatives were perverts to popery, and she wished them to see with herself *one Jesus mighty to save*. I never met with any young person who so clearly saw the deadly nature of the Great Apostacy. It seemed that in that "Border Land," where the sights and sounds of earth fall faintly on eye and ear, she perceived truth with the matured mind of an aged and experienced Christian. Among many interesting things she said, one particularly struck me; she was endeavouring to comfort her mother in the prospect of separation, by pointing out the glories of heaven, and then added,

"There is a home in Heaven for you, mother, a home for my —, and a home for me," but alluding to her perverted relatives, "*Oh my — and — what will become of them?*" The depth of feeling, amounting to agony, with which those words were uttered the bereaved mother can never forget; for, as she truly says, her daughter "at that moment seemed to have an insight given her not of this world." "Out of the mouth of babes and sucklings thou hast perfected praise."

Soon after, I met a man whose brother, a pervert, had been sent by the priest to persuade him to attend mass, the priest himself occasionally visiting him in the *twilight*, and lending him books to read; through divine grace, I was the means of convincing him that Popery was opposed to the mind of God, and, at the request of himself and wife, I wrote a note for them to the priest, forbidding him their house, and returning his books, with notice they would not receive any more. They continue firm.

Among the pervers is an aged man who, on my first visiting him, told me he was "forbidden to listen to me;" adding, "There's the door, you may go." I persevered, however, in calling, and now though he attends mass occasionally, "he believes the service to be half-foolery." His aged wife, when ill during the spring, was sorely beset by the Papists with entreaties that she would be buried at their chapel, otherwise her "remains would be separated from those of her husband;" those who know the yearning desire of the poor to be buried with their own kindred, will understand the poor old woman's struggle, but she would not consent. If she had, in case of her death, the Papists would have paraded her as a *convert*, and numbered her in the list of those "who had joined their church during the past year."

A regular attendant at the popish chapel, and a great favourite with the female popish agent, has just left them. For months I had anxiously laboured to shew her the fallacy of the instruction she received from them, and the entire opposition of Popery to divine truth, and it often seemed to me labour spent in vain, but it was not so; "Man's extremity is God's opportunity;" and He, in

His own good time, has returned her to the Church of Christ, an earnest Protestant. She tells me that many things I formerly said deeply impressed her at the time, and although the next day's instruction of the Popish agent seemingly deadened their effect, yet they were not obliterated, but returned again and again, troubling her with doubts regarding Popery and its ultimate tendency. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that." She is not the only one here, among the Papists, upon whom I feel assured the Spirit of God is working, and who will yet obey the call, "Come out of her, my people, that ye be not partakers of her plagues."

The Lord has also blessed the reading of his Word to the conversion of a man who had never felt his need of a Saviour. A few days before his death, a Popish emissary called, and professed great grief that poor — should die without having his sins forgiven by the priest, but the dying man had taken his sins to the great High Priest "who is consecrated for evermore." Both the priests and their agents are in the habit of going to the houses of the dying, and endeavouring to *frighten* them into the reception of the "rites of the church."

I have been much interested in a youth, the son of a pervert, whose father wished him to be baptized at the chapel; the priest saw him and lent him a catechism, but they could not prevail upon him to join them, and as he was unbaptized, and anxious to become a member of the Church of England, after instruction, he was last Sunday baptized at the parish church, having, I trust, that faith which is an earnest of the Spirit's seal.

The popish instructress lately begged a woman to go to the Priest to have her sins forgiven, assuring her that it was the only means by which they could be forgiven, and she *knew that they were so*, adding, "the priest will pray to the Virgin for you, she will pray to the Son, who will hear the sweet voice of Mary, and entreat the Father for you." I should mention that the "Immaculate Conception" is constantly and openly taught here, without waiting for the decision of a General Council. When will

Papists learn that "Holy Scripture containeth all things necessary to salvation."

Another woman here, on being asked to go to the fathers at the monastery, answered, "I have a Father in Heaven to whom I always have free access."

The Hon. and Rev. G. Spencer has lately preached here, and Lord Campden's chaplain, the Rev. W. H. Anderdon, also preaches occasionally; on my lately questioning a woman on the subject of Mr. Anderdon's sermons, she replied, "O sir, he preaches nothing but 'The Church, the Church, the Church.'"

I lecture in the villages around, as well as in Broadway, choosing the fundamental errors of Popery as my subjects; the vicars of each parish kindly preside at the lectures, which are well attended, and in some instances crowded.

The people, I am told, talk of what they hear. I also at other times visit these villages and distribute tracts. A priest has been telling the people that if he knew when I was about to lecture, he would come to the meeting and set me right; as I wished to give him an opportunity of doing so, I sent him a note before my last lecture, politely requesting him to come or send a lay brother: he neither came nor sent.

The week evening Bible class, which I had closed during the harvest, is now reopened with good attendance. There is also a Bible lesson for the little children too young for the other.

We use in our Sabbath Schools Riching's "Protestant Catechism" in the elder classes, and that by the Rev. W. W. Champneys for the junior classes. I have also introduced the latter into a neighbouring village Sunday School.

The Popish schoolmaster and his wife are gone, their place is supplied by a young female; half of the school is shut up.

The Protestant feeling becomes stronger, and this by God's blessing I endeavour to encourage by continuous domiciliary visitation, and am every where well received."

Here is real missionary work; spiritual darkness dispelled; ignorance eradicated; superstition uprooted;

and sinners saved by the power of the Gospel applied by the Spirit to the heart. Truly we may exclaim: "What hath God wrought?"

HULL.

Our Missionary in this important town has forwarded to us a lengthy, but deeply interesting report of his labours. We give it *in extenso*, in order that the facts therein recorded may be solemnly considered by those to whom God has vouchsafed a knowledge of the truth. Reader, may you be influenced by the Spirit of God to pray more fervently, and to labour more devotedly for the enlightenment of those "dark places" of our own land, which "are full of the habitations of cruelty."

"In reviewing the labours of the past eight months I have cause to be humbled at my own short-comings and unprofitableness, and reason to say, "Enter not into judgment with thy servant, O Lord." But whilst I have much to mourn over, I have much at the same time to be thankful for. Continued health and strength, but above all for God's sustaining grace, in upholding me under many discouragements, and enabling me to carry the message of redeeming love to those who sit in darkness and the shadow of death.

Hundreds of the Roman Catholics here are almost as thoroughly sunk in ignorance, idolatry, and moral degradation, as are the Hottentots or negroes of Africa: for where is the difference between the poor heathen trusting in his idol of wood or stone, and the Romanist trusting in the scapular? I could mention many cases in proof of this, if space permitted: I will just mention one. About a fortnight ago I was speaking to a poor woman about the happiness of heaven, and how we, as guilty sinners, may get there. When she said, "Yes, Sir, heaven is a happy place, and I am wearing that which will take me there when I die—the blessed scapular." They have the greatest confidence in the power of the priest to work miracles. I am constantly hearing such arguments as the following: Our priests can work miracles in proof of their religion: your ministers cannot. Therefore our priests teach the true reli-

gion, and your ministers are false teachers, and are leading the people to hell. One woman very seriously advised me to avoid the priest, for if he heard me speak against the (Roman) Catholic religion, he would put a pair of horns upon me, or turn me into a hare.

Such cases are very discouraging to the missionary, and, were it not that we have the promise that God's Word shall not return unto him void, we might be led to suppose we spend our labour for nought. Many of this class of people will not receive me, others will enter into conversation, but will not allow me to read the Scriptures to them.

There is another class, not quite so ignorant, but zealous followers of Mother Church. Many of these listen with the greatest attention to the reading of God's Word. I have often read to groups of from three to seven, who were deeply interested in some of the parables or discourses of our blessed Saviour, and listened with attention to any remarks which I might feel disposed to make. At the close I generally hear such remarks as—"Indeed, an not a word of a lie you have said." "An sure the priest could not say any thing agin that." "God bless you, an call agin when you are coming this way." I have often left such groups much encouraged, and thankful to God for enabling me to set Christ before them as the only refuge for sinners.

Then there is what might be called the controversial class (and this is by far the most numerous) who will tell you that Henry VIII. was the first Protestant, and that they can prove, as clear as noon day, that Protestantism is all lies and absurdity, concocted by Luther and his colleagues. With this class I have much to do; not unfrequently I am engaged with groups of seven or eight, in answering their objections against Protestantism, and contrasting the doctrines of Rome with the Scriptures.

There is another class, not so numerous as any of the former, upon whom the Church and her doctrines have little hold. These, having discovered that Popery is opposed to Scripture and right reason, pay little attention to the precepts of Mother Church. I will give you one case as an illustration. I was speaking to Mr. —,

a Romanist, on the unscriptural character of the teaching of the Church of Rome. He said, "I do not believe in many of the doctrines of the Church." I asked why he remained a member of a Church whose doctrines he did not believe. He said, "Well, Sir, I will tell you how it is. If I left the Church I would never have a quiet day with my wife. Then again, I am well known by all the other (Roman) Catholics, who would give me great annoyance if they heard I had left the Church, and it would be impossible to conceal it for any length of time. During the dark nights I sometimes steal into the Wesleyan chapel up the street. But I dare not do so in summer, for fear I should be seen."

There are many such, who are Romanists only in name, who have not courage to face the storm which would be raised against them if they declared themselves Protestants.

The next class to which I would refer is the perverts. I have visited many of these, and I can safely say that, in not a solitary case, could they give a good reason for their change of religion. And in nearly every case they are quite ignorant as to what the doctrines of the Church of Rome are. I will give you one instance out of many. Mr. and Mrs. — joined the Church of Rome in Newport. One day, in speaking to them on the Invocation of Saints and Angels, Mr. — said, "We do not pray to saints or to the Virgin Mary." I saw the beads hanging against the wall. I took them down, and asked what are these? "Beads, Sir." What are they for? "Oh, we say our prayers on them." There are some larger than the others, what prayer do you say on the small ones? "The Hail Mary." And what on the large ones: "Our Father, &c." Well, here are ten small ones for one large one—ten Hail Marys for one Our Father, &c.; and when you go once round the string, you have offered fifty prayers to the Virgin Mary and only five to God. Now, do you pray to the Virgin? They were silent. On another occasion we were speaking on Auricular Confession. After I had shewn that the doctrine had not only no foundation in, but that it was opposed to Scripture, I said I object to

auricular confession for another reason—I believe it is immoral.

“ Oh, that’s another of the Protestant lies.” Lie or no lie, I think I can prove it to be true. Mrs. —, will you answer me a plain question? When you go to confession, are you not asked questions, and do you not talk over subjects with the priest, upon which you would be ashamed to speak with your husband? After a good deal of hesitation, she said, “ There is no use denying it to you, for I think you must have been a priest yourself. I do speak upon subjects upon which I would not like to speak to my husband ”. This rather astounded the husband. She continued: “ When first I went to confession, I was very much ashamed, and felt very much, but now I am used to it, and don’t mind it.” Thus Popery destroys that modesty which is the safeguard of the female character.

The perverts, generally speaking, are very zealous in the cause of their Church: here is a case in point. Mrs. —’s sister some time ago went to France as a governess in a family of distinction; during her stay she got acquainted with the nuns, the result of which was she became a Romanist. With all the zeal of a young convert, she looked around to see who she could induce to follow her example. She fixed on Mrs. —’s daughter as one likely to be easily entrapped. She wrote Mrs. —, proposing to take her daughter, and pay for her education in France. The offer was refused. Not satisfied with this, she came to England in order to induce the mother to give up her child to her care. Again she was refused. She went back to France, and after a short time she came over again, but she was still unsuccessful. When all would not do, she gave up her situation in France, came to Hull, and set up a school, and induced the mother to send her daughter to it. She attended the school for some time, and, before the mother suspected any danger, the girl declared herself a Romanist. She was then taken by the Priest, who provided lodging and every other necessary for her. She was then sent to a convent in St. Leonard’s on the Sea; from that to a

convent in Bristol ; from that she was sent last winter to Ireland, where she is now. In this case may it not truly be said they have "compassed sea and land to make a proselyte." Her widowed mother, in her old age, in a delicate state of health, (to which the conduct of her daughter has partly contributed) is left alone to mourn over the heartless desertion of a once loving and obedient child. When I was in Ireland this summer I went to see this young lady. My visit was a short one, in the presence of others, so that I had no opportunity of speaking to her on the subject. She enquired after her mother and some other friends. I was sorry I was unable to point out her duty in returning to her mother, to cheer and comfort her in her old age. I must now shew how perverts are made. This is done very quietly and without any show. It is more the efforts of the flock than of the priests which have contributed to draw away many souls, though doubtless the priests are the main-springs of the machinery. The Romanists lend books and tracts to their Protestant neighbours ; these, I need scarcely remark, are written in an attractive style, the arguments plausible, and the worst features of Popery altogether kept in the back ground. The poor people reading these, are either led to the conclusion that Popery is the old and true religion, and give in their adhesion to it, or else they look upon it as a harmless thing, and not, as some would represent it, a soul destroying and God dishonouring system. Next is an invitation given to attend the chapel, "only for once," "just to see," "such splendid music, you will be delighted." If the Protestants yield and attend, they are laid hold on, and soon made Bible-hating and scapular-loving Romanists. I might give many cases of persons acted upon in this way. One young woman attended for nearly three years ; she has now left them and attends the Wesleyan chapel. Another, whom I met about a month ago in visiting, had attended several times. I pointed out to her the unscriptural character of some of the doctrines of Popery. She was surprised at what I said. She said she would not go again ; I gave her some tracts on the subject.

When Protestants are sick, their Romish neighbours

visit them, lend them books, and speak to them on the happiness of those who die in communion with the true Church, and it sometimes happens that the priest is introduced, and the sick person baptized. The following is a case of this sort:—Mr. ——— was taken ill, his next door neighbour was very kind, and often visited him. When he began to get a little strength, his neighbour asked him, would he like something to read to pass away the time. The books were introduced, the Catechism of the diocese of Paris, the Garden of the Soul, &c. The man reads the books; all is very plausible; his neighbour asks him how he likes the books; he does not know well what to say, he is confused on the subject. His neighbour advances the usual arguments in favour of Romanism; he does not know how to answer. She suggests that he should see the priest, who will satisfy all his doubts. The priest is brought, the man is baptized without any more ado, and is made a member of Mother Church. I heard of the case: I went, and after some difficulty I saw him. We commenced on the subject; for a considerable time he would not believe that (Roman) Catholics prayed to any one but God, until I opened and read from the Garden of the Soul, the following prayer—"We fly to your patronage, O holy mother of God, despise not our petitions in our necessity, but deliver us from all dangers, O ever glorious and blessed Virgin." He would not believe that image worship was practised among the (Roman) Catholics, until I read part of the service for Good Friday, when the priest says, "Behold the wood of the cross on which hung the Saviour of the world, come, let us adore." Then the priest and people adore the cross, &c. His wife, who was present said, "Well, Sir, after what I have now heard, I will never go to the (Roman) Catholic Chapel." The man would make no promise until he gets better, and attends the chapel, to hear and see for himself. These and similar cases I am constantly meeting, and we may well ask who is sufficient for these things, and what is one among so many? But with God all things are possible, and He can make use of the humblest instrument to carry out his designs. It is

then a humble dependence upon Him, and looking for his assistance, that we should wish to work, and keep the enemy in check, and rescue some from their grasp, who are in danger of being entrapped, and be the means of breaking the chains of others, and leading them from the darkness of popish error, into the glorious light and liberty of the Gospel of Christ.

Visited Mrs. — during her illness, where I was enabled to read several portions of God's word, setting forth Christ, as the one great sacrifice, by which a full and free salvation was wrought out for guilty sinners, and contrasted it with the teaching of Rome. She on many occasions was deeply affected. On the first Sunday on which she was able to be out, she attended the Church. She had a child four or five years of age who had never been baptized, as the father, who is a nominal Protestant, does not wish the priest to baptize him, and the mother would not have him baptized by the Protestant clergyman. She now wished to have him baptized by the clergyman, and wished me to request him to perform the ceremony. The child was baptized on the following Sunday. She attends the church and weekly meetings. I gave her a Bible, which she reads every day. I have also visited her sister, to whom I have read, and have had some long conversations; she also occasionally attends the weekly meetings, and has induced her husband to accompany her. He had not for the last nine years entered a place of worship, or religious meeting of any kind. I also gave them a Testament, which they promised to read. The baptism was performed, and the Testaments supplied by the Rev. J. Deck, the excellent incumbent of St. Stephens, who on every occasion has manifested the greatest interest in the working of the mission.

The *priest's wife* has declared herself a Protestant; her mother has done so about three months ago. The priest's wife is a very intelligent woman. I have had several long and interesting conversations with her, on the points of difference between the Churches of Rome and England. I also lent her some books and tracts on the subject. Withholding the cup from the laity,

seemed to be the subject which made the strongest impression upon her; the doctrine of transubstantiation she staggered at from the first. This case has attracted considerable public attention; and as it may not be uninteresting, I will give the leading features of the case. Rev. H. A—— was a priest stationed in Hull, during which time he became acquainted with Mrs. A——, he was afterwards removed to B——, and took the young woman with him, as he said, to take care of her. At length, people began to see there was something more in the matter than a priest taking care of a young woman. Here he found himself in a fix, for he had already engaged himself to the Church of Rome; and here was another claiming attention; he could not attend to both, one or the other he must give up. He preferred giving up the Church of Rome, and retiring from her service. He married the young woman, and entered into the grocery business.

But this would never do. A married priest! did any one ever hear of such a thing? "O horrible," says Rome, "such a thing must not be." He must be got out of the way at all hazards. Letter after letter reached him, beseeching and praying him to separate from his wife and child; others threatening him with the sorest judgments here and hereafter, unless he would retire into a monastery and do penance, for the grievous sin of marrying a wife; but this he felt no inclination to do. Some of those letters I have read, one of them from a priest, who was a witness on the trial at Stockton-on-Tees now going on. This priest, after bewailing the miserable fall of his friend, continues, "Oh priest of the living God, to what a state of degradation are you reduced; only think of —— leaning over a counter weighing an ounce of tea, or selling a halfpenny herring." He then goes on in a most pathetic manner, to invite him to return to him, and he would receive him with open arms.

(To be continued.)

THE BRITISH PROTESTANT.

NO. CIX.—JANUARY, 1854.

THE NEW YEAR.

IN consequence of the necessity for extraordinary exertion to meet the current expenses of the "Special Mission," the regular Meetings of the Society have been somewhat interrupted, considerable time having been spent during the autumn by the Rev. W. Clementson, and Mr. Miller, in endeavours to obtain increased support in a more direct and immediate way. We rejoice to be able to say, and our readers will rejoice with us, that considerable success, as testified by our lists of Subscriptions and Donations during the months of October and November, has been granted to these exertions. Notwithstanding many difficulties, which at one time appeared almost insurmountable, we can with gratitude exclaim, "Hitherto hath the Lord helped us." This manifestation of the Divine favour in the past, fills us with hope for the future. Encouraged by the many "tokens for good," so graciously bestowed by the Master whom we serve, during a year of no ordinary trials, we have resolved, God being our helper, to enter upon a New Year with greater zeal and devotedness in our efforts to bring sinners to Christ; to "spend and be spent," in faithfully proclaiming the blessed Gospel to our poor Roman Catholic fellow-countrymen, who are as yet unacquainted with its saving power; and to endeavour to stir up the people of God throughout our land, to more self-denying labours in so blessed a work. We affectionately and solemnly invite our friends and readers to yield themselves more fully to the Lord; to pray more constantly and more fervently for the exten-

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sion of the Redeemer's kingdom; and to engage more earnestly in this and every other "labour of love;" so that when the Lord shall come to take us to himself, or shall call us to "come up higher," we may be found ready, and with joy enter into our eternal rest.

SERMONS AND MEETINGS.

Since our last Report of "Sermons and Meetings," the cause of the Society has been advocated in the following places:—

TONBRIDGE WELLS.

On Tuesday, September 19th, the Rev. Dr. Cumming attended two Meetings in this Town, when, as usual, very large assemblies congregated to receive instruction and information. The collection was very liberal, amounting to £30.

WYBUNBURY.

The Rev. W. Clementson preached on behalf of the "Special Mission" in the Parish Church, on Sunday, Nov. 5th, after which a liberal collection was made.

EPSOM.

The Annual Meetings of this Auxiliary were held on Monday, Nov. 27th. The Rev. Dr. Cumming attended in the morning and the Rev. Dr. Butler in the evening.

TEDDINGTON.

A Meeting in aid of the funds of the "Special Mission" was held in the Parochial School-room, Teddington, on Monday, Dec. 4th, the Rev. A. Wilkinson in the chair. The Revs. Dr. Butler and W. Clementson attended as a deputation.

READING.

On Friday, Dec. 8th, the Annual Meetings of the Reading Auxiliary were held in the Town Hall. The chair was occupied by the Rev. C. J. Grainger, and the meetings addressed by the Revs. Dr. Butler and W. Clementson, deputed from the Parent Society.

SOUTHAMPTON.

This Auxiliary held its Annual Meetings on Monday, Dec. 11, in the Victoria Rooms. In consequence of the severity of the weather the morning meeting was thinly attended; but much interest was manifested, one lady contributing a *diamond ring and a gold brooch*, to be sold for the benefit of the Society. In the evening the large and spacious room was completely crowded by a most respectable and attentive auditory. The deputation consisted of the same gentlemen as advocated the cause at Reading.

DORCHESTER.

The following day, Tuesday, Dec. 12th, the same deputation attended the Annual Meetings of this Auxiliary, held in the Town Hall. The collections were liberal; several collecting cards were taken, and some annual subscribers signified their intention of doubling their subscriptions.

WIMBORNE.

On Wednesday, Dec. 13th, the Rev. Dr. Butler addressed a very respectably attended meeting at this place.

YEOVIL.

The Annual Meetings of this flourishing Auxiliary were held in the Town Hall, on Thursday, Dec. 14th, the attendance, especially in the morning, was very good. The Revs. Dr. Butler and W. Clementson formed the deputation from the Parent Society. The chair was occupied in the morning by J. Wood, Esq., an old and tried friend of the Society; and in the evening by J. T. Vining, Esq., the excellent Secretary of the Auxiliary.

On Sunday, Dec. 17th the Rev. W. Clementson preached on behalf of the "Special Mission," in the morning at Trinity Church, and in the afternoon at the Parish Church. The collections after both sermons and meetings were very liberal.

TAUNTON.

The Rev. Dr. Butler pleaded the cause of the Society at a large meeting held in the Town Hall of this place, on Friday evening, Dec. 15th.

DEVONPORT.

On Sunday, Dec. 16th, the Rev. W. B. Wrey Savile and the Rev. R. Gardner advocated the claims of the "Mission" in several of the churches of this town. On the following day the Annual Meeting, which was well attended, was held, when the audience was addressed by the Revs. W. B. Wrey Savile, and W. Clementson (deputation), and two of the local clergy.

PLYMOUTH.

On Tuesday morning, Dec. 19th, a meeting was held in this town, which, in consequence of the illness of the Rev. J. Hatchard, was presided over by the Rev. H. A. Greaves. The same deputation attended.

STONEHOUSE.

In the evening of the same day, the Revs. W. B. Wrey Savile and W. Clementson addressed a Meeting in St. George's Hall, in this town. In consequence of the extreme severity of the weather the room was not full, but a goodly company assembled, and much interest in the cause was manifested by the audience.

TORQUAY.

Two very influential and crowded meetings were held in this town, on Wednesday, Dec. 20th. The chair in the morning was taken by — Tollemache, Esq. The deputation consisted of the Revs. Dr. Cumming, W. B. Wrey Savile, and W. Clementson. So great was the interest excited, that very many persons were unable to obtain admittance, and the sum collected amounted to nearly £40.

LEICESTER.

The Annual Meetings of this Auxiliary were held on the same day as the above; the chair was taken, both morning and evening, by George Finch, Esq., and the Revs. W. F. Taylor, Incumbent of St. John's, Liverpool, and Dr. Butler attended as a deputation from the Parent Society. We have not yet been furnished with the particulars.

MISSIONARY OPERATIONS.

HULL.

MISSIONARY'S REPORT.

(Continued from page 272.)

"Here is another specimen from a priest to whom A. had lent some pictures. A. wrote for them: here is the answer which he received. "My dear Sir,—There was a notice in the Standard a few weeks ago of the death of an unfortunate priest of the name of Fisher, of Lynn, in Dorsetshire. He was formerly of that place, and laboured there in the days of his piety to gain souls to God. But it is melancholy to reflect that that unfortunate man, having so often preached to others, is now become a castaway, a reprobate, a lost soul, and the cause of his damnation is no other than a woman; he preferred the love of woman to the love of God, and now he can love neither, nor repair the consequences of his choice. He died deeply involved in debt, unassisted by the Holy Sacrament he had so often administered to others. Let me beg of you to reflect, my dear friend, that your position is similar to what his was, but you can still save your soul, (I suppose he means by deserting his wife and child), but for him the time of mercy is at an end. You ask me to return the pictures you left with me, but it would be cruelty in me to do so, seeing that you cannot have too many intercessors at the throne of grace, to plead for mercy on your behalf, and to stay the uplifted hand of Divine vengeance, and to gain you still further time and grace to return once more to the arms of that merciful and loving Father whom you have abandoned for the love of his creature. *These pictures are constantly offering a silent prayer in your behalf,* and who knows what graces they will attain for you; remove them, if you please, but they will then *cease to plead for you.* Let me beg of you then to reflect seriously on the fate of unhappy Fisher, and that your fate may not be like his, is the earnest prayer of your sincere friend."

This needs no comment. But all this would not do, he could not be persuaded to leave his wife and child. They came to the conclusion to settle the matter at once by putting him in a madhouse. This was done; they kept him there, until he promised to enter a monastery at Loughborough (I think this is the name). But when he got out he broke his promise, and again went to live with his wife, and threatened the party who put him in with an action at law, which so worked upon the priest who was concerned in the transaction that it brought on a brain fever. A. was led to abandon his intention, as it was represented to him that his mother, an old woman, would have to be called as a witness, and that it would cause her death. The following is an extract from a letter which he sent to the surgeon who signed the certificate for his incarceration.

"My false incarceration was a gross and infamous violation, not only of the constitution under which I have the happiness and the good fortune to live, but a stigma upon the fair name of Christianity, and a crime, yes, a deep revolting crime, to the feelings of humanity. How can you Sir, as a professional scholar, and one so deeply versed in the profound arcana of medical science, justify your base contemptible conduct in submitting me, when under the influence of intoxicating drinks, to the cruel, barbarous, and inhuman imprisonment within the walls of a madhouse? How can you justify your statement that my 'conduct was horrible to be thought of,' and that you would advise me (what a poor maniac like me?) to leave England altogether, and redeem my character as soon as the term of my penance expired? How, would I ask, could 'a madman' be trusted so far from home, to wander in foreign lands, far from the protection of the British constitution? No sooner would the flaunting flag of England have vanished from my sight, than I might have taken a last farewell of even-handed justice, and become the persecuted victim of continental tyranny."

For two years he lived with his wife, and turned a deaf ear to all the invitations and threatenings of his brother priests. But Rome was determined to carry

her point, setting all laws at defiance. Law indeed! what does Rome care about law? is she not the "lawless one?" she quietly took him away, and in such a way that it is clear she has not forgotten her old trade of kidnapping. On the 21st of last April, he left his home for the purpose of getting a newspaper at a shop, a little distance from his own house. His wife has never seen him since, and she has been told she never shall, dead or alive. Two days after, he was seen by a woman, at the Grimsby Station, in a state of intoxication, in company with two men who forced him into a railway carriage. The property was seized by his brother, under a deed purporting to be made by A. But if he was not competent to manage his own affairs (as they say), where was his competency to sign his effects over to his brother? No madman has a right to dispose of his own effects, and he who receives them must admit, either that the donor was of sane mind, or that he received them, and holds them, by an illegal transfer. If he received them legally, the man is not insane. Be this as it may, his wife and child were driven out of their comfortable home, and were it not that her friends took her in, she might starve, or go to the workhouse. There was a trial some time since, when she was promised something out of the property, but up to the present, she has received nothing. At the trial she was promised her husband's address; an address she got in a strange name, which it was said he assumed, the place, a monastery in Brughes. When he was inquired for in Brughes, it was said he was in Ostend. When inquiries were made at Ostend, they said they did not know where he was. Thus have they fully sustained the character of holy church, "speaking lies in hypocrisy." It is said he left his wife voluntarily, but his own letter is a sufficient answer to this. His wife says if he comes forward and declares that he does not wish to live with her, she will be satisfied to separate. I may here remark that his wife has been to Lincoln to make inquiries about the person who was found dead in a railway carriage some time ago. From the information she has received, and from part of his clothes which were shown to her, she feels almost cer-

tain that it is her husband ; some of the things (I believe) she can swear to. Many persons in Lincoln said there was a very strong resemblance between the child and deceased. The coroner would have exhumed the body, but he said he has not the power to do so without an order from Government. The wife makes no secret in stating that she believes her husband came by his death by foul means. The foregoing are the outlines of this extraordinary case, surely this is a case which ought to be taken up by the public, and sifted to the bottom.

My lectures are well attended, and animated discussions are held. The priest has denounced them from the altar, and warned his people not to attend. This has kept some away, but still numbers of Romanists attend, and the discussions are kept up with the usual spirit, and I have no doubt will be productive of good. For we have the promise of one who cannot lie, that if we cast our bread upon the waters, we shall find it after many days. May God give me his grace courageously and earnestly to contend for the faith once delivered to the saints."

PRESTON, LANCASHIRE.

"At the close of my first year in Preston. I forward you an outline of some of the results which the great Author of all good has been pleased to bestow on my unworthy efforts. In doing this I desire to express my deep sense of gratitude, and humility before him from whom "all goodness flows"—Gratitude for his preserving care and gracious guidance, and humility, on account of my own shortcomings and waywardness. Among the many mercies with which he has deigned to favour me, the numerous and kind friends which he has raised to the cause and to myself are not the least. Indeed, I should not have been able (humanly speaking) to withstand the overwhelming tide of Romish influence, craft, and guile, which has been brought to bear against me, but for the kind sympathies and prompt assistance of a faithful few. While I am much indebted to the Revs. W. M. Farish and H. R. Smith, I am especially so to the ever ready and most valuable assistance and

advice of the Rev. Geo. Alker, to whose exertions the Mission in this town owes its origin.

The happy results of the Mission are openly acknowledged by all who love evangelical Protestantism, but, perhaps the best evidence of its effects may be found in the expressions and conduct of our opponents themselves. This will be seen in the fact that during the year they have pushed successively into the field of public discussion with me no fewer than seven champions of their faith, some of whom were men possessed of a superior education—one of them having been educated for the Priesthood. The last of these came every fortnight a distance of 16 miles, and was remarkable only for his unblushing statements and pertinacity in maintaining them in the face of authenticated facts. He, however, has retired with evident consciousness of his inability to defend what he calls "the true Church." Another symptom of the effects of the mission is the threats which several Romanists have made against me. One of my vanquished opponents has been heard to say, when speaking of me, "He must be put down by fair means or by foul," and after my last meeting a number of them were heard speaking in similar language. They have strained every nerve to paralyze my efforts, but every stratagem betrays their own weakness. Ten months have elapsed since they announced that they had in type an answer to some questions on Romanism which I had circulated on small handbills—but, like the infallibility of their Church, and their Rule of Faith, it is as yet *non inventus*. They also stated that I should be put on my defence through the public press, but this too remains to be fulfilled. Months have passed since they vowed their intention of opening a room, where the Church of England should be placed at the Bar of Public Reason, but here again they have failed.

The large attendance at my weekly meetings is also a cause of much thankfulness. The average number for the year is between four and five hundred for each meeting. Through means of the lectures and discussions I have reason to believe the faith of many (who have not yet come out) in Romanism has been shaken, and were

it not for the persecution which they have good reason to expect on leaving that system, they would at once avow themselves Protestant Christians.

SEVEN, I rejoice to say, convinced of her apostasy, have already forsaken the Church of Rome and embraced our scriptural and primitive faith. One of these—a young man, is about to become a teacher in St. Peter's Sunday-school. So rapid has been his progress in divine things that few of his age (about 19 years) have such an extensive and accurate knowledge of Scripture as he possesses.

Among those enquiring is an intelligent young Irishman, who was awakened by attending the meetings, and is reading the Bible at every opportunity. Another, who was a great devotee and collector for their chapel fund, says that neither he nor his family will ever go to mass again. I have left him a Bible. The children are to be sent to St. Peter's Sunday-school.

Perhaps one of the most useful features of the work is the stemming of the torrent of Proselytism which had rolled on with such astonishing rapidity for a series of years, and, according to Romish statistics, in an increasing ratio. In this respect there is much encouragement. One case was to myself peculiarly interesting. A young operative, accompanied by another, called upon me in January last, and told me that his faith in Protestantism had been very much diminished by some questions and arguments urged against the Bible as a rule of faith by a pervert, whose zeal is only equalled by his craft. Having cleared up his difficulties, I lent him some books and tracts which he carefully read and promptly returned. He then attended all my Lectures and controversial classes, and became a constant attendant at church, with a marked devotion which proved the sincerity of his mind. At that time, and for many months after, the unhappy strike existed in this town, from which this young man, as well as thousands of others, suffered severely. No sooner, however, did he obtain a week's pay when the mills were re-opened, than he came, and in a hesitating manner, placed one shilling and sixpence in my hand with a request to forward it, as he said, "to

your Society." I remarked, "you cannot afford this at present." "O yes," he replied, "I am indebted for far more than that to you." I gave this tribute of gratitude to the Rev. Geo. Alker, local Secretary, who remarked that it was more than pounds from the rich.

Another very important effect I must not omit, viz. that through the instrumentality of the lectures, and controversial classes, a large number of pious and intelligent young men have been instructed in the controversy, and are able to meet, on the common ground of Scripture, any Romish Priest; in proof of which an interesting case, which has recently occurred, will be forwarded from the pen of a clergyman, and which I, therefore, do not detail. My labours have been also blessed to a young man who had been a careless and nominal Protestant. He was suffering under a lingering disease (which finally terminated his life,) when I first saw him. I read and prayed with him, and for him. The Lord blessed the word to his soul. He became a changed man, and expressed and manifested his love to me in the warmest manner. To the Rev. W. M. Farish he spoke of the blessing I had been to his soul, and to his mother he said that my presence always made him better. After some months suffering he died, rejoicing in the Lord, and leaving his testimony that "the blood of Jesus Christ cleanseth from all sin."

A circumstance which occurred here about two months ago, and which dealt a heavy blow to Romanism in this town, may not be an uninteresting appendix to this report. To explain it I will here take the liberty of inscribing a copy of my letter on the subject, which appeared in two of the local papers.

"ROMAN CATHOLIC LIBERTY OF CONSCIENCE."

"Sir,—May I beg, through the columns of your journal, to give a sample of the liberty of conscience, granted by Romanists to those who may be 'unfortunate' enough to differ from them on matters of faith and discipline. Seeing a placard on the walls of the town announcing a course of three lectures by Mr. Bradley, editor of a Roman Catholic paper, called

the Lamp, and headed "go, hear Mr. Bradley," I went to the second, which was delivered on last Tuesday evening, at the Romish School, in Upper Walker Street, on the subject of 'Education.' At the door twopence was demanded from all who, according to the advice of the placard, presented themselves for admission. The lecture commenced at twenty-five minutes past eight, and concluded shortly after ten o'clock; one-third of it consisting of the foulest calumnies ever uttered against Protestantism. The lecturer charged Protestantism with all the vice, ignorance, immorality, and infidelity existing at present in this country, and with equal effrontery, and as little truth, asserted that all that is great and noble, progressive and moral in it had been the result of (Roman) Catholicism; in a word that England owes her greatness to the teaching and influence of the Roman Catholic Church. As a Protestant, and I trust, a true Catholic, I felt it my duty to disprove such statements, and accordingly, when the lecturer had sat down, asked the chairman if I might speak a few words. He replied, 'No discussion is allowed here.' I enquired, 'Is not this a public meeting?' 'Sit down, sir, or I will send for a policeman and give you into custody,' was the answer. "This is not the way I treat people at my meetings, as I invite discussion," I rejoined. The chairman in a violent rage ordered me to sit down; and voices from every part of the room echoed the same, which was about to be supported by a *coup de main* from a number of fellows who were rising from their seats with furious indignation. I, of course, submitted to this *petit inquisition*, but not without giving Mr. Bradley a *viva voce* challenge to discuss the subject of that or the next evening with me. But, sir, this was not all. These Christian gentlemen, who boisterously call for equality in religion and politics, were not content to *gag* a solitary individual, but poured forth vile epithets and insinuations against me. The lecturer indulged his propensity in this way, by styling me a seuper, a jumper, &c., and finished off by comparing me to 'a certain species of monkey' whose hideousness is the more manifest the higher he climbs on the pole. It may be said this is the spirit of the more ignorant of the laity. But such is not the case. There

were present several gentlemen and a priest of the Roman Catholic communion, from whom not one word of reproof against this bigoted and rancorous proceeding went forth. On the next (Wednesday) evening I attended to take notes of the lecture on the 'Inquisition,' and was warned at the outset by the Chairman, that if I should attempt to speak, I would be brought up before the magistrates, and was told to my surprise that the meeting was *private*. I however handed the Lecturer the following note:—

"SIR,—I herewith enclose a bill, in which you are invited to discuss the subject of the Inquisition, and to defend your calumnies against the Protestant Church, uttered in your lecture of last evening. Awaiting your reply.

I am, Sir, yours obediently,

GEO. DONALDSON.

"After giving a second edition of the abuse of the previous evening, he declined the invitation. I now leave the public to judge of the matter, and have the honour to remain,

Yours obediently,

GEO. DONALDSON,

Missionary of the

Protestant Reformation Society."

October 6th, 1854.

The effect was more than I could have anticipated. The lecture which I gave in reply to Mr. Bradley's, and to which he was invited, was heard with deep attention by upwards of one thousand persons, and although there were hundreds of Romanists present, and an opportunity of reply afforded, yet not one attempted to speak. They were struck with the contrast between our conduct and theirs, and several afterwards confessed themselves ashamed of Mr. Bradley's conduct, while it gave a fresh demonstration of the supremacy of truth. I might give many interesting details of my discussions, &c. but space will not permit. Praying that our gracious God may be pleased to bless his word to thousands of our benighted Romish fellow sinners.

I have the honour to be,

Your obedient Missionary,

GEO. DONALDSON."

POSTSCRIPT.

Since I wrote my report, I have learned more that is interesting concerning the young Irishman whom I mentioned as having been convinced of the errors of Romanism by my lectures and discussions. He and a younger brother (convinced by the same means) have both left the Church of Rome, and now attend the Church of England. When the former first left off going to mass, his mother (a devoted Romanist), in order to induce him to return, purchased for him a suit of clothes, to do which she denied herself almost the necessities of life. On the first Sunday after he had got them he did not go to mass. His mother, on hearing this, cursed and swore profusely, and urged every plea to induce him to return to mother Church. At last he replied, "Mother, it's no use for you to say any more to me about it, for I will never bend my knee under a priest, and you have committed more sin in swearing to-day than I will ever be guilty of by neglecting mass." She afterwards married a second time and went back to Ireland, leaving her two sons in this town.

Another case is that of a family of five children, whose father is a Protestant, and mother a Romanist. She had them baptized by the Priest, but has recently attended St. Peter's Church, and has consented to have all the children received into the Church of England. The father has requested the Rev. Geo. Alker to perform the ceremony of their reception. If we count these five children and the two young men, we will have at least fourteen converts (exclusive of enquirers) from the Church of Rome, of most of whom we have good reason to believe they have been changed from nature to grace, from death unto life, as well as from the outward communion of an apostate Church, to that of a scriptural and apostolic Church. To God be all the praise.

We have received (too late for publication) a very interesting letter from the Rev. G. Alker, which shall appear (D. V.) in our next number. ED. B. P.

ST. JOHN'S WOOD.

(Reader's Report.)

"In presenting you with a short report of the work in this district during the very short period in which I have laboured here, I am thankful to acknowledge that in many cases the Lord has been pleased to give evident marks of the power of the truth. There is not the least opposition manifested by any of the parties visited, and; generally I am desired to come again. I have friendly conversations and controversies with them at their own houses, we always part excellent friends; the ignorance in which they are kept, is most surprising. There are many instances of this recorded in my journal; one person told me, and affirmed it, that the Romish Prayer Book (the Garden of the Soul), was superior to the Bible, and inspired of God. I asked the proof of its inspiration, and disproved it by comparing it to God's infallible word, and shewed that it sanctioned *Idolatry* and immorality, which proved it was a forgery got up by interested parties. O, he said, you Protestants have got no teacher, you must try and understand your Bible yourselves. I proved we had the infallible teaching of God's Holy Spirit, while they (Roman Catholics) trusted to a fallible man like unto themselves.

I find them all totally ignorant of the atonement, work, office, and character of Christ. In all cases there is a manifest spirit of enquiry. One person whom I visited, and my attention being drawn to a picture representing the Saviour at the well of Samaria, I asked the person if she understood what the picture represented, and if she would like to hear the story? she was quite pleased. I read the fourth chapter of St. John's Gospel, after which we had some conversation as to the true worship of God, when I proved to her how many demigods the Church of Rome had. She asked why the priests taught such false doctrines, and said, I do not disbelieve you, but I will ask the priest. I told her it was contrary to God's word; I could not tell the reason the priests taught such things. These are only a few instances; several persons are already under my in-

struction, and by God's blessing, I hope some will soon forsake the Romish superstition, and become united to our glorious Protestant Church. The importance of the work here is evident from the situation of the district, between a chapel at Spanish Place, and another at St. John's Wood, with a convent for Sisters of Mercy, in the centre. This district is the stronghold of Romish operations. These Sisters of Mercy, are creeping about the district, endeavouring by every means to induce our Protestant people to join Rome, or to send their children to their own schools, but their own people are utterly neglected. This district contains a large Roman Catholic population. During the last seven weeks, which was the time when I commenced to labour in the district, I have visited about 500 Roman Catholic families, and there are as many more to be visited. They occupy whole streets, scarcely one Protestant intermixed. — Place, 19 houses, from 6 to 7 families in each house, all Roman Catholics; — Court, 22 houses; they contain families from 5 to 8 each; — Street, 30 houses, occupied by Roman Catholics, containing 8 families to each house; — Street, 16 houses, containing 5 to 7 families each, almost all Roman Catholics. These are the localities which have come under direct visitation. I am thankful that the Lord has given me such opportunity of bringing the truth before the minds of those people, knowing that his word will not return to Him void."

THE BRITISH PROTESTANT.

No. CX.—FEBRUARY, 1855.

THE SISTER OF CHARITY AT SCUTARI.

At a meeting of the Society in Torquay, Dr. Cumming read the following letter from a Romish Sister of Charity now ministering to the sick at Scutari. His remarks are worthy of attention, especially at the present time.

The letter is as follows :—

“Dear Mrs. G——, I promised to write and tell you all I could about your husband. You have already heard that he was very much wounded—I believe, by a shell. At first he seemed to suffer much from the wound in his body, but then he seemed to rally and we were in hopes that he would recover, but God was pleased to ordain otherwise. It was found necessary to amputate his right hand; he bore the operation very well, and seemed much relieved, but yesterday he got very weak and almost speechless, and so he continued gradually sinking till this afternoon about four o’clock, when he breathed his last. A minister of the Church of England was with him in his last moments. He expressed no particular wish to see any one, as he could not have a minister of his own religion, but he seemed to find great comfort from reading the New Testament, and had asked me to procure him one with large print, as his sight was weak. Everything that could be done for his case was done. He had an air-bed, and everything he seemed to fancy or wish for. He was very anxious to send his watch and few things over to you and his children. His captain has given them in charge to an invalided sergeant.

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who sails for England in a day or two. He begged me to be sure and write to you, if God called him, as he wished you to hear all particulars about him as soon as possible. He often spoke of you and the boys with great anxiety and affection, but he seemed quite willing to die, if such was His holy will. He showed all along great resignation and patience, and much consideration for others. The men in the ward where he lay showed him every possible attention and respect, and did all they could to make him comfortable. I saw him every day for the last week, and did all in my power for him. It is difficult for me to try to comfort you, for I know it must indeed be a heavy blow to you. I can but advise you to think often that God is a loving Father and only afflicts in mercy, and that what is so great a grief to you may be a greater joy to your husband, *whose resignation and charitable feelings have, I trust, acceptance*; and I am sure you loved him too much to wish to bring him back from heaven. I can only promise my prayers for him and you and for your children. May God bless you and comfort you all.

"I am, my dear Mrs. G., yours faithfully in Christ,
"SISTER MARY GONZAGA."

"Scutari Hospital, Nov. 24."

"This," (said Dr. Cumming,) "is the literal copy of a letter sent to the widow of a Scottish sergeant. It is a remarkable document. It has appeared already in the newspapers. I have the original. Some have denounced it as a wily and Jesuitical manoeuvre. Others have recognised in it so much Protestant truth that they doubt the future comfort or continuance of the Sister in her order. Indiscretion in a Romanist is regarded as heresy.

She states that a Protestant minister was with him in his last moments. On this she makes no comment—she expresses no disapproval. This is striking.

She states that the dying soldier found great comfort from reading a New Testament.

It is scarcely probable that this would be recorded by a very thorough Roman Catholic, and still less that she procured for him a New Testament with large print, which was the fact. It seems a favourable symptom.

This direct sanction and encouragement on her part to read the New Testament is in the teeth of the most explicit laws of the Church of Rome. Let any one read the fourth rule of the Index or the Bull *Unigenitus*, and it will be seen that this Sister violated the laws of her own Church, and sanctioned and even attributed derivation of comfort to reading a version which one of her Popes calls "poisonous pasture," or "a Gospel of the Devil."

Her recognition of "God, as a loving Father, and only afflicting in mercy," in his relation to a dying "heretic," or towards his living widow, equally a "heretic," and of afflictions as paternal, instead of expiatory, satisfactory, and penal, is utterly opposed to the theology of the Romish Church, which regards sufferings here as temporal punishment after the eternal penalty has been forgiven. Rome views God throughout as a Judge punishing sin, not as a loving Father chastening a son.

She admits this Protestant soldier is in heaven; that is, that the New Testament gave him comfort on earth, and showed him the way to heaven beyond it, and that he tested its comfort here, and entered into the joy it promises hereafter.

A thorough Romanist believes that, as a Protestant, the good sergeant died in heresy, a mortal sin; that if he had been, as he was not, a Roman Catholic he would have descended into purgatory, but here she asserts his direct entrance into heaven.

The two sentiments in the letter, one of which at least betrays a Romanist, is her trust that "his resignation and charitable feelings have found acceptance," and her promise of prayers for him.

Her meaning of acceptance may have been unscriptural; if a thorough Romanist, must have been so; but her words are, even here, not necessarily expressive of error. Paul speaks of presenting our "bodies, an acceptable service." He speaks of the temporal good things he received from Epaphroditus, "as a sacrifice acceptable to God."

David prays that the words of his mouth and the meditations of his heart may be acceptable in God's sight.

This expression is not necessarily unscriptural or intrusive on the perfection and sufficiency of that only Sacrifice for which we are accepted of God.

The expression at the close of her letter is Romish, but inconsistently Romish and contradictory. Had she said the soul of the pious Scottish soldier had gone to Purgatory, her promised prayers would have been consistent with her belief; but after having stated that he had gone to heaven, her promise of prayer for him was absurd.

The impression produced on my mind after reading the original—as far as I could trace it out—not intended for any eye but the widow's, was, that this is an instance of a Sister of Charity emerging from deadly error, and as the instance of a Protestant declining to Romanism gives pain, any instance of a Romanist indicating convictions higher and holier than her creed we are bound to hail, and, as far as we can, encourage her to come out. I cannot doubt that Martin Boos, who died ministering at the Romish altar, or at least in the communion of the Church of Rome, had in his heart the grace of God. Pascal and Quesnel did not abjure all the errors of Romanism, yet it is hard not to infer that they rested, in spite of previous errors, on the only foundation. Merle D'Aubigné alludes to a monk whose record, built into the wall of his convent, indicated a faith purer and holier than his cowl represented.

May not Sister Mary Gonzaga have learned from the lips or at least from the dying hours of the pious Sergeant that his New Testament could give him what her Church could not give her, real comfort; and the instance be, not a Protestant perverted by a Sister of Charity, but a Sister of Charity taught a more excellent way by a Protestant soldier.

But it will be said, "Is not this to encourage the employment of Sisters of Charity among our wounded soldiers?" Certainly not. Our duties are not affected by Providential events. It is merely a proof that Romish superstition does not always bear the presence of Scriptural truth, and the ground of hope, as it is suggestive of prayer, that many of those whom the

Church of Rome has sent out to do her work, may return home translated out of darkness into God's marvellous light.

SERMONS AND MEETINGS.

TRINITY CHURCH, NEWINGTON.

ON Sunday evening, January 14th, the Rev. W. Clementson pleaded the cause of the "Special Mission" in Trinity Church, Newington. This Auxiliary still continues in a very flourishing condition; the collectors, under the presidency of the Incumbent of the Church, are most zealous and unwearied, and much success has attended their labours. If every congregation throughout the country would manifest equal zeal and energy, the Society would have no lack of funds.

CHELTENHAM.

The Annual Meetings of this important auxiliary were held in the Town Hall on Thursday, January 18th. The morning meeting was addressed by the Rev. R. Bickersteth, M.A., Canon Residentiary of Salisbury, and Rector of St. Giles's, London, and the Rev. W. Clementson. In the evening the Rev. Canon Bickersteth delivered a very able lecture, proving the identity of the Church of Rome with the Babylon of the Book of Revelation. The attendance both morning and evening was very good.

MISSIONARY OPERATIONS.

NORTHAMPTON.

MORE INTERESTING CASES OF CONVERSION.

MISSIONARY'S REPORT.

"— attended the Nunnery for the last 8 years, and

was so far captivated, that she was about to be baptized into the Church of Rome. At this critical time she was invited to attend a lecture on the Gunpowder Plot, delivered by the Missionary on the 6th of November last, which so far convinced her of the persecuting and anti-christian spirit of the Church of Rome, that she told the nuns the following day, she would not be baptized until she had further examined the subject. In the mean time the Missionary visited her, and had long and deeply interesting conversations with her on the principles and practices of Rome in contrast with those of Protestantism, relative to the temporal and eternal well-being of mankind. Sent her the *Glories of Mary*, which she carefully read and examined in the light of the Bible; the awful idolatry of this book made her shudder, while she laughed at the nonsensical tales related in it. She asked one of the nuns if she believed such tales as are related in pages 64 and 474 :—"Bernardine de Busto relates that a bird was taught to say, Hail, Mary. A hawk was on the point of seizing it, when the bird cried out, Hail, Mary; in an instant the hawk fell dead." Again, "It is related that there was a slothful religious who neglected to kneel at the sound of the Angelus bell; he saw the belfry bow down three times, and a voice said, 'Behold, wilt thou not do that which even inanimate creatures do.'" The nun was not at all surprised at these wonders, and in confirmation of the above, and by way of illustrating the miraculous power of the saints of the holy Catholic Church, she gave an account of a saint who saw brother Jerold fall from a high window, and exclaimed when he was half way down, "Stop there till I ask the superior whether you are to fall or not." And wonderful to relate, brother Jerold remained suspended between heaven and earth until the saint told him he might come down and not hurt himself. The above is only a specimen of the spiritual food which is "cordially recommended to the faithful" by Dr. Wiseman. — refused to swallow this food, and appeared so sceptical about the wonder of brother Jerold, that the nun said, "You have been to hear Mr. — lecture against our religion, I suppose." — : "Yes, I have." Nun :

"Then the greater will be your condemnation, for you had many advantages in this place for the last eight years past, and are well instructed in the holy Catholic faith," &c. I am very happy to say that —, who is a very intelligent sensible person, has not only left the nunnery workshop, but has also left the Church of Rome, and now attends our own Protestant Church of England.

— was a consistent professor among the Wesleyans for a few years. She became acquainted with the nuns about twelve months ago, and was so captivated with their apparent sanctity and amiable manners, that she was all but won over to Popery when I first became acquainted with her. Day after day I explained to her Romanism in reality, which startled her not a little, and at times she appeared to question the truth of my statements. I lent her the *Glories of Mary*, which she read with her Bible; light shone upon her mind, and she was enabled to see clearly the gross idolatry of the Church of Rome. When I last visited her I asked if it were her intention to join the Church of Rome. She emphatically said, "I am done with it for ever; one word God says is worth all man's talk, and God says in Hebrews xii. 2, 'Looking unto Jesus, the author and finisher of our faith.' Now, sir," said she, "if this be true, then where is the necessity of praying to or seeking the help of saints and angels?" &c. I believe — *has not only rejected Popery, but is also earnestly seeking the salvation of her soul, through the only Mediator, the one great sacrifice offered up once for all; the Lamb of God, who taketh away the sins of the world.*

— worked at the nunnery for a considerable time, and was very much in love with the Romish system. Through the instrumentality of the lectures, visits, and reading tracts and books on the errors of Popery, she is now so thoroughly convinced of the unscriptural character of Romanism, that she has cast nuns, nunnery, and Popery, all of which she so much admired at one time, to the winds.

— also worked at the nunnery, visited her time after time, and lent her books to read, on the great

points of difference between Popery and Protestantism, which she eagerly perused; *the Glories of Mary* was the book which opened her eyes to Popery as it is. She continued to work at the nunnery for some time after she was convinced of the errors of Rome, until the nuns were obliged to expel her for her ultra-Protestantism, for they said she was not only growing more and more an enemy to the Catholic faith herself, but was also zealously labouring to prejudice the minds of Protestants against it, and to draw away Catholics from the holy Catholic Church. She now attends Church.

Was told that — who worked at the nunnery, was about to be baptized and received into the Church of Rome; visited, and discussed the most prominent dogmas of Popery with her, and was successful, under God, in convincing her of the errors of Rome. She has now left the nunnery altogether.

— was always a Papist. Left the Church of Rome about six months ago, and now attends Church, and also a weekly class for females, which has been lately established, and is calculated, under God, to be eminently useful to such persons as the above, and others who are tempted by the watchful agents of Popery and Satan to forsake the paths of truth. This class is conducted by a zealous and excellent lady, Mrs. Henry Greville, whose thoroughly Protestant and sound evangelical views admirably fit her for such an important and responsible work.

The Protestant Young Men's Mutual Improvement Class is going on remarkably well, and is appreciated by the young men, who manifest great anxiety to be well instructed in the great principles of the Reformation in contrast with the errors of Popery.

Much good has been done in opening the eyes of lukewarm Protestants to Popery in its true colours, and in awakening to thoughtfulness those who were about to embrace the noxious dogmas of Rome, by lending copies of *the Glories of Mary*, which I was enabled to procure through the kindness of one of the local secretaries, F. Mulliner, Esq., whose sympathy with me, and

readiness in listening to any suggestions made which would be calculated to promote the interests of Protestant and evangelical Christianity, I shall ever remember with deep gratitude.

PRESTON.

ACCORDING to promise we furnish our readers with the following letter, which was received too late for publication in our last number. We rejoice to find that the work in this important town is progressing, and that the seed of Divine Truth is springing up in many hearts, and bearing fruit to the praise of the grace of our God.

78 Macdonald Bank, Preston,
Dec. 22nd.

"My dear Sir,—There was a circumstance of some interest which occurred here during this month, which serves to exhibit a striking contrast between the screening of Romish dogmas from investigation, and the freedom with which Protestant Bible truth courts examination.

A young man in connexion with our Church, who works in one of the factories, was invited to attend a class held by a priest in a chapel for the purpose of instruction: this young man, with two others (one of whom is a convert from Romanism), determined to accept the invitation; and in order that there should be no misunderstanding, they asked another priest would they be permitted to attend and ask questions—he replied in the affirmative, and stated that the class was open to those who were seeking the truth. They answered that they were always seeking for truth. Accordingly, on the following Sunday (Dec. 3rd), they presented themselves as inquirers, when the following took place. The three young men were attentive listeners till the priest had concluded his instruction, which chiefly consisted of the subject of "Original Sin," and some allusion to the "Immaculate Conception" of the

Virgin Mary. The young man (the convert) said, "Please your Reverence, might I ask a question?" The priest appeared rather agitated, and ordered the younger portion to leave; upon which he made some demur, but it being urged that Mr. S—r (a priest) had told them they would be permitted, he gave permission. This young man continued, "You stated that Protestants did not admit the doctrine of Original Sin, and yet you must be aware that the doctrine is clearly set forth in the Articles of the Church of England; you are therefore doing an injustice to mislead little children and others." The priest became very much agitated before this young man (about seventeen or eighteen years of age), and endeavoured to explain himself that he did not mean the Church of England, but some German Protestants. Here another joined in, and said, that the impression left upon the minds of those present would be, that he referred to the Protestants of England. Upon this the priest declined any further conversation; but one of the young men urged that having stated in his instruction that "their most Holy Father was about to settle the Immaculate Conception, he would be obliged to his Reverence if he would give one passage from God's Word in support of the doctrine." The priest replied, "We do not take Scripture only"—upon which the young man reminded him that St. Paul declared to Timothy, "The Holy Scriptures were able to make him wise unto salvation." The priest then said, "This class is not for this purpose;" and declined answering any more questions. These young men are desirous of obtaining a private interview with the priest, and he said something to the effect that he would be willing to grant that; so that I may be able to say more on some future occasion.

There is another interesting circumstance which I might mention. A man who was a careless Protestant has joined my "Bible Class," and upon my visiting him on Thursday, he said, "Mr. Alker, I want to get five of my children baptized—they have been baptized in the chapel; my wife (a Romanist) has no objection" (she was present). I told him it would not be needful to baptize

them, but only to receive them into the Church after they are properly instructed.

Yours very faithfully,
GEO. ALKER."

DEVONPORT.

This station has only been opened a very short time, but already many encouraging signs have been manifested. Our friends will be interested in the following extracts from the Reader's Journal.

"The Spirit of Antichrist on board an emigrant vessel which lay in Plymouth Sound."

"I WENT on board for the purpose of distributing some portion of God's Word to the number of two hundred Romanists, who were bound for Australia. I invited them to receive a portion as a farewell present. The first young woman that took one was told to give it up again directly, which she refused to do; she was told a second time to give it up, saying, it could not be the Word of God, as it was not given by the priest. She was immediately surrounded by so many assailants, that she could not resist; it was dragged from her with violence and given to me. I offered it to her again; she took it, not expecting there was any one on the watch, but she was soon dispossessed of it in the same way, and by the same assailants, with fiendish yells, crying, 'Strike her,' 'Knock her down,' 'Don't you know what the priest told us?' The young woman's sister then ran at her like a lioness, crying out, 'Are you going to take Protestant books, you d— b—, after what the priest told you?' giving her at the same time six blows repeatedly on the face. Some of them who received them, were compelled by others to throw them overboard. They were picked up by the boatman, and given to the steward."

"A Conversation with a Romish Priest."

"Dec. 15. I visited a Mrs. H., that lives in a Popish schoolhouse, and gave her a tract. She asked me if I

was a Protestant, and if so, did I think I belonged to the true Church. I said, I am a Protestant, and feel sure I belong to the true Church, as my religion is taken from the Bible, the written word of God, which is the test of truth, and the foundation of the Christian faith. After a few more remarks, she said that the priest from Stonehouse chapel came to her place twice every week to instruct the children in their religion, and if I wished to see him he would be able to tell me whether I was right or wrong. I said I should be glad to see him at any time. I called on the following day, and the priest was there. Mrs. H— introduced me to him, saying, that she thought I would like to speak to him on the subject of religion. He asked me my name, and I asked his (namely, Father F.): I remarked, that I heard of a namesake of his in New York; that a particular friend of mine, whose veracity I could rely on, told me that he attended at his chapel with a Temperance Society, on a St. Patrick's day, which happened to fall on a Sunday, and when mass was over, and they were about to leave the chapel, they asked Father F. what tune he wished them to play. His answer was, "Come, boys, give us Patrick's Day in the Morning." The band instantly struck up the tune, and this made his reverence laugh. I mentioned this occurrence merely to show Father F. the theology of the Church of Rome. I could perceive, from the priest's manner, that he did not wish the woman to be present at our conversation, and therefore asked me if I had any objection to come to Stonehouse chapel, as I wished to speak to him on a religious subject. I said I had not the least, and went accordingly on Saturday, the 15th of December, to his own house, which adjoins the chapel, and saw his reverence. 'Well, sir,' said he, 'what questions do you wish to ask me?' First, I spoke of a Roman Catholic woman in Devonport that I recently called upon, who seemed in great trouble about her husband, for fear he was not happy, because he died a Protestant, though a very honest and good man. I asked Father F. what was his opinion of the salvation of a Protestant? His answer was, that he would not take upon him to say, but, that no one can be

saved out of the pale of the Roman Catholic Church, I quoted John iii. 16, "For God so loved the world," &c. He would not permit me to refer to the Bible at all, unless when a text proved, as he thought, in his own favour, saying, that he could not speak to me if I kept the book open. He asked me if I believed in purgatory, which is for venial sins. I said I could not believe that there was such a place, neither could the Church of Rome shew any authority from the sacred pages of God's holy Word for that dogma, however she discovered it. I asked Father F. if he believed it to be material fire. O yes, certainly he did; telling me to look at the third chapter of 1 Corinthians. I said that text did not refer to purgatory: the fire spoken of tries, purgatory purifies. It is said that 'every man's work shall be tried,' 1 Cor. iii. 13; and if this referred to purgatory, it would prove that every man must go there, which is not the doctrine of the Church of Rome, else saints might be in purgatory even when invoked; and that it is the fire of tribulation, and the fiery ordeal of judgment, that will try every man's work, but purgatory is for venial sins only. I said I could not see what occasion the Church of Rome had for such a place, when He had by himself 'purged our sins,' Heb. i. 3. And again, 'The blood of Jesus Christ, His Son, cleanseth from all sin,' 1 John i. 7. Father F. was put to a stand; he could give no reply to this. I asked him if he could bring a soul out of purgatory by the help of masses? He said he could not say. I told him that the priest of St. M——'s chapel, C——, told his congregation on a Sunday night, from the altar, that he had power to bring two souls out of purgatory every week. This priest said he had not attained to that power yet. I then asked him if he believed the body and blood, soul and divinity of our blessed Lord, to be in the wafer? He said certainly he did, and bade me look at the sixth chap. of St. John's Gospel, where the sacrament was instituted. O, said I, that is another great mistake of the Church of Rome; it was in the 22nd chapter of St. Luke's Gospel we find this ordinance instituted, and that what he referred me to took place more than twelve months before it. O

yes,' said he, 'I believe it was some time before it was instituted.' I asked Father F. what did he understand from the expression, 'Do this in remembrance of me,' and how it could be done in remembrance of Christ, if he is present in body, blood, soul, and divinity, on the altar? He made no reply to this question. I was about to open the 22nd chapter of St. Luke's Gospel, when his reverence said, that he would not speak to me any longer unless I kept the book shut. Sir, said I, it is the Douay version, and then asked him if the 11th chapter of Hebrews and 21st verse was a mistake of the translators, saying, that Jacob adored the top of his rod, and the Protestant translation reads, that Jacob worshipped God, leaning, as an old man would, on the top of his staff. And again, the Douay version translates 'do penance,' in Matth. iii., and in Mark i. it is 'repent.' His reverence gave no answer to this enquiry, but said, that it was not necessary for me to enter into such particulars. I asked him a few more questions on other points, but he did not seem willing to answer; and when I saw this, and that he did not give me as satisfactory answers as I wished, I bade him good morning, saying, that I should be glad to speak to him another day, if he had no objection. Father F. said very well, but I do not think he meant it, as he parted with me rather abruptly, went into the chapel, giving the door a great bang, as if he was not well pleased with my visit.

"A few days ago I visited the Romish school at Stonehouse, and saw written on a large card-board, which hung against the wall, in large letters, 'Any thing belonging to a Saint is a relic.' I made some remarks to the schoolmaster on the subject, also to several Roman Catholics in Devonport. And not being particularly engaged on Monday the 4th of December, I paid a second visit, and asked to see the schoolmaster. I was told he was out. I walked through the schoolroom, and perceived, to my great satisfaction and astonishment, that the card was removed.

"I was refused admittance into a Papist's house a few days ago, because I did not believe that the Virgin Mary was taken up to heaven alive in her common wearing apparel, just as she was standing."

YORK.

Extracts from the Missionary's Journal.

Mrs. F——, Romanist, came forward at the close of the meeting this evening, and very feelingly said, "Thank you, Sir, thank you; I enjoyed your discourse very much, I really did, I shall be glad to see you whenever you like to call upon me. I believe you are right. May the Lord bless you, and send you a happy new year, as you wished us." "Now didn't I tell you," observed another aged woman, "that the gentleman was right, and that you would see it so, if you kept coming."

Nearly twenty poor Irish families have, during this week, listened to the reading and exposition of the Gospel, all of whom expressed thankfulness and reiterated, "Well, that is very good; there can be nothing better than that."

The missionary having referred to the mission in Ireland in the reign of Charles I., an Irish Romanist remarked, "I never heard of that before; how long ago do you say that was? well, if that was true, I don't wonder that you find fault with Roman Catholics; but our priests never tell us such things."

SUPERSTITION.

A young Irish woman said, "The Virgin Mary will have more power in the day of judgment than her Son. My priest told me that Christ will commit all judgment into the hands of his mother." Another said, "If I had a very sore place on my hand, and I was to pray to the Virgin Mary, she would immediately cure it."

Another remarked, "Our priest could nail you to the floor."

THE VIGILANCE OF THE PRIESTS.

Poor old widow G—— has been a member of the Church of England for many years, and is now apparently upon her dying bed; but a Romanizing female induced the poor old and very infirm woman to say that she would like to see a priest, when two priests came

at midnight and baptized the scarcely-conscious old woman. The priests calling next day met with the clergyman who had just called upon his sick parishioner, when an altercation took place, and the priests commanded the clergyman to leave the room, but the latter gentleman maintained his ground, so that the priests relinquished their prey, and then left the house abruptly. The clergyman and the missionary alternately visited the dying woman until she departed, we have reason to hope, to a better world.

R—— is thankful for the Bible so kindly given him. He says, although he once had a Bible, yet since he has been a Romanist he has not possessed one; and having a family of seven children, and being poor, he received the gift as a precious boon.

Since the missionary has visited Mrs. F——, her son has read the tracts left for him, and has been led to remain quite away from the Roman Catholic chapel, and has attended the cathedral services, and says he likes the prayers and sermons he heard there better than the services of the Church of Rome. His wife also says that her husband treats her with more kindness than formerly, and that there is a pleasing change in his whole deportment.

Mrs. M—— is from the Emerald isle, and both herself and husband have long been accustomed to the Church of Rome; but she listens attentively to the instructions of the missionary, and continues to send her children to our national school. Her husband is in the 5th dragoon guards now in the Crimea, and has received thirteen sabre wounds.

Mr. and Mrs. W——y. The missionary then applied the freeness and the fulness of the Gospel, when Mrs. W—— opened her mind, and endeavoured to apologize for going over to the Roman faith, but observed, "if I could but see the Roman Catholic faith as you have described it, I would even now reject it; for if Romanism is wrong, and I lose my soul by embracing that system, it would be a very serious thing."

THE BRITISH PROTESTANT.

No. CXI.—MARCH, 1855.

SERMONS AND MEETINGS.

PECFERTON CASTLE.

ON Sunday, January 14th, the Rev. J. E. Blakeney preached on behalf of the "Special Mission" in the private Chapel of Pecferton Castle, the residence of J. Tollemache, Esq. M.P., after which a liberal contribution was made by the family and household.

PRESTON.

The Annual Sermons of this Auxiliary were preached on Sunday, January 28th, at St. Peter's Church ; in the morning by the Rev. Dr. Butler, and in the evening by the Rev. Jos. Bardsley, M.A. Liverpool ; and in the evening at Christ Church by the Rev. Dr. Butler.

The first Anniversary Meeting was held in the Corn Exchange, Preston ; when the above Rev. Gentlemen attend as a deputation. Our friends will find a Report of this very effective auxiliary, together with the resolutions passed at the Meeting, in our present number.

PETERBOROUGH.

On Wednesday, January 29th, the Rev. W. Clementson attended a meeting in this city, when the chair was occupied by the Rev. E. Davys, Vicar of Peterborough, and addresses delivered by the Revs. J. D. Ballance, C. Campe, and the deputation.

D

STAMFORD.

On the following evening a meeting was held in this Town, over which George Finch, Esq. presided. The Rev. W. Clementson stated the claims of the "Special Mission."

LEAMINGTON.

On Sunday, February 4th, the Rev. W. Clementson advocated the cause of the "Special Mission;" in the morning at the Episcopal Chapel, in the afternoon at Trinity Chapel, and in the evening at St. Luke's Church.

On Tuesday, February 6th, the annual Meetings of this auxiliary were held. The Public Hall was crowded to excess, every spot being occupied, and very many were unable to obtain admission. The chair was taken by Sir Francis Goodricke, Bart. and the audience addressed by the Revds. Dr. Cumming and W. Clementson. In the evening the Music Hall was filled; in the absence from illness of James Strachan, Esq. the chair was occupied by Captain Beville, and addresses were delivered by the Revds. — Hitchcock, Jos. Nadin, and W. Clementson.

COVENTRY.

A meeting was held in St. Mary's Hall, Coventry, on Monday evening, February 5th, Chairman, Rev. T. Sheepshanks, Rector of St. John's; Speakers the Revds. S. Cragg, W. H. Etches, and W. Clementson.

RUGBY.

Two meetings were held in this town on Wednesday, February 7th; the morning meeting, (when the Rev. W. Tait presided) was addressed by the Rev. Dr. Cumming, and the evening (when the chair was occupied by Major Fryer) by the Rev. W. Clementson. On both occasions the room was completely filled.

BARNET.

The Rev. W. Clementson detailed the operations of the "Special Mission" to a very large audience assem-

bled in Christ Church School Room, Barnet, on Tuesday evening, February 13th. The chair was taken by the Rev. W. Pennefather, Incumbent of Christ Church.

MISSIONARY OPERATIONS.

PRESTON.

Although we have lately given some information as to the progress of the missionary work in this most interesting field of labour, we willingly comply with the request of our excellent local secretary to give insertion to the first Annual Report of the Auxiliary.

First Anniversary of the Preston Auxiliary to the Protestant Reformation Society, held at the Corn Exchange, January 29th, 1855.

In the absence of the Rev. Canon Parr, patron, the chair was occupied by the Rev. W. M. Farish, president.

The Report having been read by the Rev. George Alker, secretary, it was resolved :

Moved by James Farish, Esq., seconded by the Rev. Joseph Bardsley,

"1st. That the Report now read be adopted, printed, and circulated, and that the thanks of this meeting be given to the kind supporters of the Mission in this town."

Moved by the Rev. Thomas Butler, D.D., seconded by the Rev. W. R. Hunt,

"2nd. That this Society desires to express its thankfulness to Almighty God for the manifestation of His favour vouchsafed to the Mission during the past year."

Moved by the Rev. F. Law, seconded by the Rev. George Alker,

"3. That this Meeting hereby gives a Vote of Thanks to the Worshipful the Mayor of Preston, for his kindness in granting the use of this room; and also to the Rev. the President, for his taking the Chair on this occasion."

REPORT.

In reviewing the labours of your Society in this town, which, though favoured by much "good report," has had to struggle against much "evil report" during the past year, we desire most humbly to acknowledge the large debt of gratitude we owe to Almighty God for the blessings with which He has accompanied its efforts; and we rejoice that with "well doing it has put to silence" many of the objections raised to its operations.

The first Annual Meeting, which gives to your Mission a more permanent and firm footing among the religious institutions of the town, seems to call for a word in defence of the means adopted to forward its objects. We consider that nothing more need be said to justify its proceedings, than to allude to the fact that the Mission follows in the footsteps of our Divine Redeemer and his Apostles. Its great and only weapon is "the sword of the Spirit, which is the word of God:" the hand by which it wields this weapon, which is not carnal but spiritual, is the prayerfully sought teaching of the Holy Ghost. Its object is the salvation of souls for which Christ died. Its end is the glory of God.

The means which your Society employs to bring the truth to bear upon the minds of our Roman Catholic fellow-sinners are Sermons, Lectures, Controversial Meetings, and Visits from house to house. On these occasions Scriptural truth is placed in contrast with Romish error, by which comparison the Truth shines forth more brightly, and error exhibits more plainly its deformities.

In justification (if such were needed) of this plan of procedure we appeal to the conduct of our Blessed Redeemer. *He* disputed with the Scribes and Pharisees; *we* dispute with the Romanists. *He* reasoned with the Canaanitish and Samaritan women, and with the Ruler; *we* reason with those whom we believe, on the authority of God's Truth, to be in error. *His Apostles* contended for Scriptural truth in every city whither they went; *we* contend for "the faith once delivered to the saints." The Church of England, truly Apostolic in her ordina-

tion of ministers, asks, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word?" to which the candidate must reply, "I will; the Lord being my helper." We adopt the only means which have been found to fulfil effectually this ordination vow.

When we come to lay before you some of the fruits of our Mission, which the great Author of all good has been pleased to bestow upon the labours, we would again record our heartfelt thanks to the gracious Lord of the Vineyard, for though Paul may plant and Apollos water, yet it is God that giveth the increase.

We are happy to be able to inform you that there have come to our knowledge twenty cases of conversion from the errors of Romanism in connexion with the Mission established in this town. Some of these are particularly encouraging: in them can be observed a steadily progressing piety, manifested by a consistency of walk in life; some are monthly communicants, and, we trust, experience the spiritual comfort of the only satisfying food for the immortal soul, through faith which is in Christ Jesus. It is only reasonable to suppose that, when twenty cases of conversion have come under our notice, there are many others in which the spirit of enquiry, "What must I do to be saved?" has been excited; and, as we have been sowing in hope that the Lord of the Harvest would cause the seed to spring up in his own good time, we trust that He who rejoices to make perfect His strength in our weakness will so work in others that they too will have moral courage to come out and be separate from them.

This is not, however, the only, nor, we might say, the most important result of your Mission. The Church of Rome has for some years been making great efforts in Preston (and we regret to say, in many instances with too much success,) to shake and subvert the faith of Protestants; either through the instrumentality of mixed marriages, or by proposing sophistical difficulties to those who were unable to give a reason of the hope that was in them.

Your Mission has given a very salutary check to this

unsound method of proselytising, and many who were wavering in their attachment to the Bible-church have been restored and strengthened.

A case of much interest has been reported in the "British Protestant" for this month, which we give in the Missionary's words :

"One case was to myself peculiarly interesting. A young operative, accompanied by another, called upon me in January last, and told me that his faith in Protestantism had been very much diminished by some questions and arguments urged against the Bible as a rule of faith by a pervert, whose zeal is only equalled by his craft. Having cleared up his difficulties, I lent him some books and tracts which he carefully read and promptly returned. He then attended all my Lectures and controversial classes, and became a constant attendant at church, with a marked devotion which proved the sincerity of his mind. At that time, and for many months after, the unhappy strike existed in this town, from which this young man, as well as thousands of others, suffered severely. No sooner, however, did he obtain a week's pay when the mills were re-opened, than he came and, in a hesitating manner, placed one shilling and sixpence in my hand, with a request to forward it, as he said, 'to your Society.' I remarked, 'You cannot afford this at present.' 'O yes,' he replied, 'I am indebted for far more than that to you.' I gave this tribute of gratitude to the Rev. G. Alker, local Secretary, who remarked that it was more than pounds from the rich."

We would refer to one other peculiarly interesting feature in the work, There are many professed Protestants, who for several years have habitually absented themselves from the services of the Church (except on the occasion of burials, marriages, or baptisms) many of whom are now in regular attendance upon her services, both on Sundays and week-days. In tracing out the causes which brought some of these to seek the Lord, we have been much gratified to find that, although perhaps through mere curiosity, they were attracted to the weekly meetings, yet from what they had there heard of the word, they had been led to become regular worshippers in the house of God. Thus your Mission has proved an incalculable blessing during the past year to many Protestants as well as Romanists.

The following is a financial statement for the past year:

	£	s.	d.
To Collections in St. Peter's church, on various occasions	12	10	3½
Ditto, in Christ Church, Jan. 28th, 1855	14	1	0
After Meeting in Corn Exchange	6	9	3
Subscriptions	33	19	6
Card Collections by St. Peter's Scholars and Teachers	20	12	6
Sale of Catechisms ("R. questioned")	0	7	5½
	<hr/>		
	88	0	0

A full statement, entering into particulars, will be laid before the Public in due time.

LIVERPOOL.

THE MISSIONARY'S REPORT.

In submitting an account of my labours for the year eighteen hundred and fifty-four, which is fast receding, and bearing with it a report which will vibrate through eternity, I beg most sincerely to acknowledge the good hand of our God, who has notwithstanding the rage and opposition of the modern Sanballats and Tobiahs, enabled us to maintain our position and to succeed in raising a few of the hidden stones which the Lord has designed we trust to place in His spiritual temple. The locality in which your missionary is placed presents an aspect which if it were possible is calculated to make even angels weep. Few there are that can form an adequate idea, even from the most graphic accounts, of the prostitution, wretchedness, superstition, and worse than heathenish practices which obtain among a large portion of St. John's district; it is only by going from house to house, listening to their conversation and beholding their habits, that we can rightly estimate the necessity of missionary enterprise and the true condition of the people.

It is not necessary to enter into particulars as to the difficulties which prevent the spread of the truth, for it is well known by all acquainted with the Romish system that the Priests possess, by reason of the confessional, such a power over the mind and bodies of their unhappy people, which can only be equalled by the demoralizing and ignorant effects which their teaching produces. This being the case the difficulties in many instances are insurmountable, for such is the fear possessed by the majority of Romanists, who know that their relatives and neighbours frequent the confessional that they cannot trust each other.

There are persons and even families in our district, that I could point out if necessary, whose prejudices by reason of living and breathing in a Protestant atmosphere have in a great measure given way, and who would gladly receive our visits, read our tracts, and attend our Lectures were it not for the eye of their relative or neighbour being upon them, who they know will be interrogated in the confessional and there compelled to make known their doings.

It is pleasing however to know that, notwithstanding all the obstacles which present themselves, whether in the shape of natural antipathy, ignorance, persecution, or priestly intolerance, that the truth has in some measure prevailed; for, in looking over my Journal, I find that from December 20th, 1853, to December 14th, 1854, I have had the happiness to instruct 32, who have abandoned the errors of the Church of Rome, 19 of these have been examined and received into Church communion, by the Rev. W. F. Taylor, A.M., Incumbent of St. John's; these added to the number received prior to the above date will make 78, who have been received into Church fellowship, and 28 who have been convinced and are now attending Protestant teaching, making in all 106 who have been rescued from the bondage and ignorance of Popery and instructed in the truth as it is in Jesus. For these and all other tokens of the Lord's favour, we would raise our Ebenezer and say, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory."

The means used to accomplish the above ends are as follows; your missionary has been enabled to deliver about 80 lectures in-doors and out; the in-door lectures are given each Monday evening, in St. John's School Room, Great Crosshall Street; the Room will hold about 400, and it is gratifying to know that the interest hitherto has been such, that even when there have been two or three meetings in the vicinity on the same evening that our room has generally been crowded; the reason of this no doubt arises from the fact, that for one hour after the lecture liberty is given for questions to be asked, or discussion held upon any doctrine within the compass of the controversy. Here I might furnish many extracts from my Journal; which would elucidate in some measure the beneficial effects resulting from this meeting, but a few must suffice.

Weekly Meeting, October 2nd, 1854.—Our meeting this evening was remarkable for crowded attendance, good order, and a spirit of inquiry. The Roman Catholic that promised to discuss the distinction between mortal and venial sin did not come, but his place was supplied by not less than four, three of whom I left speechless, and the fourth, after denying the notes in his own Bible, said that he would continue the subject next Monday evening. I don't think that we had ever more Romanists present than we had that evening; the second Romanist was a tall respectable man, who had been, he said, residing for many years in the East Indies, and it was his opinion that if a man was only sincere he might be saved in any religion. In reply, I showed that sincerity was an essential element in Christianity, yet taken alone it was not a sufficient test of truth—this he admitted, and asked, “If all sin is mortal, will all who go to hell suffer alike?” I answered No, and showed from Matt. v. 22; 23, and xi. 20—24; that there are different degrees of punishment in hell. He offered no opposition, but with tears starting in his eyes he came up to the desk and asked, “If, Sir, all who die in sin are to be punished in hell, must we not do something to satisfy God, or how are we to be saved?”

In reply I read the latter part of the seventh chapter

of St. Luke's Gospel, where the free love of God is illuminated in the parable of the debtors and the pardoning of the woman to whom Christ said, "Thy faith hath saved thee, go in peace;" the man appeared quite satisfied, thanked me, and returned to his seat. I don't attempt to give a tithe of what was said, for I don't think that I ever had a busier night since the mission began; they kept me standing from half-past seven till 10 o'clock, either answering such questions as the above, or explaining various passages of Scripture.

I copy the following extracts to show that unless we accidentally meet with many who have received good from attending our meetings, that there are numbers who have been convinced of the errors of Popery, and of their state as sinners in the sight of God that we shall not be made acquainted with until the Lord is pleased to gather up His jewels.

Lord's Day, October 1st, 1854.—While walking out to Prescot, a distance of eight miles, for the purpose of seeing my brother, (who has since died) I was accosted by a Roman Catholic about four miles from Liverpool, who said, "You must excuse me, Sir, but I think I know you." Indeed, I replied, when have you seen me? "I have seen you, Sir, in St. John's school-room, where I have attended for some time." Yes, I said, no doubt you have seen me there; well tell me have you derived any benefit from what you have heard? "Well, Sir, I must say that I never heard so much truth anywhere as I have there; but there is one question, Sir, I wish to ask you, is it possible for a man to know that he is going to heaven before he dies?" Yes, my friend (was my reply) the Scripture assures the real child of God that such is the fact; here I showed what it is to be a child of God, by quoting John iii. 4, and Rom. viii. 14—17; and then the assurance of the believer, from 2 Cor. v. 1—8, &c. He appeared satisfied, and after some further remarks as to what he was, &c. he promised to continue his attendance at our weekly lecture.

October 10th, 1854—It is pleasing to hear from time to time of the good resulting from the truth advanced in in such meetings as St. John's Controversial Class. I was

told that a Mr. J—— who has been for many years a notable drunkard, has of late been converted through attending my meeting, and that the change is so apparent that whereas he formerly was seen drunk and fighting now he is seen reading his Bible to his fellow workmen and telling them of a Saviour's love.

November 29th, 1854.—Coming down Great Cross-hall Street, I was accosted by a man that attends our meeting; upon my asking him whether he was preparing for Heaven, he said, "Well, Sir, I have this to say that I am thankful to God that I was ever induced to attend your meeting;" here his feelings choked his utterance and tears filled his eyes; having recovered his speech he said, "the time I attended your meeting I was half drunk and without a coat, but I thank the Lord that I have seen the evil of drunkenness, and have now a good coat to go to Church in."

From these few cases we gather that our weekly meeting has not only been made a blessing to Romanists, but that nominal Protestants have been converted, others have been instructed, and no doubt many have been prevented from being ensnared by the fascinating allurements of the Church of Rome.

In reference to the out-door lectures in the summer, I have only to say that we seldom held a meeting, whether on the Lord's day or week evening, that we had less than 500 attentive listeners, and frequently at the close one Romanist or more would ask some important question.

Another portion of the means made use of is that of domiciliary visitation. This part of my labour, I am thankful to say, is much pleasanter than it formerly was, for there are many places in our district where it was some time back impossible to gain even an entrance, to say nothing of a hearing, that we can now not only enter without being molested, but be allowed to read portions of that blessed Word (in the hearing of Romanists) whose entrance into the soul giveth light.

The number of visits made (with a few exceptions to the Romanists and Reformed) during the past year is 1380.

Again, there have also been several thousands of tracts and several copies of the New Testament given away, and your missionary has for the last ten months been enabled to conduct a weekly improvement class for young men, and an adult Bible class on the Lord's day morning; the average attendance at the former 20, the latter 8.

Several of the above tracts which have been circulated in every part of our district, and almost in every part of our town, were drawn up by the Rev. W. F. Taylor on those subjects which formed the common topics of conversation among Romanists; which tracts, from the very nature of the questions discussed, have materially assisted your missionary to remove scruples from the minds of uninformed Protestants, to convince the ignorant Roman Catholics, and to defend what are called the weak parts of our Protestant Zion.

And here allow me in closing to record a deep sense of gratitude which I feel due to my excellent, sympathizing, and wise counselling superintendent, the Rev. W. F. Taylor, whose kindness to me has made such an impression that eternity itself cannot obliterate. And also to make mention of the fatherly kindness and Christian sympathy which I have received from the Rev. R. P. Blakeney, LL.D.

My humble prayer is, that long may it please the Lord to spare these indefatigable watchmen of Zion, and so long as they continue to sound such notes as those contained in the following extract, with which I will, with the Rev. W. F. Taylor's permission, close my Report, may they be enabled to maintain their elevated position on the walls of our national Zion, and at last have the happiness of seeing that event which their untiring efforts tend to hasten, *viz.* the downfall of Babylon.

"Brethren beloved, we live in perilous times. A crisis is looming in the distance; of this every student of prophecy is well aware. The times of papal usurpation are well nigh at an end, and then Great Babylon shall come into remembrance before God. True, Rome thinks not so, her boast is, "she sits a queen and shall see no sorrow," but in one hour shall she be brought to nought.

Let us, my brethren, labour to rescue some at least out of the mystic Babylon before her impending ruin render all such effort useless. I would affectionately invite you therefore to co-operate with me during the ensuing year, in earnest endeavours to deliver souls from Romish superstition. Away with that unscriptural and uncharitable notion that we ought to let Romanism alone. What would be thought of the man who would quietly stand by and see his fellow mortal slumbering securely on the brink of a precipice, or in the midst of a burning house, without one effort to wake the unconscious sleeper, soon to be awakened, alas! by the crash of rafters, and the smoke of burning beams, but awakened too late.

"Away with that sickly sentimentalism which evermore cries Peace, peace, when there is no peace; that morbid condition of soul, which shrinks from the field of controversy, forgetful of the fact that our Lord was a distinguished controversialist—that the apostles frequently engaged in controversial discussions with Jews and Pagans (*vide Acts, passim*)—yea, that the Bible itself is a book of controversy, a vast magazine of controversial weapons. Christianity must be controversial and aggressive in a world like ours; and when it ceases so to be, it must be quickly overborne by the deadening influence of error."

BIRKENHEAD.

Birkenhead, Feb. 14th, 1855.

Rev. and dear Sir,

A circumstance occurred here last month, which induces me to address you at the present time. Since I sent you my annual report, now a few months past, the Romanists have been making every exertion to put down my meetings.

Not succeeding in doing this by the ordinary means of altar denunciation, and pronouncing all sorts of maledictions against those who have courage to attend and set at defiance the system of priestly espionage,

which makes almost every Roman Catholic an informer, against his neighbour, they have now adopted a new course, which might have been most injurious to the cause of Truth, but by a gracious and wise Providence has been overruled and directed to the manifest confusion of error. One morning in the early part of last month, as I was going on my course of daily visitation, I observed a large placard on the walls, headed, "Great Public Controversy: the above to take place on Monday, the 15th of January, in the Mechanics' Institute. Subject, 'Purgatory.' Admission, three pence to the body, and sixpence reserved seats. Combatants, Mr. John M'Donald, author of 'Protestantism not Christianity,' and Mr. J. Alison, P.H.D." I was somewhat startled at seeing the name of an old opponent, who, twelve months since, I had, by the blessing and assistance of God, completely silenced not only here but in Liverpool. Those of your readers who may wish to know the particulars of the controversy on that occasion will find my report in the "Protestant," of November, 1853.

After reading the placard above alluded to, I began to consider what I should do. I turned home, and after asking direction at the Throne of Grace, I determined to be present myself. On this point I avoided seeking the advice of my respected superintendent, the Rev. Dr. Blakeney, as I feared, in consequence of my presence being attended with considerable danger, that he would have advised me to the contrary; but I did this the more willingly, knowing that if the Dr. had been in my place he would have pursued precisely the same course. I also found, on looking back upon the labours of the past twelve months, that on four special occasions an all-wise and merciful Jehovah had (humanly speaking) in a most miraculous manner preserved my life. Thus relying on Him who ordereth all things for the best, I rejoiced at another opportunity of proving to the enquiring Romanists that I counted not my life dear, if by any means I could advance the cause of truth. One difficulty was in my way,—Monday night was my own meeting night; but this was removed by Mr. Wolfe (one of the student readers under Dr. Blakeney) taking my place.

Mr. Cullen, the other student reader, and a few from my meeting attended me.

We gained admittance to the reserved seats with some difficulty, through a room crowded with the most ignorant and ill conducted of the Birkenhead Roman Catholics. I was very soon marked out. To recount the abuse and savage threats, accompanied with shaking of fists in my face, would occupy too much of my time and your valuable space uselessly; but to come to the *dénouement*, the Protestant champion, who styled himself a Doctor of Philosophy, had hardly spoken the second time, when what I had expected became evident to every intelligent observer, namely, that the whole affair was a mere sham and cheat, an old Popish trick revived to delude the vulgar. I took down the whole proceedings; the quasi Protestant champion was building up castles for Mr. M'Donald to throw down, and upon the whole, error seldom, if ever, gained so complete a victory. I may here state that Mr. Alison was unknown in Birkenhead, and it was with difficulty he got a chairman out of the meeting, who stated that he did not know anything of the Protestant advocate, but as he was asked to take the chair, would do so.

Next day I put out a placard, stating the whole affair to be a hoax, adding that the following Monday I would review the controversy, and inviting Mr. M'Donald to a *real* discussion. At the time appointed the lecture room was filled to such a degree that forms or seats were out of the question. The Roman Catholics were literally standing on each others' shoulders, and there could not be less than 600 people present, besides several hundreds who had to leave, not being able to gain admission. Before opening the address, I called for Mr. M'Donald, who was not present at that time. I then invited any Roman Catholic to take his place, but no one seemed inclined, I at once proceeded to review the controversy, which lasted for the space of two hours, during which time I was listened to with breathless attention, by almost the very same audience as were assembled in the Mechanics' Institute the previous Monday night, with the addition of about 300 Protestants.

When that time had expired, Mr. M'Donald made his appearance, and discussed for another hour, at the end of which he left in complete confusion, after stating that he would not be able to meet me for three months, unless the next or following night, which for want of time and a room he knew could not be accomplished. I pressed this point very much, pointed out to him how the room we were then in was engaged on those nights, and public notice could not be given in time; but he said he had engagements every night for the next three months, after the present week. He did not attempt a denial of *the sham*.

Mr. M'Donald by this affair has lost much popularity among his own party, some of whom have pronounced him (in conversation with Mr. Wolfe,) to be one of the cleverest men in England. I look forward, with the Divine blessing, to much fruit from this whole affair, and am deeply impressed with the conviction that God is signally blessing the work of our mission in this locality. Enquiry is increasing, and many additional cases are monthly added to my list.

Allow me, before concluding, to give you an idea of the efforts Popery is making here to extend herself. The building of a Popish cathedral is in contemplation, and several hundreds of pounds have been collected for that purpose, mostly among the *starving* poor. One instance of this has been supplied to me this day by the Rev. H. Vernon, one of Dr. Baillie's curates, who found that he was giving coals to a family in distress, but yet subscribing three pence per week towards the cathedral fund, collected every Sunday morning by persons appointed for that purpose.

Praying that God will continue to bless our mission,

I remain, Rev. and dear Sir,

Yours very faithfully,

CHARLES P. M'CARTHY.

THE BRITISH P R O T E S T A N T.

No. CXII.—APRIL, 1855.

SERMONS AND MEETINGS.

BRIGHTON.

THE Rev. Dr. Cumming delivered three lectures in the Town Hall, Brighton, on Monday, Wednesday, and Thursday, March 5th, 7th, and 8th, on the Second Advent of Christ and its proximate signs. Each lecture was attended by a crowded audience, and the proceeds arising from the sale of tickets of admission realized the noble sum of ONE HUNDRED AND SEVENTEEN POUNDS, which will be appropriated to the missionary work of the Society.

ST. JOHN'S WOOD.

The "North-West London Protestant Visitors' Association," having lately been united with the Protestant Reformation Society, the first meeting of the new auxiliary was held in the large assembly room at the Eyre Arms, on Wednesday, March 14th, Rear-Admiral Vernon Harcourt in the chair. The spacious room was completely filled by a most respectable and attentive audience. On the platform were the deputation from the Parent Society, (Revs. Dr. Cumming and W. Clementson), the Rev. Messrs. Beamish, Innes, Keeling, Weldon, Sargent, Owen, &c. Alexander Haldane, Esq., W. Leach, Esq., G. Maberly, Esq. &c. &c.

Addresses were delivered by the deputation, and the Revs. H. H. Beamish, James Keeling, E. H. Nelson, F. Owen, G. W. Weldon, and Alexander Haldane, Esq.

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At the close of the proceedings a very liberal collection was made, several annual subscribers were enrolled, and nearly thirty collecting cards distributed.

In our present number our readers will find the address of the local Committee to the original subscribers, together with a list of the officers of the auxiliary.

AMBERLEY.

On Sunday morning, March 18th, the Rev. W. Clementson pleaded the cause of the Special Mission in Amberley Church.

RODBOROUGH.

In the afternoon of the same day Rev. W. Clementson preached on behalf of the Society in the Church of this parish.

STROUD.

On Monday, March 19th, the Rev. W. Clementson attended a meeting of the Society held in the Town Hall of this place. The Chair was occupied by Edward Dalton, Esq. D.C.L., and the audience addressed by the Rev. — Blackwell, Incumbent of Amberley, and the deputation.

ADDRESS OF THE COMMITTEE OF THE NORTH-WEST LONDON AUXILIARY ON THE OCCASION OF THE UNION OF THE "PROTESTANT VISITORS' ASSOCIATION" WITH THE "PROTESTANT REFORMATION SOCIETY."

THE Committee of the above named Association gladly inform their Subscribers, and others also in their vicinity, to whom their objects and efforts have been hitherto unknown, that after mature deliberation, they propose to make the Association an "*Auxiliary to the Protestant Reformation Society*," whose terms of union are such as to secure for the field occupied by the Association, an agency superior, as is confidently hoped, to that which till this time, it has been possible to maintain.

The principles and procedure of the Protestant Reformation Society are so well known and appreciated by most persons interested in the cause of pure religion; that no exposition of them is needful in such an announcement as this. It is enough to say that they are scriptural and definite, and that abundant proofs have been given of their successful application.

The efforts of the Church of Rome within the sphere of this Association, as manifested by the establishment of a spacious convent, the activity of female emissaries, and the commencement of a new chapel of imposing magnitude, and schools, call for exertions which can best be made in co-operation with a well-organized Metropolitan Institution.

The progress of Popery in England is just now silent, steady, and sure; while its declension in Ireland demonstrates that when rightly encountered, it falls before the power of Scriptural Truth. Why should an inch of ground be yielded in England, while proof exists of the certainty with which, by means of that power, it can be gained in priest-ridden Ireland? Let the conscience of every Christian man ponder the question; for it concerns our national well-being,—it touches the moral character and safety of every Englishman's fire-side.

The object of the New Auxiliary will be to secure the services of efficient Missionaries; who, in the spirit of "wisdom from above," which is "pure, peaceable, gentle, and easy to be entreated," will guard nominal Protestants against the subtle errors of Popery; and give Romanists the opportunity of contrasting their religion with the religion of the Bible, while labouring to make known *Him* who is "the Way, the Truth, and the Life." Lectures and Meetings may be added for the instruction of inquiring persons of both communions.

Little enough is done in this nominally Protestant country for checking the advances of Popery,—the dread adversary of true religion, and of Christian morals; and it is time that the Christianity of England should put forth its strength. The time for doing so with success is not yet gone; but it will not last for ever.

The Committee therefore trust that all who have

supported the Association will cordially approve of an arrangement made in order to prosecute its good design more efficaciously, and endeavour to enlist the sympathy and co-operation of others. It is hoped, also, that all whom this announcement may reach, on consideration of the strictly spiritual end which is sought, and the truly scriptural means which are employed, will give effectual aid to the Parent Society, through this its Auxiliary, in this neighbourhood.

Subscriptions and Donations will be carefully appropriated if forwarded to

Rev. J. J. BOLTON, Kilburn.

Rev. JAMES KEELING, 2, Alpha Place, Alpha Road.

Rev. G. W. WELDON, 10, St. John's Terrace, Avenue Road.

WM. LEACH, Esq. 24, Marlborough Road.

JOHN OGLE, Esq. 30, Grove End Road; or

GEORGE MABERLY, Esq. (*Secretary*), 23, St. John's Wood Park.

The revised list of the Officers of the New Auxiliary is as follows:—

President—The EARL OF BANDON.

Vice-President—The HON. ARTHUR KINNAIRD, M.P.

Treasurer.

Committee.

REV. H. H. BEAMISH,
— J. J. BOLTON,
— GEORGE FISK,
— THOMAS GARNIER,
— JAS. INNES,
— JAS. KEELING,
— E. H. NELSON,
— F. OWEN,
— J. W. REEVE,
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T. J. BARNES, Esq.
J. CLAYTON, Esq.
W. R. ELLIS, Esq.
E. FUTVOYE, Esq.

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CAPT. KELLY,
WILLIAM LEACH, Esq.
JOHN MAYO, Esq.
JOHN OGLE, Esq.
JOSEPH PETERS, Esq.
T. PROTHERO, Esq.
W. H. SMITH, JUN. Esq.
A. STEEDMAN, Esq.
R. SWEETING, Esq.
CAPTAIN TROTTER,
CHAS. WHITEFOORD, Esq.
J. WOODALL, JUN. Esq.

REV. G. W. WELDON, }
GEO. MABERLY, Esq. } *Hon. Secretaries.*

Bankers—SIR S. SCOTT & Co. Cavendish Square.

Collector—MR. HOGAN, 38, Lyon Street, Caledonian Road.

MISSIONARY OPERATIONS.

LIVERPOOL.

MORE RECANTATIONS.

"ON the 2nd of February seven converts from the Church of Rome read their recantations and were received into the communion of the Church of England by the Rev. W. F. Taylor, M.A. Incumbent of St. John's Church, Liverpool; the converts always undergo a strict and searching examination by the Rev. Incumbent, both as to the scriptural grounds on which they leave Rome, and the purity of their motives—the necessity of a change of heart as well as of creed being strongly enforced upon them; in every case, likewise, they have been under the instruction of the Special Missionary for a considerable period previously."

STONE.

RESCUE OF FIVE YOUNG WOMEN FROM ROMISH THRALDOM.

Stone, January 16th, 1855.

DEAR SIR,—In my last letter I informed you of the great efforts used by the Romanists to gain converts by every foul means, even by open purchase in this town. I have now to tell you that they have been partly successful in several instances, notwithstanding the unwearied exertions of my truly Christian-minded and sincerely Protestant superintendent, the Rev. J. Ford, together with that of another good Protestant minister of this town.

I have watched the proceedings of the Romanisers closely, and the following lines containing the answers of *five* young girls who were receiving instruction before public admission into the Romish Church will shew some of the means by which they increase their numbers. These five girls I have, under God, been the means, within the last few days, of rescuing from the thraldom of Popery. Hear their own confession to me

when brought by me together into one house, in the presence of witnesses.

"We went to the Roman chapel because we saw others going. They (the Sisters of Mercy and priests) were very kind and civil to us, and requested us to come regularly. At first they used to take us into dark rooms and keep us there for some time. One said, 'these dark rooms used to terrify me greatly, so much so that I could not rest, or sleep, or eat my food.' The sisters said, 'that they may die if the body and blood really and truly were not in the bread and wine. All Protestants have dark spots on their souls, and you have them; you had now better have them washed away by confession and baptism.' When we knelt down before the wooden images we were commanded to pray to them. Before the image of the Virgin we were told to say 'Hail, Mary;' the sisters told us we should not pray to God but to the Blessed Lady. All our prayers were to the Blessed Lady during the time we went to the Catholics; we never (as far as we remember) heard the name of God or Christ mentioned while we were receiving instructions. We were told by our instructors always to kneel before the images, and kiss them, and pray to them. At Christmas the "sisters" showed us a donkey, led by Saint Joseph, having the Virgin on its back holding the child Jesus in her arms. They shewed us a crib in a stable containing the child Jesus; and many persons cast their offerings into the crib in imitation of the wise men at Bethlehem. The sisters used to make us kneel down and open our arms, and clap hands, loudly as they did, and cry aloud, 'O Blessed Lady, O Blessed Lady.'" Many other things these poor foolish girls told me which I think it tiresome to mention, but which would, if necessary, show the foul system from which God, I hope, has for ever plucked them.

The foregoing extract is taken word for word as they spoke it in the presence of witnesses. Their names are:—

(Here follow the names.)

All of Stone.

These are not the only persons rescued from Popery

in this town, for many more nominal Protestants have been delivered from the snares which were laid for them. And several Romanists (as I wrote in my last) have tasted of the sweets of the Gospel and come out. And very many, I trust, are feeling their way, for the whole town, I may safely say, is in a ferment; controversy is become quite a common topic; the war and itself are almost the only two subjects of conversation. I enclose some rosary beads received from the above poor girls.

Your prayers are earnestly desired by your obedient and humble Missionary.

BOLTON.

70, Union Street, Little Bolton.

REV. SIR,—I beg to present you a report of my labours since I came here in July last. There is set on foot a movement for organizing the working men as an auxiliary to your Society; our plan of operation is the formation of sub-committees in the various churches, to labour among the members of each congregation, and a general committee meets once a month to regulate and transact the business of the Society; we have succeeded in forming committees in four of the churches, Mr. Chamberlain is President of the General Committee; classes are also being formed for instruction in the controversy. Turning to my own labours I desire to return thanks to God for having in the face of a most determined opposition, not only granted ingress to numbers of Romanists, but also to see some fruits. Shortly after I came here, I obtained a room to lecture in, it was no sooner opened than a Romish champion from Manchester was brought to confront me; for three successive Friday evenings we discussed the doctrine of "Invocation of Saints and Angels." I was enabled, by God's grace, to defeat him, though an experienced controversialist, as proof of which I may mention that he was afterwards denounced by the priest for the part he had taken. I send you a copy of the letter written by him on the subject, and published in the Bolton Chronicle; the mission for some time afterwards was the priest's text, and I learned in the course of my visitation that

he had given orders of a very virulent nature to his people against admitting me into their houses, some of which I experienced; they have also established, since I came, a "Young Men's Society," but the wrath of man worketh not the righteousness of God. Pursuing my course of visiting and reading the Bible whenever and wherever I had an opportunity, God has been graciously pleased to preserve me, and to incline the hearts of many to listen to that word, which is able to make wise unto salvation through faith which is in Christ Jesus. Three Romanists and one pervert have renounced the communion of Rome, and I have six other interesting cases on hand, the future prospects of the Mission appear favourable; there is now a course of monthly lectures going on which are on the whole well attended, and the spirit of Protestantism, which so long has slumbered, seems bursting forth into active life.

I am, Rev. Sir, your obedient servant,

ROBERT MAHOLM.

To Rev. W. Clementson.

MR. W. F. CLEARY AND THE BOLTON ROMAN CATHOLICS.

Sir,—I went to Liverpool, August 14th, and remained there until the 23rd. I was detained there by indisposition and private business. Two or three days after my departure from home, a letter was sent from Bolton, through the post, requesting me to go thither for the purpose of replying to a Mr. Worrall, from Liverpool, who is a missionary in connection (as I understand it) with the established church. As no reply was sent to Bolton, a party was deputed to come to Manchester to see me, and get me, if possible, to go out to Bolton and reply to Mr. Maholm, who, it was said, was to remain permanently. The party did call, but it was ascertained that I was not at home, and that I had not received their letter. I returned home between nine and ten o'clock on the night of Wednesday, August 23rd, and then for the first time I heard of the matter. The many unkind and unjust acts perpetrated on me in Bolton, during the last two-and-a-half years, were recalled to my mind, and I was unwilling to oblige my friends; but when, on the other hand, I reflected on the generous and manly conduct of a few, and felt persuaded that my motives all through had been pure and disinterested, I committed myself unreservedly to the good keeping of Him who knows the secrets of hearts, and who on the day of final retribution will judge with equity both me and my

unnatural enemies. The law of God, like its author, is immutable and just: that law condemns calumny as well as theft, and I have been taught from my earliest childhood that restitution of *fame* is as obligatory as restitution of *property*, and that this duty devolves upon rulers as well as subjects—upon teachers as well as hearers.

Why I should be selected so continuously as the victim of attack I know not, and by persons who do not know me even personally; by persons who could not recognise my features, unless I were specially pointed out. Surely this is not religion, this is not the work of charity, this is not becoming in a pastor, this is not sanctioned by any law of the Church of which I am a member; this is not common justice, common honesty; this is not sanctioned by British law (though an Irishman, I am a British subject, and claim protection as such), this is condemned even by all Pagan moralists.

And after all, what have I done? During three evenings (three successive Friday evenings), I was engaged in discussion with Mr. Maholm, a complete stranger to me. Now, I appeal with full confidence to the Protestant portion of my auditory, and to Mr. Bennett in particular, who presided on the second and third evenings, not as to the matter brought forward by me, but as to the manner of my performance. I am sure they will readily grant, that never was discussion conducted in a kindlier and more charitable manner. Yes, and I am persuaded that a better feeling will prevail as the result of that discussion, than if it had never taken place.

Well, it has unfortunately happened that because I yielded to the wishes of a few friends, my character has been attacked, and the very altar has been used to denounce me as an intruder, an usurper, a hireling, a man of *bad character*, to be hunted down, and driven inside of a ditch to die of starvation! Good God! is this religion? Was it to inculcate such fearful morality, that the bloody scene of Calvary was acted? But I forbear. I am not anxious to quarrel with any one: I love peace, and because I am a man of peace I have allowed myself and my family to be literally robbed of our rights; and to prevent religion from sustaining any damage, I have quietly borne the most unprovoked and unmerited wrongs, and have with tottering limbs endured the most heart-rending privations from those who, if they had one particle of gratitude, or one grain of charity, would, nay should, have been my fastest friends and staunchest supporters.

I, of course, have no control over Mr. Bennett, and I ought not to be punished if that gentleman writes a letter upon a particular subject. I did not know anything of that letter, or of my being publicly denounced from a christian altar on last Sunday evening, until a very late hour last night. There was an unwillingness to inform me of it, accompanied by a general burst of indignation. I have informed both clergy and laity of it, and the thing appears incredible because so monstrous. Again, I ask,—what have I done that I should be treated like an excommunicated person, and one unworthy of that protection which the British laws afford the mean-

est subject? I have done nothing that is not daily done by others, without let or hindrance. I have not violated the discipline of the church: and I challenge controversy upon this point. I have as good a right as the proprietors or editors of the *Lamp*, the *Tablet*, the *Standard*, or the *Rambler*. As an Irish Catholic I cannot sin for doing what converts, or *pseudo*-converts, who are Englishmen or Scotchmen, do with impunity, nay with applause. As to any objection on the ground of incompetency I am willing to abide by that test. Why then have I been so fiercely and so continuously attacked? With your kind permission (and I have a hope that you will find space for a persecuted man) I will give an answer next week to this, to me important question; and prove to the community that I have been for a long time the victim of as cold-blooded and iniquitous a persecution as any one within the memory of man.

And here, Sir, permit me to remark that I do not know the gentleman (Mr. Wm. Davis) whose name is appended to the "Notice" commented upon by Mr. Bennett. All I do know is that one of the parties who sent for me (and this is no secret) is also a member of that very committee. Mr. Davis, I have heard, is a very respectable man; but I do not believe he has shown much wisdom in this business. He has been duped by others to stab me, of whom he knows nothing. That he would be willing to commit injustice, I do not believe; but that he has done an unjust act is as clear as the sun at mid-day. One thing, however, is clear, viz., that if he imagine the Irish Catholics believe him and his committee to be infallible, he is most egregiously mistaken. Or if he suppose that he and they can bind our consciences, he will find that he has made a most awful blunder. As a Catholic he will respect the decisions of the Council of Trent. Now I refer him and his friends to the "Decrees and Canons of the Council of Trent," translated into English by the Rev. Mr. Waterwork, of Newark, and dedicated to Cardinal Wiseman, and in the preface to that work he will find that it was decided by a majority that it was lawful for *laymen* to write, and of course to talk, upon theological subjects. I remain, Sir, with feelings of respect, your very humble and obliged servant,

Manchester, Sept. 13th, 1854.

W. F. CLEARY.

YORK.

MISSIONARY'S REPORT.—SUMMARY OF RESULTS.

MANY appointed discussions have been held at the houses of Roman Catholics, which were attended by inquiring Romanists, and which have most certainly produced considerable impression, and have elicited inquiry

respecting the tenets of the Church of Rome, resulting in several of the more intelligent among them confessing they no longer believed in the real presence, priestly absolution, the necessity of the celibacy of the clergy, &c.; and although these parties have not yet renounced their connection with Rome, they are nevertheless much shaken as to their confidence in the papacy, and are now convinced of various errors belonging to that system, and thus afford hope that some time or other they will have grace and strength to come out from amongst those in error, so as neither to taste nor touch the unclean thing.

No public discussions have been held during the whole of the year (we do not term short replies at the close of lectures, discussions), although the Romanists of York have been respectfully challenged both by the press, private notes, and by personal invitation. Their invariable though courteous answers have been, "We acknowledge our incompetency;" and their champion (a layman) sent a kind and candid reply to the missionary, saying, "My compliments to Mr. G., and I beg to decline meeting a man in public controversy who has been trained under Dr. Cumming." Perhaps, also, he might have remembered the remark of Canon Toone at Manchester, *i. e.* "I do not think that any benefit comes to the Catholic Church from controversy." Or, perhaps, he and his advisers might recollect the old proverb; that "the least said is the soonest mended." But at the house meetings above referred to, a number of Romanists regularly attended for some time, and always treated the missionary with respect.

DOMICILIARY VISITATION.

This branch of the work has been diligently attended to, in reference both to the middle and lower classes; and we are happy to state, that our endeavours are not without some tokens of the Divine approval.

An aged couple, who had long been perverted from the Church of England, and who drank deeply the intoxicating draught of Popery, have been, by God's blessing, restored to the Church they had been beguiled to

forsake, and they now rejoice in their happy deliverance, praising God for sending the missionary among them; while several of their family who may have been prevented, for aught we know, from going over to Romanism with their parents, have been induced to attend church with their parents; so that the other day the aged couple remarked, "What do you think, sir? there were nine of our family in the pew with us at church on Sunday last, in consequence of our leaving the Roman Catholics." This aged couple are visited by the emissaries of Rome, who endeavour to persuade them to return; but they are firm, and by the grace of God we hope they will remain so.

Another, an intelligent man, who has been perverted to Rome from the Wesleyans, after many anxious discussions with the missionary for nearly the last twelve months, has at length begun to give way, and has occasionally attended the same church where the above aged couple are regularly found listening to the pure gospel of Christ, and where they also receive the emblems of the Saviour's sacrifice and death. This man referred to was deeply entangled with the "mystery of iniquity," and had declared he would read no controversial work on the papal question, neither did he wish to see the missionary on such a subject. But the missionary was influenced to persevere, and at length secured his attention, won his respect, while he also read the "Workshop Discussion," and numbers of controversial papers which the missionary put into his hands. So that this man is very likely to have no more to do with Romanism; while the good done in his case does not end here, as his children have been consequently prevented going to the convent school.

Another, a respectable couple who are also perverts from the Wesleyans, have all along received the missionary with respect, and have read the "Downside Discussion," "The Catholic Layman," and other works furnished by the Protestant Reformation Society, and have acknowledged the value of these publications, and have stated that the missionary's efforts have opened their eyes to

many things belonging to the papacy which previously they did not understand. So that here we have hope also, that ere long another couple will have courage enough to come boldly out from the apostacy of Rome.

There are many reasons why the Romanists do not leave at once upon being convinced of the errors of that community. Luther remained in the papacy a long time after he was convinced of its errors. So it has been with many who have left Rome in modern times. We say to all such, "Have faith in God."

Another couple having also listened attentively to the repeated expositions of the errors of the Church of Rome, have been much shaken in their minds as to many of the dogmas of that system, and they have repeatedly visited the house of the missionary to pursue their enquiries respecting the various papal questions at issue. And we have reason to believe that these persons would have renounced their connection with Rome ere this, but for several papal relatives who use their influence to try to hold them back. But even the Romish relatives will sometimes hear the missionary, so that upon the whole this case appears to afford us much hope.

A Romanist, who has been for a long time confined to a sick bed, always receives the missionary with much pleasing anxiety. This man says, he has obtained more light upon the Romish question, than ever he could have supposed to have existed, and he proceeds saying, "I would rather see you, Sir, in my house than any man I ever knew; I really would; I do enjoy your conversation so very much, and both myself and my wife do so like to hear you pray. We have been talking all over again what you have so often said to us, and I assure you I want no priest now; I believe as you say, that no Church upon earth must be taken for our Saviour, but that 'Jesus is all and in all.' O yes, Jesus is every thing in my salvation, Christ bore my sins in his own body upon the tree;" and thus this dying man proceeds, and we hope will prove to be another "brand plucked from the burning," by our unworthy instrumentality. Other Romanists have entered the eternal world, who were

visited during their sickness by your missionary, and who have left us good hope that our labours have not been in vain in the Lord in their behalf.

In order to reach the higher classes of Romanists in this city, the missionary suggested that a particular copy of "The Banner of the Truth on Ireland" should be anonymously sent to such persons as the above, enclosed in a neat envelope. This, we considered, would be sowing a little precious seed on ground otherwise inaccessible. To this plan our friends acceded, and Dr. ——— generously furnished the means wherewith to accomplish the design. A large number of suitable tracts have also been generally distributed, while Douay versions of the Scriptures have been circulated on the loan system among members of the Church of Rome. And this, be it remembered, while their own priests make no attempt to furnish their people with their own authorised version of the blessed volume. Several children belonging to Romanists have been regularly sent to school by our exertions, and much seed of the gospel kingdom has been otherwise sown, which, we hope, will yet produce fruit to the glory of God.

INCIDENTAL.

A sceptically inclined man has been induced by the missionary to burn his infidel books, to attend regularly his parish church, and to become a man of earnest prayer. To God be all the praise.

It may not be improper to notice that the missionary has recently received a letter from Leamington, stating that a relative of a priest, whom the missionary induced to leave the Church of Rome, still retains her integrity, and remains a consistent member of St. Luke's church in that town.

Also, Corporal F—, of the second Warwickshire militia, to whom your missionary gave a Bible, communicates the information that he is much pleased with it, and although he is a Roman Catholic, he has taken care of the Bible, because, as he says, "I find so much in it that is so very good."

Among the Irish the Scriptures have been read, the Romish question contrasted with the gospel of Christ; and much necessary information imparted, which in many cases has been quietly and seriously received, interesting enquiries have been elicited, and frequently has it been manifest that good impressions have been the result.

The following remarks form a specimen of what has frequently fallen from the lips of such persons: "Well, there can be nothing better than that;" "I would like to hear more of those writings about St. Peter;" "Glory be to His holy name, Christ did die for us all, and I don't see what the Virgin Mary and the saints can do for us." "Do you say that's the Douay Bible you are reading out of?" "Yes." "Then how is it our priests don't give us or lend us that Bible? It is strange that our priests should leave you to circulate their own Bible." "Well, I hope in God he will have mercy upon us all; I can't see that you are wrong. The Lord bless you, I say."

In conclusion, we may observe, but little is done, after all our efforts, compared with what we might do; and also, that in York there is more to be done in our way, than in many other cities and towns of England. It is a stubborn and serious fact, that your missionary has visited as many as thirty-six perverts from the Church of England, and as many as twenty-four from the Wesleyans, all heads of families, and all in the city of York. And there being a large nunnery in this city, besides two large chapels and five priests, and a resident would-be bishop of Beverley, surely there is enough to do. But we must add to all this a "Young Men's Society," recently established by Dr. O'Brien, the sole design of which is to carry out the principles of their faith, as they have acknowledged to the missionary. These members meet weekly in two separate school-rooms, and are divided into classes, over which are placed their senior brethren; when about 300 of them arrange their plans, and discuss as above stated, and from thence proceed to decoy unwary youth. And here let it be remembered, that many of the members of this society are not *young*

men, but fathers of families, and are matured in life, and are in reality full of the genuine fire of old popery. One of them, after denying to the missionary that they persecuted upon principle, at length grew warm, and replied, "Well, I know we persecute, and destroy heretics ; we could not be true sons of the Pope without." And this person is a tradesman in the city of York, and was once a member of the Church of England. Only let the opportunity for persecution be presented, then, at once, there would burst forth from these societies a stream of malice and rage, that would surpass the darkest day Old England ever knew. People know but little of popery that suppose otherwise. "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

Your missionary desires to express his grateful acknowledgments to Almighty God for his preserving care towards him, and for the measure of success that has attended his unworthy labours in so great a work, and humbly prays that a more successful labourer may succeed him in his very difficult and trying work, which doubtless is the most harassing occupation of any department of the home mission field.

Your missionary would also thankfully remember the kindness of our York friends, who have taken an interest in his labours, and would gratefully acknowledge the measure of encouragement they have given him. Your missionary has done his best therewith ; Romanists have, by God's blessing, been rescued from the "mystery of iniquity ;" a considerable shaking has been produced among the dry bones of this papal valley, and ere long we hope that a considerable accession will be made to the army of heaven, from our feeble instrumentality ; and that soon, very soon, we hope the long prayed for period will arrive, when Babylon the Great shall fall, to rise no more for ever.

"Haste, happy day, the time I long to see,
When every son of Adam shall be free ;
Then shall the happy world around proclaim
The pleasing wonders of a Saviour's name."

THE BRITISH PROTESTANT.

No. CXIII.—MAY, 1855.

THE MISSION IN SCOTLAND.

WE rejoice in being able to inform our readers that arrangements have now been *completed* for the commencement of Missionary operations in Scotland, in connexion with the Established Church, and the Protestant Reformation Society. The Rev. J. C. Fowler, the excellent and indefatigable Convener of the General Assembly's Anti-Popery Committee, announces the appointment of a Superintendent, whose duty it will be to train Missionaries and Catechists, and to superintend the Special Mission to Roman Catholics in Edinburgh, which has been transferred to the General Assembly's Committee. It may be necessary to state that the Special Mission to which allusion is made, was established about two years ago, at his own expense, by Mr. Hope, whose zeal and liberality in the cause of Protestant truth are so well known. This Mission, consisting of 13 agents, is now formally connected with the General Assembly's Committee and the Reformation Society. We are quite sure that Mr. Turnbull, the Superintendent, who is a student of the Edinburgh University, and a Licentiate of our Training Institute, will be found in every way competent to his important work, and we have no doubt that, with God's blessing, much good will ensue. Mr. Fowler further makes the following announcement: "On the second Sabbath of May, we are to have a collection throughout the Church, that we may obtain the means of vigorously establishing Missionaries and Catechists over the country.

"We had two courses of lectures on Popery during winter in the neighbourhood of Edinburgh. One was well attended, the other was crowded. We are arranging another course for next winter in Edinburgh, and I hope to make arrangements during the sittings of the

Assembly for courses in other parts of the country. I am in great hope, now that we are fairly started, that with the blessing of God we may be the means of doing some good."

The General Assembly's Anti-Popery Committee have issued the following address, which will at once exhibit to our readers the comprehensiveness of their views, and the earnestness with which they propose to carry them out:—

"The last General Assembly authorised its "Committee on Popery" to frame and issue an appeal in reference to the object of their appointment.

"The design of that appeal which, in pursuance of the order of the Supreme Court, they now make, is two-fold.

"It is, *first*, to raise, among the congregations of the Church, an increased and prayerful sympathy with their plan.

"And it is, *secondly*, to collect funds needed for enabling them to carry their plan into still more extensive accomplishment.

"The plan set before them relates both to the deluded adherents of Popery, and to the acknowledged adherents of Protestantism, for the reclaiming of *those* from error, and the confirming of *these* in the truth.

"The funds to be collected are urgently required, yea, are absolutely needed, for employing certain agencies and other means indispensable to the promoting of the purposes in view.

"Let the Committee's plan be considered, and shall it not awaken prayerful sympathy? The reclaiming of any of our dear countrymen from antichristian error is a matter, not of transient but of eternal importance. Strenuous endeavours after the conversion of such ought to be made by us, both on *their* account and on *our own*. On their account—for while they are surrounded with Gospel light and liberty, they continue sunk in the darkness and bondage of a ruinous superstition; and on our own account, for we are rendered seriously responsible by whatever, in the department of Christian zeal for man's salvation, we wilfully leave unattempted. To sit and do nothing at all in the matter, when opportunities of usefulness are offered, will be to make ourselves 'partakers of other men's sins.'

"But, again, the Committee's plan has not merely for its object the rescuing of Romanists from deadly error it aims likewise at renewed attempts for enlightening Protestants in the grounds, and defences, and blessed effects of their holy faith. Multitudes who profess the "truth as it is in Jesus," are exposed to dangerous influences, both directly from Popish sources, and indirectly from the spread of Tractarianism. And hence the necessity of redoubled exertion for opposing the diffusion of antichristian sentiments, and for establishing, on the sure basis of evangelical principles, the minds of those who profess to hold them.

Now, in attempting, under the blessing of God, to promote such important ends as have been stated, the Committee require to maintain several agencies, and vigorously to ply several other means. There is, for example, the carrying on of week-day evening and Sabbath classes. There is the employment of missionaries and catechists; the holding, under proper regulations and judicious superintendence, of controversial meetings; the delivering of public lectures on the doctrines of Protestantism, as distinguished from the dogmas of Popery; the circulating of tracts and catechisms, and other publications on these subjects; and the upholding of an institute and mission, presided over by a superintendent well qualified, in all respects, for the training of missionaries and catechists to the right discharge of their duties.

It is through agencies and means such as these that the Committee propose to do the work assigned to them by the General Assembly—*seizing every opportunity afforded them of doing so throughout the parishes of Scotland*, wherever they receive the sanction and co-operation of the parish ministers. The Committee, indeed, wish it to be clearly understood, that in whatever part of the country, whether the parish be a city or a rural one, the labourers connected with this mission are to be employed with the consent of the parish minister, and are to be guided, in all their operations, by his advice.

The Committee are glad to say that they have already made considerable progress in carrying out the plans thus indicated, in consequence of a Special Mission to Roman Catholics in Edinburgh having been some time ago organised and effectively prosecuted by a few zealous and enlightened friends of Protestantism, belonging to the Church. That Special Mission has been transferred to the Assembly's Committee, and forms the beginning of what, it is hoped, will prove a wide-spread mission, reaching all parts of the country where Roman Catholics are situated. At present there is a week-day evening School, in which, besides receiving the ordinary branches of education, the scholars read the Holy Scriptures. This School is opened and closed with prayer, and is attended by 32 scholars between the ages of 10 and 20, and are all Roman Catholics. There are also Sabbath classes attended by about 100 scholars. There are 13 Agents employed in connexion with the Mission, the Missionaries and Catechists daily visiting the Roman Catholics in their own houses, and, while they are in almost every instance kindly welcomed, it is interesting to add, as a proof of their judgment and zeal, that several Roman Catholics have voluntarily abjured the errors of Popery, and joined the Church of Scotland. There are Controversial Meetings held every Sabbath evening, attended by about 1200 persons; of these many are Roman Catholics who frequently take part in the proceedings, conducted, however, in such a way as to prevent the occurrence of anything unbecoming the solemnity of the Sabbath. A Superintendent has been appointed to instruct those who are to be employed as Missionaries and Catechists throughout the country, who will also

have the benefit of witnessing the practical working of the plan pursued in Edinburgh, before setting out on their several spheres of labour. Arrangements are also in progress for delivering a course of Lectures on Popery during next winter, in Edinburgh, and the Committee are most anxious to aid, in any way in their power, the local Clergy, in any city or country district; who may think that a similar course would be desirable in their locality.

"Such are the principles and plans on which the Assembly's Committee have commenced in Edinburgh, and propose to adopt in other localities where Roman Catholics abound, *as soon as they are provided with funds*, and they are evidently such as every enlightened Protestant must both approve of, and be willing, by every means in his power, to aid and encourage. As yet the Committee have realised no funds. They have commenced the extensive work from a conviction of the importance of the subject, that it is their duty to go forward where the Lord has given them an opening, and that the Assembly intended they should establish an agency worthy of the Church of Scotland. Will they appeal in vain to you? That the most active measures are needed to counteract the vast efforts which Popery is making to spread its principles, equally subversive of civil liberty and of Bible truth, no reflecting mind can doubt. These efforts are varied in their character, and are made under different pretexts. Sometimes its pernicious principles are undisguisedly circulated; at other times they are concealed under an appearance of great liberality and anxiety to promote the best interests of the country; and at other times they are artfully propagated by those who profess to teach doctrines the very opposite. By an incessant use of these and similar methods, Popery has not only spread to an alarming extent, but many of the friends of Protestantism have been deceived into a misapprehension of its real character, and regard its aggressions with comparative indifference. In these circumstances, it is high time that the Church of Scotland were actively engaged in arresting these dangerous evils, and now that she has commenced, and earnestly imploring the blessing of God upon her labours, has resolved to persevere, it cannot be doubted that all the flocks belonging to her will, by their contributions and prayers, help and encourage her. Much, in days past, did this country suffer from Popery. Venerable are the names of those who suffered to secure for us the religious freedom which we enjoy, and therefore great will be our guilt, and heavy our responsibility, if we permit the enemy, from whose tyranny it cost so much to escape, again to make unresisted advances upon our most precious privileges, and propagate its destructive heresies.

"May the Lord preserve us from so fatal an error, and bless our humble but earnest endeavours to preserve and disseminate 'the truth as it is in Jesus,' among all classes of our countrymen. In name and by appointment of the Committee.

"J. C. FOWLER, *Convener*.

"*The Manse, Ratho, 14th April, 1855.*"

We are sure that all who love the "truth as it is in Jesus," will rejoice that our sister Church of Scotland is thus putting forth her energies on behalf of our common faith. May her labours be abundantly blessed; and may God "lengthen her cords and strengthen her stakes." This united action of Churchmen, on both sides of the Tweed, is indeed a favourable sign of our times, and we have no doubt that it will be productive of great good. Tractarianism, which has already reaped so rich a harvest for Rome, both in England and Scotland, will receive a check from the harmonious labours of the two Churches, and the open foe will be steadily and effectively confronted. We would invite Protestants to support this Society by their liberal contributions, and to shew thereby their approval of the united action of the great reformed Churches. Of this union we say, *esto perpetua.*

SERMONS AND MEETINGS.

HARTLEPOOL.

ON Wednesday, March 21st, being the day appointed for solemn humiliation and prayer, two sermons were preached in Trinity Church, Hartlepool, and collections made on behalf of the funds for the "Special Mission;" the sermon in the morning was preached by the Rev. Lewis Paige, the Incumbent, and that in the evening by the Rev. H. Jones, the Clerical Missionary of the Society.

CHRIST CHURCH, CLAUGHTON.

The Annual Sermons of this most important and flourishing auxiliary were preached on Sunday, March 25th, by the Rev. W. Clementson, after which the sum of £40 was collected.

BATH.

The Rev. Dr. Cumming delivered two lectures in the large Assembly Room in this city, on Tuesday and Wednesday, March 27th and 28th, the proceeds of which, to be devoted to the "Special Mission," inclusive

of some subscriptions and donations, amounted to upwards of £100.

FAREHAM.

The Rev. W. Clementson delivered a lecture on the "Special Mission" in the Market Hall of this town on Tuesday evening, April 3rd. The Rev. W. S. Dumergue, Vicar, presided.

ST. JOHN'S, LIVERPOOL.

The Annual Sermons of this deeply interesting association, were preached by the Rev. W. F. Taylor, on Sunday, April 15th. The collection was very liberal. Mr. Taylor's exertions in behalf of Protestant truth are well known to our readers.

MORE CONVERTS.

ON Thursday last, the Rev. W. F. Taylor, incumbent of St. John's, received into the communion of the Established Church seven persons, who, having been convinced of the errors of the Church of Rome, publicly renounced the same. Nearly 100 persons have now, by the agency of this mission, under the divine blessing, formally renounced the errors of Romanism in St. John's Church. A considerable number besides have virtually ceased having any connexion with Rome, and have begun to read the Bible for themselves, and attend divine worship in the Anglican Church. The continued success of this mission calls for the deepest feelings of gratitude to God, and furnishes a strong claim on all true Protestants for liberal support in aid of the London Protestant Reformation Society.

Liverpool Standard, April 17.

NORTH-WEST LONDON MISSION.

THE first Lecture at this new and important Missionary station was delivered on Monday night to a respectable, orderly, and most attentive audience, in the National School Room, North Street, Maida Hill. The chair was taken by the Rev. James Luns, who having opened

the Meeting in the usual manner; briefly stated the reasons which induced the establishment of the Mission, the objects for which it was established, and the mode in which the lectures should be conducted. He informed the Roman Catholic part of the audience that they should receive every attention, fair play, and time for reply; that they should have the same advantages as those who advocated the Protestant side of the question under discussion, and trusted that God would prosper his own cause. He concluded by calling upon the Missionary, Mr. Hogan, to address the Meeting.

Mr. Hogan commenced by stating that freedom of discussion was the birthright of every subject of this empire. That there was no object too high for the exercise of such a privilege. That when the Apostle commanded us to prove all things, "Hold fast that which is good," 1 Thess. v. 21—he shewed that it was the will of God that his own divine truth should first appear clear to our understandings before we are required to hold it fast. If it be therefore our duty to prove the inspired teaching of God before holding it fast, how much more is it our duty to prove the uninspired teaching of men before embracing it as truth.

Mr. Hogan, after bringing forward several arguments in proof of Mariolatry, asked if any Roman Catholic would now deny that the worship of the Virgin was taught and practised by his Church. An Irish and French Roman Catholic started to their feet, and both exclaimed, "I deny it."

Mr. Hogan, in reply, stated that however both his friends might deny that their Church taught or practised such worship, we had stronger authority in proof than the assertion of either, or both of them; namely, the express decree of the Pope, Pio Nono himself. Hear the words of his Apostolical Letter promulgating the dogma of the Immaculate Conception: "Let the children of the Catholic Church, most dear to us, hear these our words, and with a more ardent zeal of piety, religion and love, proceed to worship, invoke, and pray to the most blessed Virgin Mary, Mother of God, conceived without original sin." The Latin is, "*holere invocare exorare beatissimam Dei genetricem,*" &c. and

the translation is not mine, but the Tablet's. But the same Bull contains a fearful threat to those who refuse to comply with the Papal decree to worship and invoke the Virgin—"Let him know," says the Pope, "he will incur the indignation of the Almighty God and his blessed Apostles Peter and Paul." Mr. Hogan then proved that there was but one Mediator between God and man, the man Christ Jesus; that the agony of the Virgin was the agony of a mother for her son—that it was not by her sufferings that our sin was atoned for, but by the sufferings of Christ: it was not written Mary suffered for sin, but Christ—the just for the unjust. He adduced the usual Scriptural arguments against Virgin worship—which are too familiar to the readers of the Protestant to require repetition.

The Frenchman rejoined, but what he said was very wide of the subject.

This was a most interesting Meeting.

THE CHURCH OF SCOTLAND.

WE have this month abridged the Protestant by eight pages, in order to present the subscribers with a copy of Dr. Blakeney's tract on the validity of holy orders in the Church of Scotland. The subject is one of vast importance. Tractarianism takes its starting point from the exclusiveness of the dogma of apostolical succession, but Dr. Blakeney proves that the Church of England gives no countenance to that exclusiveness.

No. II. of the Cloughton Tracts, written by J. P. Palmer, Esq. of Cloughton, ably discusses the question of the character of the government of the Church of Scotland from the period of the Reformation to A.D. 1610.

This, with the other Cloughton Tracts, may be had at our office. We sincerely hope that this effort may be effective, through God's blessing, in promoting harmonious and united action on the part of the Churches of the Reformation against the common foe.

THE BRITISH
P R O T E S T A N T.

No. CXIV.—JUNE, 1855.

THE
TWENTY-EIGHTH ANNUAL REPORT

OF THE

Protestant Society

FOR PROMOTING THE RELIGIOUS PRINCIPLES

OF

THE REFORMATION,

AND FOR

Special Missions to Roman Catholics

IN

G R E A T B R I T A I N ;

WITH THE

ANNIVERSARY SERMON,

PREACHED AT

BEDFORD CHAPEL, BLOOMSBURY,

ON WEDNESDAY EVENING, MAY 2ND, 1855,

BY THE

REV. WM. F. TAYLOR, M.A.

INCUMBENT OF ST. JOHN'S, LIVERPOOL :

AND

AN APPENDIX,

CONTAINING

A LIST OF DONATIONS AND SUBSCRIPTIONS, &c. &c.

FOR THE YEAR ENDING MARCH 31, 1855.

G

* * * It is particularly requested that all communications relative to the business of the Society may be addressed in the following manner:—

Mr. James Miller,
Protestant Reformation Society,
17, Berners Street,
Oxford Street,
London.

Attendance will be given at the Society's Office daily, from Ten in the Morning until Four in the Afternoon.

President.**THE RIGHT HON. THE LORD CALTHORPE.****Vice-Presidents.**

THE DUKE OF MANCHESTER.
 MOST NOBLE THE MARQUIS OF
 CHOLMONDELEY.
 THE EARL OF WINCHILSEA.
 THE EARL OF RODEN.
 THE EARL OF MOUNT-CASHEL.

LORD VISCOUNT LORTON.
 LORD FARNHAM.
 THE LORD BERNERS.
 THE HON. A. KINNAIRD, M.P.
 R. C. L. BEVAN, Esq.
 GEORGE FINCH, Esq.

Committee.

THE RIGHT HON. THE EARL OF
 CAVAN.
 THE RIGHT HON. SIR GEORGE
 ROSE, BART. M.P.
 SIR RALPH ANSTRUTHER, BART.
 THE HON. GRANVILLE D. RYDER,
 M.P.
 REV. HUGH ALLEN, M.A.
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 REV. J. COHEN.
 JAMES GADESSEN, Esq.
 SAMUEL HANSON, Esq.
 ANTHONY HAVISIDE, Esq.

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 COURT.
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 CAPTAIN KELLY.
 WM. LEACH, Esq.
 WILLIAM LONG, Esq.
 G. MABENTLY, Esq.
 CAPTAIN PEEVOR.
 J. S. REYNOLDS, Esq.
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 JAMES H. STORY, Esq.
 ROBERT TROTTER, Esq.
 REV. G. W. WELDON.

Treasurers.**WILLIAMS, DEACON, AND CO. 20, Birchin Lane.****Hon. Secretary for Scotland.****REV. J. CUMMING, D.D., F.R.S.E.****Hon. Secretary for Liverpool.****REV. W. F. TAYLOR, M.A.****Hon. Secretary for the Eastern District.****REV. M. W. FOYE, M.A.****Hon. Secretary for the Midland District.****REV. R. P. BLAKENEY, LL.D.****Superintendent of Special Missions.****REV. W. CLEMENTSON, M.A.****Secretary.****MR. JAMES MILLER.****Collector.—MR. SAMUEL BELCHER.**

Life Governor.

GEORGE FINCH, ESQ.

Honorary Life Governors.

Having rendered essential service to the Society.

JOHN HALES CALCRAFT, ESQ., M.P.

J. E. GORDON, ESQ.

REAR-ADMIRAL VERNON HARCOURT.

Annual Governors.

RIGHT HON. THE EARL OF WINCHILSEA, V.P.

REV. Dr. TOWNSEND, Prebendary of Durham.

ALEX. GORDON, ESQ.

MRS. POOL.

At the Twenty-eighth Annual Meeting of the Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain, held at Hanover Square Rooms, April 30th, 1855;—

THE RIGHT HONOURABLE
LORD CALTHORPE,

PRESIDENT,
IN THE CHAIR;

The Meeting having been opened with prayer, by the Rev. W. W. Robinson, Incumbent of Christ Church, Chelsea, and the Report read, the following Resolutions were passed:—

Moved by the Rev. W. F. TAYLOR, Incumbent of St. John's, Liverpool; Seconded by the Rev. J. B. OWEN, Minister of St. John's, Bedford Row.

- I. "That the Report, an abstract of which has just been read, be adopted and circulated, under the direction of the Committee; and that the following Gentlemen, with power to add to their number, constitute the Committee for the ensuing year."*

* Vide page 75.

Moved by the Rev. CANON BICKERSTETH, Rector of St. Giles-in-the-Fields; Seconded by the Rev. DR. CARE, Incumbent of St. Helen's.

II. "That the crisis in the providential history of the world at which we are arrived, and the prophetic aspects of the Romish Church, indicating the nearness of her doom, lay upon all true Christians the solemn obligation of increasing their exertions to bring God's people out of Babylon, prior to her downfall, and the descent of the plagues threatened on all who remain in her, or partake of her sins."

Moved by the Rev. DR. CUMMING; Seconded by the Rev. W. CLEMENTSON.

III. "That the information of the progress and success of the Special Mission in Scotland is reason for encouragement and gratitude to God; and encourages this Society to make yet greater efforts to secure communion and co-operation between the Sister National Churches, under whose auspices in their respective provinces the work of this Society is carried on."

LAWS AND REGULATIONS.

I.

THE Society shall be designated the "Protestant Society for Promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain."

II.

It shall consist of a President, Vice-Presidents, Treasurer, Secretaries, Committee, and Members, all being Members of the Established Church of England or Scotland.

III.

Annual Subscribers of one Guinea and upwards; and if Clergymen, half a Guinea; with Collectors of Fifty-two Shillings and upwards per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas or upwards; Clergymen making Congregational Collections to the amount of Twenty Guineas; and Executors paying to the amount of Fifty Pounds shall be Members for life.

IV.

A Committee of Twenty-four Members shall be annually chosen to transact the general business of the Society.

V.

The Committee shall meet once at least in every month, for the transaction of business, and five Members shall constitute a Quorum.

VI.

An Annual Meeting shall be held, at such time and place as the Committee may determine, when a Report of the past year's Proceedings shall be presented, together with an audited Statement of the Accounts.

VII.

Thirty-six Members of the Society shall be competent to summon a General Meeting of the Subscribers, after giving notice of their intention to the Committee.

VIII.

That the Secretaries and Treasurer be ex-officio Members of the Committee.

THE OBJECT OF THE SOCIETY.

THE enlightenment of Protestants as to the real character of Popery, and the conversion of Roman Catholics, to the glory of God.

MEANS OF OPERATION. — 1. Meetings. — 2. Lectures. — 3. Domiciliary Visitation. — 4. Discussions. — 5. Sermons. — 6. Publications.

THE OBJECT OF THE SPECIAL MISSION
is simply THE SALVATION OF ROMAN CATHOLICS THROUGH
THE ONE ONLY MEDIATOR, CHRIST JESUS.

CONSTITUTION.

The Missionary work is carried on "in connexion with the *Established Churches of England and Scotland*;" that is, the Society acts *parochially* in both countries, its agents being superintended by the Clergy of the Parishes or Districts in which they labour. Thus while two great Sister Churches are united together in the good work, there is no infringement upon the peculiar rights or privileges of either. None but members of the Church of *England* can be appointed to stations in *England*; and none but members of the Church of *Scotland (Established)* to stations in *Scotland*.

THE PLAN OF OPERATION

is the appointment of earnest-minded, devoted men (clergymen and laymen) to labour *exclusively* amongst Roman Catholics. It will be admitted by all who have any acquaintance with the Romish Controversy, that a special agency is required successfully to repel the aggressions of the Papacy. The Missionary to the Roman Catholic must be a man qualified not only to speak the truth, but to combat error; he must be able to detect and expose the sophistical web which Popery has woven around the Truth, and to shew to the votary of superstition the "sandy foundation" on which he builds his hopes, as well as to point him to the "rock" which alone can support the soul.

The Society has therefore established a

TRAINING INSTITUTE

for the instruction of Candidates, who, during a probation of, at least, six months, are drilled and trained in all the points of the Controversy, and employ a portion of their time in domiciliary visits to the Roman Catholics in London, and in attending the Lectures and Classes of the regular Missionaries.

THE DUTIES OF THE MISSIONARIES ARE THE FOLLOWING:

1. To hold weekly meetings or lectures in places where Romanists are most numerous.
2. To draw Roman Catholics, by tract distribution, and invitation conveyed from house to house, to such meetings.
3. To give patient attention to all their objections and arguments; and to plead with them on behalf of Protestant truth.
4. To visit Roman Catholics at their homes, and especially those enquiring after truth.
5. To hold special classes for the instruction of young men in the controversy with the Church of Rome, and to enlist their co-operation as much as possible in this important work.
6. To establish and superintend schools, Day and Sabbath, for the education of Roman Catholics in the word of God.

RULES OF THE TRAINING INSTITUTE, FOR THE INSTRUCTION OF YOUNG MEN, TO BE EMPLOYED IN CONNEXION WITH THE Special Mission to Roman Catholics IN GREAT BRITAIN.

A residence of three Terms, embracing a period of six months, required.

Course of Reading for each term:—

1ST TERM.

The Bible, its History, Criticism, and Interpretation.

2ND TERM.

Blakeney's Manual of the Romish Controversy.

3RD TERM.

Mosheim's Ecclesiastical History, 1, 2, 3 and 16th Centuries. Burnet on the Thirty-nine Articles (the controversial Articles).

CATECHETICAL LECTURES.

The Rev. W. Clementson will catechetically lecture the Students every Friday morning, at 11 o'Clock.

(Note.—In order to obtain credit for the Term attendance on three-fourths of these Lectures will be required.)

COMPOSITION.

On the first Friday in every month each Student will present to the Rev. W. Clementson an Essay on a subject fixed by him.

GENERAL EXAMINATION.

At the end of the third Term a general examination of the Students will be held, conducted by the Rev. J. Cumming, D.D., Rev. R. P. Blakeney, LL.D., and Rev. W. Clementson, M.A., when certificates will be granted to those Students who, having obtained credit for their terms, shall pass the final examination to the satisfaction of the examiners.

(Note.—The Students will be expected to employ at least six hours per week in domiciliary visitation among the Roman Catholics in an appointed district, of which a journal shall be kept, and submitted weekly to the Rev. W. Clementson.)

ANNUAL REPORT.

At the close of a year of almost unexampled trials, your Committee, in presenting their twenty-eighth annual Report, would thankfully acknowledge the good hand of a gracious and covenant-keeping God, which has hitherto upheld them and enabled them in the midst of many difficulties to hold on their way, and to make much progress in extending the knowledge of the blessed Gospel, to the ignorant and the erring. The burdens which have been imposed upon the people in Great Britain, to meet the expenses of a protracted war, and to relieve the temporal necessities of the sick and wounded, the widow, and the orphan, have materially crippled the exertions of most, if not all, of those institutions which contemplate the amelioration of the spiritual condition of mankind ; while the commercial difficulties necessarily induced by the same cause, have also seriously affected the funds of the various religious Societies. Your Committee merely state the fact, and will not argue the question whether increased national taxation, the claims of humanity, and business perplexities, constitute a justifiable reason for withholding the silver and the gold from the direct work of proclaiming the truth to perishing sinners ; or whether the circumstances in which England is now placed, *permitted*, if not directly imposed by an Almighty power, are not in themselves a reason for greater self-denial, and more

liberal contributions on the part of the Lord's people. Your Committee believe, and they feel sure that all who love the Lord Jesus Christ in sincerity will agree with them, that the chastisements of God, in whatever way they may be inflicted, should have the effect of bringing his children to that state of heart and spirit which shall cause them to "spend and be spent," in promoting the glory of their Father and their God.

Notwithstanding the difficulties alluded to, your Committee rejoice to inform the members and friends of the Society, that the funds intrusted to them for their direct operations, so far from suffering any diminution, have on the whole, slightly increased during the past year; for though the balance sheet now to be presented shews a falling off of the total gross receipt as compared with last year, of rather more than £300, yet this deficiency arises from the fact that at the commencement of the year, beginning April 1st, 1853, your Committee had a balance in hand of £765. 10s 7d, while at the commencement of the year 1854, the balance only amounted to £411. 14s 9d.

The annual subscriptions paid direct to the Society have increased by the sum of £92. 16s 2d, while the amount received from Auxiliaries exceeds that of the previous year by £140. 16s 10d.

While, therefore, your Committee express their gratitude to the Great Head of the Church for this token of his favour, they would remind their friends and supporters that the most strenuous exertions will be needed during the coming year, to enable the Society to maintain its present increased agency, not to speak of the many fields of labour which are waiting to be occupied.

GENERAL WORK.

Your Society continues to carry on this portion of its operations by means of Books, Tracts, Sermons, Lectures and Meetings. During the year many thousands of Books and Tracts have been either sold or gratuitously distributed. The importance of this agency cannot be over estimated. The book or tract will frequently obtain access where the living Missionary cannot obtain an entrance; and the spiritual benefit resulting from their perusal both to the Protestant and the Romanist, will only be fully known in the great day. Meetings have been held, or Sermons or Lectures delivered in most of the large towns and populous places in the country, where the truth of the Gospel, as contrasted with Romish error, has been brought before thousands of the people of all classes. Your Society has thus been obeying the divine command, "Cast thy bread upon the waters," and no doubt the promise will be fulfilled, "After many days thou shalt find it."

THE SPECIAL MISSION.

This deeply interesting work has been prosecuted by your Society with increased earnestness during the past year. Since presenting their last Report your Committee have been enabled to open new Missions in the following localities, St. John's Wood (including Mary-le-bone and Kilburn) Bolton, Devonport, Hartlepool, Northwich, and Sheffield, so that the total number of your Society's Missionary stations now amounts to twenty-four.

Your Committee during the year have received into union with the Society a local Association, which for many years had been organised and in

active operation under the title of the "North West London Protestant Visitors' Association." This they trust will tend greatly to promote the progress of the truth in that portion of the Metropolis; a local Auxiliary Committee, consisting of the Clergy and influential Laity of the several districts, have undertaken the superintendence of the Missionary and the Readers.

THE TRAINING INSTITUTE.

The agents employed by the Society being all trained in the controversy before any appointment can be made, a safeguard thus exists against the appointment of unskilful or inefficient men; and the advantages of this Institution continue to manifest themselves to your Committee. During the year, certificates have been accorded to the agents appointed to the different Missions opened within that period; and four Students have just completed their course of study, and are about to enter upon the work of the Mission.

MISSIONARY STATIONS.

<i>tations.</i>		<i>Stations.</i>	
London	Westminster.	Broadway, Worcestershire.	
	Southwark.	Devonport.	
	Deptford (unoccupied)	Hartlepool.	
	Chelsea.	Hull.	
	St. Giles.	Latchford.	
	Whitechapel.	Leicester.	
	St. John's Wood.	Liverpool.	
	Somers Town.	Northampton.	
Birkenhead.		Northwich.	
Birmingham (unoccupied).		Preston.	
Belton.		Sheffield.	
Bradford.		Stone, Staffordshire.	

SCOTLAND.

In their last Report, your Committee referred to the interesting movement then commencing by

the Church of Scotland, in connexion with your Society, for the establishment of Missions throughout that country; they now rejoice to state that the arrangements have been carried to a successful issue. The General Assembly's Anti-Popery Committee, by virtue of authority conferred on them by the Church, have appointed a Superintendent, whose duty it will be to train Missionaries and Catechists, and to take the general supervision of the Missionary work in Edinburgh. A Special Mission was commenced in this city about two years ago (at his own expense) by Mr. Hope, whose zeal and liberality in the cause of Protestant truth are so well known. This Mission which employs fourteen agents is now formally transferred to the General Assembly's Committee in connexion with your Society.

MISSIONARY OPERATIONS.

WESTMINSTER.

Your Committee, in their last Report, referred to the great difficulties attending the labours of their Agents in this important locality; difficulties arising from the deadness, both of Protestants and Roman Catholics. It was hoped, however, that by perseverance and energy, these obstacles would in time be remedied; some fruit had already been gathered, and there was a prospect of increased means of usefulness. It is with deep sorrow that your Committee have now to report that their hopes have not been realized. In the early part of the year, in consequence of the room in which the Meetings and Classes were held, falling into other hands, your Missionary was deprived of its use; but about the same time, an offer was made to your Society to rent an Epis-

copal Chapel, conveniently situated, to be used under the Bishop's license, which his Lordship kindly promised to grant, as a "Mission Chapel." This your Committee regarded as a "token for good;" but obstacles were placed in the way of its occupancy, into the particulars of which your Committee forbear to enter, which have prevented the offer being accepted; your Committee desire, therefore, to wait patiently the development of the Providence of God, who will, in his own good time, open a door for the entrance of the truth even into this apparently inaccessible locality.

SOUTHWARK.

Your Society's Missionary has continued his labours in this station during the past year, by holding Meetings and Classes, and by domiciliary visitation, with much success. Protestants and Roman Catholics have attended in considerable numbers, and heard from his lips the words of life. The Roman Catholic advocate referred to in the last Report, has for some months past ceased his attendance at the weekly meeting, finding himself unable to meet the arguments of your Missionary, and, as yet, no one has taken his place; so that, with the exception of occasional questions, all interruption has ceased.

DEPTFORD.

The meetings in this station, which were discontinued during the prevalence of the cholera, that fearful disease deterring the people from attending (on the occasion of the last meeting several individuals were lying dead in the street in which the room was situated), have not been resumed, owing to the want of a sufficient number of agents to conduct the Missionary work in Lon-

don and the suburbs. Your Committee, however, earnestly hope that ere long their funds will enable them to supply the deficiency.

CHELSEA.

The labours of your Society's Reader in this important place continue unremitting; and the good seed of the Gospel is springing up; many encouraging cases of conversion to God have from time to time been reported, and cause your Committee to "thank God and take courage." Rear-Admiral Vernon Harcourt still manifests the same earnest zeal and devotedness in the great work.

ST. GILES.

Your Committee rejoice in being able to report favourably respecting the state of this mission. The inquiring class still continues to be well attended; and the converts remain firm in the faith. The Rector, the Rev. Canon Bickersteth, has accepted the services of a young man, lately the Missionary of your Society at Northampton, who is preparing for the Ministry, and who will devote a portion of his time while in College to Missionary work in this parish.

WHITECHAPEL.

In consequence of the removal of the Reader formerly employed, this station was unoccupied for several months. A very intelligent and devoted successor has, however, been appointed under the direction of the Rector, the Rev. Canon Champneys. Your Committee have also made arrangements for the appointment of a Clerical Missionary to labour in the district of St. Jude, under the superintendence of the Incumbent, the Rev. Hugh Allen.

ST. JOHN'S WOOD.

It has already been stated that a union has been effected between your Society and the "North-West London Protestant Visitors Association." In accordance with the terms of union, a Lay Missionary and two Readers have commenced their labours in this populous locality; conversational lectures have been established, and a system of domiciliary visitation entered upon, which, with the blessing of God, will be the means of bringing the truth before the minds of those who have hitherto been excluded from its light.

BIRKENHEAD.

Your Missionary continues to prosecute his arduous work in this station with unabated diligence, and God is graciously granting success to his labours. Since the last report seven adult Roman Catholics have renounced the errors of Popery, in addition to five, of whom mention was made last year. A class for instructing young men in the controversy is progressing most favourably; and the valuable library connected therewith has proved of great use to many who were in danger of being ensnared by the wiles of Rome.

BIRMINGHAM.

The Missionary operations in this town have been for some time suspended, in consequence of the difficulty of obtaining a suitable Clerical Missionary to undertake the work. Your Committee trust, however, that a well qualified labourer may be soon raised up to enter upon the work in this most important station.

BOLTON.

A Missionary was appointed to this station,

under the superintendence of the Rev. W. Chamberlain, in June last. Periodical lectures, in addition to those of the Missionary, have been delivered by different clergymen, and the Rev. W. Chamberlain has organized a Young Men's Society which will, we doubt not, be most useful. A controversial class has lately been established, for a friendly discussion of the points in dispute between Protestants and Roman Catholics. All these appliances must, if accompanied by the divine blessing, result in much good. Your Committee wait with patience the fulfilment of the promise, "My word shall not return unto me void."

BRADFORD.

It is with deep regret that your Committee have to report the temporary cessation of the Missionary work in this town, in consequence of the failure of local resources. In an address lately issued by the Rev. H. De L. Willis, appealing for funds to resume the work, after giving an account of the labours of the Reader, from which it appears that in one year no less than 9,276 persons received instruction from him, that excellent clergyman continues :

"The reception given to the Scripture Reader has proved beyond all question—so far as the *thousands* of Romanists in this town are concerned—the practicability of THE SPECIAL MISSION TO ROMAN CATHOLICS IN GREAT BRITAIN. It is, however, greatly to be regretted that these results have not had the anticipated and much hoped for effect of influencing many others to take up the cause as zealously as those few individuals who, at the commencement of the good work, gave it their countenance and support. In the absence of that more extended support—upon which alone depended the continuance of the grant from the Parent Society in London—the superintending clergyman has been compelled—for the present at least—to dismiss the Scripture Reader and cease all further operations."

Your Committee earnestly hope that ere long the appeal of Mr. Willis may meet with such a

response as shall enable them to re-commence their labours in Bradford.

BROADWAY, WORCESTERSHIRE.

The Missionary work in this station has progressed most favourably during the past year. The Reports forwarded from time to time to your Committee are deeply and increasingly interesting, shewing the power of divine truth upon the hearts of many, and giving hopes of yet greater success. Your Missionary lately gave some very encouraging particulars of several cases of real conversion to God, and concluded his report as follows :—

I lecture in the villages around, as well as in Broadway, choosing the fundamental errors of Popery as my subject; the Vicars of each parish kindly preside at the lectures, which are well attended, and in some instances crowded.

The people, I am told, talk of what they hear. I also at other times visit these villages and distribute tracts. A priest has been telling the people that if he knew when I was about to lecture he would come to the meeting and set me right; as I wished to give him an opportunity of doing so, I sent him a note before my last lecture, politely requesting him to come or send a lay brother: he neither came nor sent.

The week evening Bible class, which I had closed during the harvest, is now reopened with good attendance. There is also a Bible lesson for the little children too young for the other.

We use in our Sabbath Schools Riching's "Protestant Catechism" in the elder classes, and that by the Rev. W. W. Champneys for the junior classes. I have also introduced the latter into a neighbouring village Sunday School.

The Popish schoolmaster and his wife are gone, their place is supplied by a young female; half of the school is shut up,

The Protestant feeling becomes stronger, and this by God's blessing I endeavour to encourage by continuous domiciliary visitation, and everywhere well received.

Here is real missionary work; spiritual darkness dispelled; ignorance eradicated; superstition uprooted; and sinners saved by the power of the Gospel applied by the Spirit to the heart. Truly we may exclaim: "What hath God wrought!"

DEVONPORT.

This station was opened in October last, when

the Reader, formerly employed in St. Giles's, London, was appointed thereto. The clergy who superintend his labours report very satisfactorily of his diligence and zeal, and your Committee confidently hope in due time to report favourably of his labours.

HARTLEPOOL.

A gentleman was ordained by the Bishop of the Diocese and appointed to the office of Clerical Missionary in July last. As yet the work has been altogether that of laying the foundation, your Committee hope in their next report to be able to give a favourable account of the progress of the Mission in this town.

HULL.

The labours of your Missionary in Hull have been unwearied during the year, and your Committee rejoice to say that a large blessing has been granted thereto. Several Roman Catholics have been brought out of Popery, some perverts reclaimed, and not a few wavering Protestants established in the faith. Among other interesting cases are those of the wife of a *Priest* and her mother, who, through the instrumentality of your Missionary, have been brought to the knowledge of the Truth, and continue steadfast in the faith of the Gospel.

LATCHFORD.

The Missionary work in this locality continues to be prosecuted with zeal and devotedness by your Reader, under the direction and with the able assistance of the excellent incumbent, the Rev. James Wright.

LEICESTER.

Your Committee rejoice to be able to report favourably of the state of this Mission. Your Reader pursues his laborious work with devotedness and perseverance, and has been instrumental in bringing souls from darkness to the light of the truth. According to arrangements made by your excellent local secretary, the Rev. G. W. Straton, another course of lectures has been delivered during the past year similar to that noticed in the last Report.

LIVERPOOL.

This station continues to present the most encouraging features. During the year thirty-eight individuals have been received into Church communion in St. John's Church, by the Rev. W. F. Taylor; these, added to those previously reported, make a total of *one hundred and thirteen souls* who have been rescued from Papal thralldom since the establishment of the Mission. Your Committee have received an application from another incumbent for a grant for the employment of a Clerical Missionary to labour in another district of this important town; and they hope ere long that arrangements will be made for that purpose.

NORTHAMPTON.

The expectations of your Committee as to the results of the missionary work in this town have been more than realized. The Missionary has faithfully and most diligently laboured in the great work of bringing souls to Christ, and the Great Head of the Church has blessed and prospered his work. Several original Roman Catholics have been led to the truth; not a few perverts have been brought back to the faith as it is in Jesus;

while many, very many unstable souls who, dazzled by the glitter and show of Popery, and deceived by the misrepresentations of the emissaries of the Church of Rome, were on the brink of the precipice, have had their eyes opened to a sense of their danger, been brought back to the truth, and confirmed and established in the faith of the Gospel.

Your Missionary has lately entered King's College, London, with a view of being admitted into the ministry, and during his College course will, as before intimated, employ a portion of his time in missionary work in St. Giles's parish, London, and a trained missionary has been appointed to succeed him in Northampton.

NORTHWICH.

In November last, on the application of the Clergy, a Reader was appointed to labour amongst the Roman Catholics of this town. So short a time having elapsed since the work was commenced, of course your Committee have no Report to furnish as to the progress of his work.

PRESTON.

Your Committee with thankfulness refer to this station as presenting a field where the Missionary's labours have already been blessed with an abundant harvest. The Word of the Lord is finding its way into the hearts of many who had hitherto known nothing of its power; and there is every reason to believe that a still greater produce will be gathered from the seed which is being sown. The following extract from the Report of the Local Committee will shew the progress of the work.

"We are happy to be able to inform you that there have come to our knowledge twenty cases of conversion from the errors of

Romanism in connexion with the Mission established in this town. Some of these are particularly encouraging; in them can be observed a steadily progressing piety, manifested by a consistency of walk in life; some are monthly communicants, and, we trust, experience the spiritual comfort of the only satisfying food for the immortal soul, through faith which is in Christ Jesus. It is only reasonable to suppose that, when twenty cases of conversion have come under our notice, there are many others in which the spirit of enquiry, "What must I do to be saved?" has been excited; and, as we have been sowing in hope that the Lord of the Harvest would cause the seed to spring up in his own good time, we trust that He who rejoices to make perfect his strength in our weakness will so work in others that they too will have moral courage to come out and be separate from them.

This is not, however, the only, nor, we might say, the most important result of your Mission. The Church of Rome has for some years been making great efforts in Preston (and we regret to say, in many instances with too much success,) to shake and subvert the faith of Protestants, either through the instrumentality of mixed marriages, or by proposing sophistical difficulties to those who were unable to give a reason of the hope that was in them.

Your Mission has given a very salutary check to this unsound method of proselytising, and many who were wavering in their attachment to the Bible-church have been restored and strengthened.

We would refer to one other peculiarly interesting feature in the work. There are many professed Protestants, who for several years have habitually absented themselves from the services of the Church (except on the occasion of burials, marriages, or baptisms) many of whom are now in regular attendance upon her services, both on Sundays and week-days. In tracing out the causes which brought some of these to seek the Lord, we have been much gratified to find that, although perhaps through mere curiosity, they were attracted to the weekly meetings, yet from what they there heard of the word, they had been led to become regular worshippers in the house of God. Thus your Mission has proved an incalculable blessing during the past year to many Protestants as well as Romanists."

Your Committee thankfully acknowledge the valuable and energetic services rendered to the Mission in Preston by the Rev. G. Alker.

SHEFFIELD.

Your Committee are unable to give any account of the work in this town, in consequence of the shortness of the time since the Mission was com-

menced, which has, moreover, been interrupted by the removal of the Missionary first appointed; an efficient agent will, however, enter upon this station in the course of a few weeks,

STONE.

The Missionary in this town is steadily pursuing his labours, and God has vouchsafed to grant much success thereto. The following will shew that his labours have not been in vain.

RESCUE OF FIVE YOUNG WOMEN FROM ROMISH THRALDOM.

Stone, January 16th, 1855.

DEAR SIR,—In my last letter I informed you of the great efforts used by the Romanists to gain converts by every foul means, even by open purchase in this town. I have now to tell you that they have been partly successful in several instances, notwithstanding the unwearied exertions of my truly Christian-minded and sincerely Protestant superintendent, the Rev. J. Ford, together with that of another good Protestant minister of this town.

I have watched the proceedings of the Romanisers closely, and the following lines containing the answers of five young girls who were receiving instruction before public admission into the Romish Church will shew some of the means by which they increase their numbers. These five girls I have, under God, been the means, within the last few days, of rescuing from the thraldom of Popery. Hear their own confession to me when brought by me together into one house, in the presence of witnesses.

“We went to the Roman chapel because we saw others going. They (the Sisters of Mercy and priests) were very kind and civil to us, and requested us to come regularly. At first they used to take us into dark rooms and keep us there for some time. One said, ‘these dark rooms used to terrify me greatly, so much so that I could not rest, or sleep, or eat my food.’ The sisters said, ‘that they may die if the body and blood really and truly were not in the bread and wine. All Protestants have dark spots on their souls, and you have them; you had now better have them washed away by confession and baptism.’ When we knelt down before the wooden images we were commanded to pray to them. Before the image of the Virgin we were told to say, ‘Hail, Mary;’ the sisters told us we should not pray to God but to the Blessed Lady. All our prayers were to the Blessed Lady during the time we went to the Catholics; we never (as far as we remember) heard the name

of God or Christ mentioned while we were receiving instructions. We were told by our instructors always to kneel before the images, and kiss them, and pray to them. At Christmas the "sisters" showed us a donkey, led by Saint Joseph, having the Virgin on its back holding the child Jesus in her arms. They showed us a crib in a stable containing the child Jesus; and many persons cast their offerings into the crib in imitation of the wise men at Bethlehem. The sisters used to make us kneel down and open our arms, and clap hands loudly, as they did, and cry aloud, "O Blessed Lady, O Blessed Lady." Many other things these poor foolish girls told me which I think it is tiresome to mention, but which would, if necessary, show the foul system from which God, I hope, has for ever plucked them.

The foregoing extract is taken word for word as they spoke it in the presence of witnesses. Their names are:—

(Here follow the names.)

All of Stone.

These are not the only persons rescued from Popery in this town, for many more nominal Protestants have been delivered from the snares which were laid for them. And several Romanists (as I wrote in my last) have tasted of the sweets of the Gospel and come out. And very many, I trust, are feeling their way, for the whole town, I may safely say, is in a ferment; controversy is become quite a common topic; the war and itself are almost the only two subjects of conversation. I enclose some rosary beads received from the above poor girls.

YORK.

This station has now been occupied for the last twelve months, during which the Missionary has been zealously labouring for the salvation of souls, and your Committee rejoice to be able to report that here as well as in every other place, God has owned and blest his own word. Several individuals have, through mercy, been brought out of Rome; and others have been preserved from Romish snares, and led to build their hopes on the Rock of ages.

Having given this brief sketch of their present operations, and glanced at the progress of the truth amongst Roman Catholics in the various stations occupied by your Society's agents, your

Committee would remind the friends of Bible and Protestant Christianity that much ground remains still to be occupied, and that most of the large towns require a much larger staff of Missionary agents than are as yet occupied in this important work. Applications are continually received from the clergy throughout the country, for men to labour and money to support such an agency, but your Committee cannot respond to these appeals until their funds are largely increased by the liberal offerings of the Christian public. They would, therefore, in conclusion, affectionately and earnestly entreat their friends not only to continue their exertions, but to endeavour in their various spheres to make known the wants and claims of the Society, that so, with the blessing of God, the glad tidings of salvation may still continue to be proclaimed in those localities which are now occupied, and that many places as yet full of darkness, and the abode of death, may be furnished with light, and by the power of the Spirit of God, those who are "dead in trespasses and sins," may be quickened, sanctified, and "saved through Christ for ever."

APPENDIX.

No. I.

FORM OF AN ORDER FOR THE PAYMENT OF SUBSCRIPTIONS.

As Subscribers residing in the country frequently find it difficult to convey their subscriptions so as to ensure payment at they become due, it is recommended that an Order, according to the following form, on some banker, agent, or friend, residing in London, shall be sent to 17, Berners Street, Oxford Street.

_____, 185

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" I am, _____

" Your obedient Servant,

" _____

" _____

" _____."

No. II.

FORM OF A BEQUEST TO THE SOCIETY.

I give unto the Treasurer, for the time being, of " The Protestant Society for promoting the Religious Principles of the Reformation, and for Special Missions to Roman Catholics in Great Britain," commonly called the " Protestant Reformation Society," formed in London in the year 1827, the sum of _____ pounds sterling, to be paid out of such part of my personal estate as shall not consist of chattels real, for the purposes of the said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.

** * * Devises of land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, are void ; but money or stock may be given by will, if not directed to be laid out in land.*

No. III.

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 Rhemish Testament. *Rheims*, 1583.
 Douay Bible and Rhemish Testament. *London and Dublin*.
 Missale Romanum.
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 Catechismus ex Decreto Concilii Tridentini ad Parochos.
 Missal for the Use of the Laity.
 Breviarium Romanum.
 Catechism of the Council of Trent, translated by O'Donovan.
 Creed of Pope Pius IV.
 Delahogue's Five Treatises.
 Labbei et Cossartii Sacrosancta Concilia, &c.
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 The Garden of the Soul (*Chaloner*).
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Dialogues.

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Heywood, Richard, Esq.	135	0	Phipps, Colonel	10	10
Holford, George, Esq.	10	10	Platt, Rev. Geo.	10	10
Holland, Rev. E.	10	10	Pollock, Sir Geo.	15	0
Hooper, Rev. Dr.	10	10	Poore, G. C. Esq.	15	0
Hope, Rear-Admiral	81	0	Pownall, Henry, Esq.	10	10
Hopkins, Rev. James	17	4	P. P. S. C.	50	0
Hull, W. W. Esq.	21	0	Prance, R. Esq.	20	10
Hulme, Rev. George	20	10	Proctor, Joseph, Esq.	10	10
Hyndham, Miss	20	0	P. S.	20	0
Irvine, Miss Christiana	10	10	Pusey, Miss	15	0
Kenyon, Hon. Lloyd	10	10	Raby, Rev. Chas.	20	0
Kinnaird, Hon. A. S., M.P.	10	10	Raine, Miss E.	20	10
Knight, Rev. G.	10	10	Raine, Miss C.	10	0
Labouchere, John, Esq.	15	10	Ridley, the Misses	10	10
Lees, Miss	30	10	R. J.	10	10
Leigh, Rev. C.	13	0	Roberts, Mrs.	20	0
Lloyd, George, Esq.	10	10	Roden, Rt. Hon. the Earl of	30	0
Long, Walter, Esq.	20	0	Rose, Sir Geo. Bart. M.P.	70	0
Lorton, Rt. Hon. Ld. Visct	50	0	Ryder, Hon. G. D., M.P.	14	0
MacGwire, Rev. J. H.	15	0	S., Warwickshire	50	0
Maitland, E. T. Esq.	10	10	Salter, Mrs. E.	70	10
Maitland, Miss Fuller	10	10	Salmarsh, Mrs.	10	0
Malcolmson, James, Esq.	10	10	Saunders, J. E. Esq.	10	10
Manchester, the Duke of	20	0	Sim, Rev. Henry	10	10
Marshall, Samuel, Esq.	10	10	Simpson, G. Esq.	10	10
Mariott, Rev. Robert	20	0	Somes, Miss	20	0
Marryatt, J. Esq.	10	10	Sperling, John, Esq.	10	10
Maxwell, Hon. Somerset	10	10	Spiking, Wm. Esq.	16	16
Mendham, Rev. Joseph	121	0	Start, Rev. Mr.	10	10
Menzies, Henry, Esq.	25	0	Stewart, Rev. J. H.	10	10
M. H. L.	10	10	Taylor, Rev. Thos.	20	0
Mill, Mrs.	10	10	Thompson, Thos. Esq.	10	10
Milner, Mrs. Geo.	10	10	T. M. B.	20	0
Mitchell, P. S. Esq.	10	0	Ullock, Mrs.	10	10
Moor, Rev. J. H. C.	15	10	Vining, J. T. Esq.	20	0
Mount Sandford, Rt. Hon. Lord	20	0	Wall, Mrs.	10	10
Newark, Viscount	10	10	Wastell, Rev. J. D.	10	0
Niven Daniel, Esq.	50	0	W. E. F.	65	0
N. L.	10	10	Wiley, Rev. J.	12	0
Oakeley, Mrs.	70	0	Winchelsea, Right Hon. the Earl of	64	15
Olive, Rev. J.	15	0	Woodd, Robt. B. Esq.	10	10
Palmer, Mrs.	10	10	Wyatt, Mrs.	10	10
Pearson, Admiral	10	10	Wylie, Miss	60	0
Pearson W. Esq.	10	10	Young, Captain Henry	10	10
Pease, J. R. Esq.	10	10	Z. Z.	50	0

No. VII.

DONATIONS

Received during the Year ending March 31, 1855.

				1854-55			
Donations of Five Pounds and upwards in previous years, and the date when given.							
		£.	s.	d.	£.	s.	d.
A. B.					0	2	6
A. E. Z.	1848	5	0	0			
Alcock, W. N. Esq.					10	10	0
Alcock, Mrs.					10	10	0
Amberley Church, Donations at					1	3	0
Anderson, John, Esq.					0	10	0
Anonymous, by the Rev. Dr. Cumming					0	5	0
Anonymous, by Rev. Dr. Bla- keney					0	10	0
Anonymous, by Rev. W. Reeve					0	10	0
Anonymous, by Rev. J. H. Simpson					1	0	0
Anonymous					0	10	0
Anonymous					1	0	0
Anonymous					0	5	0
Anonymous					0	0	6
Anonymous					0	5	0
Anstruther, Sir Ralph, Bart.	1850	5	0	0			
Armystage, Miss, by Rev. D. James	1852	5	0	0			
A trifle from one who has but little to give, by the Rev. Dr. Cumming					0	2	0
Bacon, John, Esq.					1	0	0
Badcock, H. Esq.					2	0	0
Baillie, Rev. J. F.	1851	5	0	0			
Barfoot, Rev. Henry					5	5	0
Barkworth, Mrs.					5	0	0
Bartlett, H. O. Esq.					0	10	0
Bely, George, Esq.					5	0	0
Benson, Rev. John					0	10	6
Benson, Capt. per Rev. R. J. McGhee.					1	0	0

1854-55

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Benson, Mrs.	1854	5	0	0			
Bevan, R. C. L. Esq.	1849	100	0	0			
Bevan, R. C. L. Esq.	1850	50	0	0			
Bevan, R. C. L. Esq.					50	0	0
Bevan, C. J. Esq.	1853	21	0	0			
Bevan, Rev. D. B.	1854	5	0	0			
Bevan, Rev. F.	1854	5	0	0			
Bevan, Rev. F.					10	0	0
Bickersteth, Rev. R.	1854	30	0	0			
Bingham, Miss					0	5	0
Birch, Rev. T. W.					5	0	0
Birch, Rev. T. W.	1848	5	0	0			
Birch, Rev. T. W.	1849	10	0	0			
Birch, Rev. T. W.	1851	10	0	0			
Bishop, Mrs. per Mr. Hatchard	1854	10	0	0			
Bold, Thomas, Esq.					1	0	0
Bowie, Dr.					0	10	0
Boyle, the Ladies Katherine and Sarah					10	0	0
B. R. E.					0	10	6
Brietzcke, Miss					0	10	0
Bremner, H. Esq.					0	10	0
Bristol & Clifton Prot. Institute	1850	5	0	0			
Broke, Miss					0	10	0
Brompton Church of England Young Men's Society, per H. F. Rivers, Esq.	1854	5	5	0			
Bromwich, Capt.					0	5	0
Brooke, Mr.					0	10	0
Broughton, Mrs. Col.					15	0	0
Brunes, Miss P.					2	0	0
Bull, Miss					0	5	0
B. Y. Z. per "Record"	1848	10	0	0			
Campbell, Lieut.-Gen.					0	10	0
Carthew, Peter, Esq.	1851	10	10	0			
Carthew, Peter, Esq.	1852	10	10	0			
Cartwright, Miss					10	0	0
Caulfield, E. T. Esq.					0	10	0
Cearns, Sam. Esq.					1	1	0
C. G.					20	0	0
Chalmers, Rev. F.	1851	10	10	0			
Chamberlain, Rev. C.	1854	10	0	0			
Chamberlain, Rev. Walter					0	10	0
Champneys, Rev. Canon					10	0	0
Chapman, Mrs.					0	5	0
Clarke, Mrs. Mary					2	2	0
Coleman, Mr.					1	0	0

		Donations of £5. and upwards in previous years.					
		£.	s.	d.	£.	s.	d.
Coleman, Mrs.	1854	5	0	0			
Cookesley, Rev. G. W. being balance of a sum raised at the request of the Romish Priest at Clewer, to supply the Roman Catholic soldiers of the 97th regt. with Douay Bibles	1854	5	0	0			
Córdon, J. J. Esq.					0	4	6
Courthope, G. C. Esq.	1853	10	0	0			
Cowdell, Dr.					0	5	0
C. P. B. per Mr. James Miller	1854	5	0	0			
Crabtree, Mr.					0	10	0
Cropper, Edward, Esq.					10	0	0
Crowther, John, Esq.					1	0	0
C. W. per Mr. Hatchard					0	10	0
Danby, P. W. Esq.	1854	5	0	0			
Darton, Mr.					0	5	0
Davidson, Rev. E.					0	5	0
Denton, Mrs.					0	10	0
Disciple, a					0	5	0
Dodgson, Mr.					0	10	0
Dowden, Mrs.					0	10	0
Doddington, Rev. H.					0	10	0
Duff, Admiral					5	0	0
Duncan, W. E. T. Esq.					1	0	0
Dunsterrell, Gen.					1	0	0
Dunt, J. E. Esq.	1851	5	0	0			
Durranty, A. Esq.					1	0	0
Dyott, Miss	1854	5	0	0			
Edlmanny Joseph F. Esq.					5	0	0
Edwards, Miss C. W.					2	0	0
Edwards, Miss C. W.	1854	5	0	0			
Elliott, Capt.					0	10	0
Elliott, Mr.					0	3	6
Elmslie, Mrs. by Rev. Dr. Cumming					5	0	0
Elmslie, Mrs. by Rev. Dr. Cumming	1854	5	0	0			
Ensor, Miss					0	10	0
Falkener, Edw. Esq. per Rev. H. Gibbs	1849	5	5	0			
Fanshawe, Misses					2	0	0
Fell, Miss	1851	5	0	0			
Fell, Rev. T. C.	1848	5	0	0			
Ferguson, Joseph, Esq. M.P.					5	0	0
Fitch, George, Esq.					50	0	0

1854-55

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Finch, George, Esq. .	1848	50	0	0			
Finch, George, Esq. .	1849	50	0	0			
Finch, George, Esq. .	1850	50	0	0			
Finch, George, Esq. .	1851	50	0	0			
Finch, George, Esq. .	1852	50	0	0			
Finch, George, Esq. .	1853	50	0	0			
Finch, George Esq. .	1854	50	0	0			
F. K. .					0	5	0
Ford, the Dow. Lady .					0	10	0
Forman, Miss M. .					1	0	0
Foster, James, Esq. .	1854	10	0	0			
Fox, Thomas, Esq. .	1851	5	0	0			
Fox, Mrs. .					20	0	0
Foy, Miss M. A. .					0	2	6
Frewin, Thomas, Esq. .	1848	5	0	0			
Freeman, Miss .	1851	0	5	0			
Friend, a .					5	0	0
Friend, a .					5	0	0
Friend, a .					1	1	0
Friend, a .					1	1	0
Friend, a .					1	1	0
Friend, a .					1	0	0
Friend, a .					0	10	6
Friend, a .					0	10	0
Friend, a .					0	5	0
Friend, a .					0	5	0
Friend, a .					0	5	0
Friend, a .					0	5	0
Friend, a .					0	4	0
Friend, a .					0	2	0
Friend, a .					0	1	0
Friend, a .					0	1	0
Friend, a .					0	10	0
Friend, a, per Rev. W. Mungam .					0	10	0
Friend, a, by Mrs. Royston .					0	10	0
Friends at the Temporary Church, St. Thomas, Kennington .					2	0	0
Friends, Ten .					0	16	0
Friend, a .	1854	50	0	0			
Friend, a, to the Papists, per G. N. .	1849	10	0	0			
Friend, a, to the cause .	1854	5	0	0			
Friend, a, by Rev. Jno. Venn .	1854	20	0	0			
Friend, a, at Windsor .	1854	10	0	0			
Friend, a, by Rev. Dr. Cumming .	1854	5	0	0			
Friend, a, by Geo. Lloyd, Esq. .	1854	5	0	0			
Frowd, Miss Mary .					0	10	0
Gadesden, James, Esq. .	1854	20	0	0			

1854-55

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Gainsborough, the Earl of					5	0	0
Gamon, Rev. —					0	2	6
Garratt, F. Esq.					1	1	0
Gascoyne, Rev. Richard					10	0	0
G. D.					0	1	0
Gee, The Misses	1854	10	0	0			
G. G. by Mr. James Miller	1854	5	0	0			
Gore, Miss C.					0	5	0
Greene, Edward, Esq.					5	0	0
Guires, Miss					0	5	0
Gurney, J. H. Esq.					5	0	0
H. A. B.	1851	5	0	0			
Hamilton, Mrs.					0	10	0
Harcourt, Admiral Vernon	1854	5	0	0			
Hardy, John, Esq.					10	0	0
Hardy, John, Esq.	1850	10	0	0			
Harford, J. S. Esq.					2	0	0
Harris, Miss					0	5	0
Hatchard, Rev. John	1850	10	10	0			
Haughton, Miss					0	5	0
Hazard, Mr.					0	10	0
H. B. a Thankoffering on re-							
covering from sickness					10	0	0
H. E. B. by Mr. Miller	1851	5	0	0			
Henderson, Arthur, Esq.					1	1	0
H. H.	1854	5	0	0			
Hooper, Rev. W. N.					0	10	0
Hope, Admiral	1848	10	0	0			
Hope, Admiral	1849	10	0	0			
Hope, Admiral	1851	10	0	0			
Hope, Admiral	1852	10	0	0			
Horrocks, John, Esq.					1	0	0
Howard, C. Esq.	1848	5	0	0			
H. S.					5	0	0
Hull, W. W. Esq.	1853	10	10	0			
Inman, Wm. Esq.					5	0	0
Inman, Richard, Esq.					1	0	0
Irby, the Hon. Augustus					5	0	0
Jefferey, J. P. Esq.					0	10	0
Jesson, T. Esq.	1854	5	0	0			
Johns, Mr.					0	10	0
Johnson, Goswell, Esq.					5	0	0
Jones, Wm. Esq.					5	0	0
Jones, Miss					0	5	0
Jones, Wilson, Esq.	1852	5	0	0			

1854-55

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Keightley, W. J. Esq.					0	10	0
Kelsey, R. Esq.	1851	10	0	0			
King, The Hon. Locke, M.P.	1852	5	0	0			
Lady, a, at Bath, usually resi- dent in Italy					5	0	0
Lady, a, per Rev. J. H. Simpson					0	8	6
Lady, a, per Rev. Dr. Butler					0	4	0
Lancaster, Rev. R. T.					1	0	0
L. C. W.	1854	5	0	0			
Lees, Miss	1854	10	0	0			
Lloyd, Geo. Esq.	1854	10	0	0			
Lloyd, Wm. Esq.					1	0	0
Logan, James, Esq.					1	1	0
Long, Walter, Esq.	1853	20	0	0			
Macbride, Rev. Dr.	1851	5	0	0			
Macbride, Rev. Dr.	1854	5	0	0			
Macfie, R. A. Esq.					1	0	0
Malcolmson, James, Esq.	1854	10	10	0			
Mann, Rev. W. H. G.	1852	5	0	0			
Martin, John, Esq.					1	0	0
Massie, Miss					1	0	0
Mayer, Jos. Esq.	1851	5	0	0			
Mendham, Rev. Joseph	1849	10	0	0			
Mendham, Rev. Joseph	1850	10	0	0			
Mendham, Rev. Joseph					10	0	0
Menzies, Henry, Esq.					1	0	0
Miller, Miss					1	10	0
M. J.					5	0	0
Monmouth Protestant Associa- tion, balance of Funds of, per							
Rev. Jno. Herbert	1854	8	0	0			
Montagu, H. S. Esq.	1854	5	0	0			
Morrell, Rev. R. P.					2	0	0
Morrell, Rev. R. P.	1851	25	0	0			
Morrell, Rev. R. P.	1854	5	0	0			
Morrison, C. Esq.					1	0	0
Murray, Joseph, Esq.					0	1	8
N.	1852	5	0	0			
Nash, C. Esq.					1	1	0
Newman, Miss E.					1	0	0
Nisbett, James, and Co., per							
Miss Du Pre	1854	5	0	0			
E. T. H.	1854	10	0	0			
A. H. G.	1854	30	0	0			
Miss Evans	1854	5	0	0			

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Noel, Hon. and Rev. L.	1851	5	0	0			
Noel, Hon. and Rev. Leland					2	0	0
Norris, Rev. H. H.	1848	5	0	0			
Palmer, J. P. Esq.					5	0	0
Parker, Miss					0	5	0
Payne, Rev. W. R.					0	10	0
Pearce, Mrs.					1	0	0
Pease, J. R. Esq.	1854	10	0	0			
Peck, Wm. Jun. Esq.	1851	10	0	0			
Pinney, Mrs. O., an anonymous friend, by	1854	10	0	0			
Plumptre, John P. Esq.	1854	5	0	0			
Pollock, Sir George, Bart.	1854	5	0	0			
Pollock, Sir Geo. Bart. per Messrs.							
Seeley	1853	10	0	0			
Postle, Mrs.					0	5	0
Pott, Wm. Esq.	1854	5	0	0			
Powney, Gen.					5	0	0
Poyntz, Rev. B. L.					0	5	0
P. Q. by Rev. W. A. Hayne	1851	5	0	0			
Prance, Robt. Esq.	1850	5	0	0			
Pratt, Rev. Charles					1	0	0
Raine, Miss C.					10	0	0
Raine, Miss E.	1850	10	10	0			
"Record" Newspaper, per							
Rev. A. Hewitt	1854	10	10	0			
B. A. H.	1854	10	0	0			
The Ladies K. and S. Boyle	1854	5	0	0			
Thankoffering from one whom the Lord has supported through great trials	1854	5	0	0			
"Record" Newspaper, per							
Bishopp, Mrs.					20	0	0
E. B. P.					1	1	0
Hart, Vice-Admiral Sir Henry, Bart.					5	0	0
H. A. B.					5	0	0
H. E. B.					2	0	0
J. H. B.					0	10	0
K.					5	0	0
K.					2	0	0
K.					2	0	0
N. R. C.					1	0	0
S. Miss					2	0	0
W. Z.					5	0	0
R. F. by Mrs. C. Pinney					5	0	0
Richards, Mrs.					0	2	6

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Ring, Chas. Esq.					0	10	0
R. J.					0	1	0
R. J.	1849	10	0	0			
R. J.	1851	10	0	0			
Roberts, Miss Martha, by Mrs. Breay					1	0	0
Roberts, Rev. Arthur					1	0	0
Roberts, Mrs.					0	10	0
Roberts, Mrs. Eleanor	1854	5	0	0			
Robertson, P. F. Esq. M.P.	1854	5	5	0			
Rodborough Church, Donation at					1	0	0
Rose, Sir George, Bart.	1848	5	0	0			
Rowlands, Rev. W.					0	10	0
Salter, Mrs. E.	1854	10	0	0			
Saltmarsh, Mrs. by Mrs. Cumming	1854	8	0	0			
Saltmarshe, Mrs., by Dr. Cumming					10	0	0
Savile, Mrs.					1	0	0
Sawbridge, Mr.					1	0	0
Scott, Thos. Esq.					0	10	0
Scott, Miss					0	5	0
Seeley, Messrs., per George Wright, Esq.	1854	5	0	0			
Sheepshanks, Rev. T.					1	1	0
Simpson, G. Esq.	1854	10	10	0			
Society for bettering the condition of the Poor, for Scripture Reader, by Mr. Newman	1849	5	0	0			
Society ditto ditto 2 don.	1848	10	0	0			
Somes, Miss	1854	20	0	0			
Sperling, John, Esq.	1854	10	10	0			
Spiking, W. Esq.	1851	10	10	0			
Stephen, Mr. Sergt.					1	1	0
Taylor, John, Esq.					0	10	0
Taylor, Mr.					0	5	0
Thankoffering from one of the Lord's children for special mercies, by Mrs. C. Cay					2	0	0
Thankoffering, a, from H. M. W. per Mrs. Wheeler					0	10	0
Thankoffering, a					20	0	0
"Thankoffering," a, by Mary Louisa	1851	5	0	0			
Tollemache, W. Esq.					0	5	0
Tollemache, Lady Anna Maria					0	5	0
Tomkins, Dr.					0	10	0

1854-55

Donations of £5. and upwards
in previous years.

		£.	s.	d.	£.	s.	d.
Tomkins, Mr. Henry	.				0	5	0
Torriano, Rev. J.	. 1852	5	0	0			
Townley, G. Esq.	. 1854	5	0	0			
Treacher, Henry, Esq.	.				5	0	0
Trotter, Capt.	. 1851	5	0	0			
Turner, Miss	. 1851	10	0	0			
Tyndale, Mrs.	.				1	0	0
Vining, J. T. Esq.	. 1854	20	0	0			
Waldegrave, the Earl	.				2	0	0
Wainwright, W. Esq.	.				5	5	0
Walker, Mr. and Mrs.	.				6	0	0
Walker, Mrs.	.				1	0	0
Walker, James, Esq.	.				10	0	0
Walker, J. Esq.	. 1854	5	0	0			
Wall, Rev. M. S.	.				1	1	0
Wallace, J. R. Esq.	.				0	10	0
Ward, Capt.	.				1	0	0
Ward, the Hon. Mrs.	.				0	10	0
Wardell, W. Esq.	.				1	1	0
Wastell, Rev. J. D.	.				1	0	0
Weaver, Mrs. Henry	.				0	10	0
Wells, Mr. M. by Rev. R. Hol- berton	.				0	5	0
Weston, Miss	.				3	0	0
White and Saunders, Messrs.	. 1852	6	11	0			
Whitley, John, Esq.	.				1	1	0
Whitmarsh and Lee, Messrs.	.				0	10	0
Wicks, Mr. W.	.				0	5	0
Widow, a, by Rev. J. Patteson	.				1	0	0
Wilbraham, Miss Jane	.				1	0	0
Wilkinson, Robt. Esq.	. 1851	5	0	0			
Wilkinson, Robt. Esq.	. 1854	5	0	0			
Williams, Miss	.				0	10	0
Williams, George, Esq.	.				0	10	0
Williams, The Venerable Chancellor	.				0	10	0
Woods, Rev. G. W.	.				5	0	0
Wright, Mr.	.				0	5	0
Y. W.	. 1854	5	0	0			
Z.	.				1	0	0

CONTRIBUTIONS IN ANSWER TO OUR "EARNEST APPEAL."

	£.	s.	d.	£.	s.	d.
A. C. S.	0	5	0			
Adams, Miss Harriet	2	0	0			
Allport, Rev. Jos.	1	0	0			
Ames, Mrs.	2	0	0			
Anonymous	0	1	0			
Anonymous	0	1	0			
Anonymous	0	1	0			
Anonymous	0	1	0			
Anonymous	0	2	6			
Anonymous	0	5	0			
Anonymous	0	5	0			
Anonymous	0	5	0			
Anonymous	0	5	0			
Anonymous	0	5	0			
Anonymous	0	6	0			
Anonymous	0	6	0			
Anonymous	0	10	0			
Anonymous	0	10	0			
Anonymous	1	5	0			
Anonymous, Woolwich	0	5	0			
Atkinson, Geo. Esq.	0	5	0			
Atkinson, Mrs.						
				0	10	0
B., Tonbridge Wells.				0	10	0
B. Miss, Southend						
Badcock, Henry, Esq. per						
Major Todd	0	5	0			
Mrs. Sherwill	0	5	0			
C. Stokes, Dudley, Esq.	0	5	0			
Major Hunter	0	5	0			
Mrs. Hunter	0	5	0			
				1	5	0
Badger, Rev. W. C.	0	5	0			
Bardsley, Mr.	0	5	0			
Barke, Mrs. J.	0	5	0			
Barnes, Mrs.	0	5	0			
Barkworth, Mrs.	1	5	0			
Bates, Rev. J. E.	0	5	0			
Bathurst, Rev. W. H.	1	0	0			
Batt, Mr. C.	0	5	0			
Bell, Mrs. Tiffin	0	5	0			
Beesly, Rev. James	0	2	0			
Bickford, Henry, Esq.	0	5	0			
Bickford, J. S. Esq.	0	5	0			

	£.	s.	d.	£.	s.	d.
Blake, Thos. Jex, Esq., per						
Rev. Jno. and Mrs. Ganton	0	10	0			
Mr. and Mrs. T. Jex Blake	0	10	0			
Miss C. A. Jex Blake	0	5	0			
				1	5	0
Blanchard, John, Esq.				1	0	0
Bowden, Mr.				0	10	0
Boyce, Mrs. Henry				0	5	0
Bradshaw, T. Esq.				0	10	0
Bray, Miss				0	10	0
B. R. E.				0	5	0
Brietzcke, Miss				0	5	0
Brown, Miss S.				0	5	0
Browne, Rev. Geo.				0	5	0
Burn, Rev. A.				0	5	0
Burgess, Mr.				0	2	6
Buxton, Sir Ed. N. Bart. per Rev. Dr. Marsh				5	0	0
Carr, Rev. E.				0	10	0
Cartwright, Miss				1	0	0
Chalmers, Rev. F.				0	10	0
Charleton, Mrs.				1	0	0
Chase, Rev. J. C.				2	0	0
Cheltenham Auxiliary, per Major Baker				17	14	0
Chippindale, Miss				0	5	0
Cholmondeley, the Marquis of				1	0	0
Cholmeley, Rev. J. M.				0	10	6
Clarke, Rev. J.				0	5	0
Clay, Rev. J. per Nisbet and Co.				0	5	0
Clayton, Rev. C.				1	0	0
Clementson, Miss H., per						
J. A. Wise	1	0	0			
T. B. Elley	0	5	0			
A Catholic	0	2	6			
Not a Roman Catholic	0	5	0			
T. B.	0	2	6			
W. Turner	0	2	6			
W. Silvester	0	2	6			
Master F. Matthews	0	5	0			
Mr. Salsbury	0	5	0			
Mr. Tabbiner	0	2	6			
Mr. Allwood	0	2	0			
				2	14	6
Clerical Friend, a, and his Wife				0	10	0
Connell, C. R. Esq.				0	5	0
Cook, Rev. R. K.				0	1	0
Cookesley, Rev. H. T.				0	5	0
Cooper, Sir Geo. Bart.				1	0	0
Cowdall, Dr.				0	5	0
Cross, Mr. James				0	5	0

	£.	s.	d.	£.	s.	d.
Curme, Mrs.				0	5	0
Curtis, Mr. J. per						
Mr. Curtis	0	5	0			
J. and J. Curtis	0	10	0			
Mrs. Sawtell	0	5	0			
				1	0	0
Davis, Mr. G.				0	5	0
Davies, Rev. E. .				0	5	0
Davison, Mrs.				0	10	0
Day, Mrs.				0	10	0
Deck, Rev. Jno.				0	5	0
Denning, Rev. James				0	2	6
Dinham, John, Esq.				1	0	0
Disbrowe, Col.				0	10	0
Dixon, Col.				0	10	0
Dobree, Geo. Esq.				0	5	0
Dobree, Mrs.				0	5	0
Dods, Wm. Esq.				0	5	0
Dolben, Miss				0	5	0
Douglas, Rev. P. H.				0	10	0
Douglas, Rebecca				2	0	0
Duke, Dr.				0	10	0
Dunt, J. E. Esq.				2	10	0
Earnshaw, Christopher, Esq.				1	0	0
Edmonds, Mr. J.				0	10	0
Edwards, Mr. William				2	2	0
Elliot, Wm. Esq.				0	5	0
Elliot, Miss				0	5	0
Ellis, Rev. W. T.				0	10	0
E. W. S.				0	10	0
Falkener, Miss				0	7	6
Fall, Mr.				0	5	0
Fausset, Rev. A. E.				1	0	0
Fell, Miss, and Friends				0	12	6
Fenning, Lieut. Major				0	5	0
Foljambe, Mrs. E.				0	10	0
Forfeit, a				0	1	0
Ford, Dowager, Lady				1	0	0
Forman, Miss				0	10	0
Forman, Miss Martha				0	5	0
Fowler, Mrs. per						
Mr. Fowler	0	5	0			
Mrs. Fowler	0	5	0			
Mrs. Broadbent	0	5	0			
Miss Broadbent	0	5	0			
				1	0	0
Fox, Rev. Henry				0	1	0

	f.	s.	d.	f.	s.	d.
Foy, Rev. J.				1	0	0
Foye, Rev. M. W.				0	5	0
Freeman, Miss				0	2	0
Friend, a, per Rev. W. Mudge				1	0	0
Friend, a, per Mr. Miller				0	5	0
Friend, a, per Mrs. Smith				0	5	0
Friend, a, per Dr. Butler				0	4	0
Friend, a, at Stone				0	2	6
Friend, a, (Ringwood)				1	0	0
Friend, a				0	5	0
Friend, a				0	5	0
Friend, a				1	1	0
Friends, Four				1	0	0
Friends, at Lancaster				1	0	0
Frowd, Miss M.				1	0	0
Gain, Mrs. per Rev. J. Knapp				0	10	0
Gamble, Rev. C. F.				0	5	0
Garstin, Mrs.				0	10	0
Gayazzi, Father, by the York Missionary				0	10	0
G. D.				0	5	0
Gee, The Misses				0	10	0
Gibson, W. Esq.				0	5	0
Gibson, Mr. H.				0	5	0
Goldsmith, Malcolm, Esq.				0	5	0
Gordon, Capt. A.				0	5	0
Gosse, Henry, Esq.				3	3	0
Govett, Rev. Robert				0	5	0
Govett, Rev. Robert				2	0	0
Grace, Miss				0	10	0
Grantham, Rev. T.				1	0	0
Green, Rev. Jos.				0	5	0
Green, R. S. Esq.				0	10	0
Griffith, Rev. J.				0	5	0
Griffith, Miss				0	10	0
Griffith, Miss				3	0	0
Gruggen, Dr.				0	5	0
H. A.				0	5	0
Hamilton, Mrs.				2	0	0
Hance, Miss				0	2	6
Hanson, Mr. Ino.				0	5	0
Hanson, Mr. Wm.				0	5	0
Hare, E. H. Esq. per						
Mrs. Fawcett	0	5	0			
Mrs. Swinburn	0	5	0			
Miss A. Falcon	0	5	0			
Mrs. Mark	0	5	0			
Mrs. E. Hare	0	5	0			
E. H. Hare, Esq.	1	0	0			
				2	5	0

	£.	s.	d.	£.	s.	d.
Harford, Mr.				1	0	0
Harington, Mrs.				0	10	0
Harke, Rev. J. M.				0	5	0
Harke, Mrs.				0	5	0
Harrington, Rev. H. D.				0	5	0
Harsburgh, Mrs.				0	5	0
Hart, Vice-Adm. Sir Henry, Bart.				5	0	0
Hay, Miss M.				0	5	0
Helyar, Wm. H. Esq.				0	5	0
Hildyard, J. G. Esq.				0	5	0
Hildyard, Mrs.				0	5	0
Hill, Mrs. E.				0	5	0
H. O. B.				0	5	0
Hobbs, B. Esq.				0	5	0
Hobbs, Mrs.				0	5	0
Holberton, Rev. R.				2	0	0
Holden, R. Esq.				0	5	0
Horne, Rev. T. H.				0	5	0
Hough, The Misses				0	5	0
Howard, Rev. W. H.				0	5	0
Howard, Rev. J. G.				0	5	0
Hudson, Mr. and Mrs.				0	10	0
Hunt, Mrs.				1	0	0
Hunt, Miss				0	2	6
Hurt, Mr. and Mrs.				0	10	0
Hutchings, Mr.				0	5	0
Hyde, Mrs.				2	0	0
Iredell, Capt.				0	10	0
Isham, Miss				0	5	0
Jackson, Rev. Chas.				0	5	0
Jameson, Miss E. and Sister				1	0	0
Jarratt, Rev. J.				0	5	0
J. R. H.				0	5	0
Jones, Mrs. Champion				0	10	0
Jones, Miss Calvert				0	15	0
Jones, Miss, by Dr. Butler				0	5	0
Kelly, Captain				0	10	0
Kennedy, Mrs.				0	5	0
King, Thomas, Esq., per						
Mr. King	0	2	6			
Master Maunsell	0	1	0			
Smith	0	1	0			
Bowles	0	1	0			
Merewether	0	1	0			
Brooke	0	1	0			
Moore	0	1	0			
Greaves	0	0	2			

	£.	s.	d.	£.	s.	d.
Master Carrington	0	0	4			
„ F. Carrington	0	0	6			
	<hr/>			0	10	0
Kinsman, Rev. A. G.				0	5	0
Kirwood, Rev. G. H.				0	5	0
Kirwood, Rev. G. H., per						
G. H. K.	0	5	0			
“Every little helps”	0	5	0			
Another	0	5	0			
	<hr/>			0	15	0
Knights, Mr.				0	10	0
Knob, Miss, per						
Rev. A. Knox	0	10	0			
Rev. H. Gathorne	0	5	0			
W. T. Hamilton, Esq.	0	5	0			
	<hr/>			1	0	0
Ladbroke, Mrs.				0	5	0
Lady, &c, in answer to the Appeal				2	15	0
Lancaster, Rev. R. T.				0	10	0
Layng, Rev. Dr.				0	5	0
Lee, Joseph, Esq.				0	5	0
Lee, Joseph, Esq. per						
Rev. John Morrall	0	5	0			
Mrs. Morrall	0	5	0			
Rev. J. R. Peake	0	5	0			
John Lee, Esq.	0	5	0			
	<hr/>			1	0	0
Leeds, Miss				20	0	0
L. G.				1	0	0
Legge, Rev. H. J.				0	5	0
Lewis, Rev. J. B.				0	10	0
Lewis, Mrs.				0	10	0
Lightfoot, Mrs.				2	0	0
Lingham, Rev. J.				0	4	6
Littler, Rev. Joa.				0	5	0
Littler, Mrs. and family				0	10	0
Lockey, Rev. F.				0	5	0
Long, Miss				0	10	0
Mackinnon, Mrs.				0	5	0
Maclear, Rev. George				0	5	0
Maitland, Rev. C. D.				0	5	0
Mander, Samuel S. Esq.				0	5	0
Marsh, Rev. Dr.				0	5	0
Marsh, Mrs.				0	5	0
Marsh, Rev. G. E. per						
Rev. G. E. Marsh	0	5	0			
Mrs. Marsh	0	5	0			
Miss Jane Marsh	0	2	0			

	£.	s.	d.	£.	s.	d.
Mrs. A. Gardiner	0	5	0	0	17	0
Massey, Mr. C.				0	5	0
Maynard, T. B. Esq.				0	5	0
Mayne, Rev. G. W.				0	5	0
M. C. by Mr. Miller				1	0	0
McBean, Mr.				0	5	0
McBean, Mrs.				0	5	0
M'Grath, Rev. J.				0	5	0
Minton, Rev. S.				0	5	0
Molesworth, Rev. W. R.				1	0	0
Moody, Mr.				0	5	0
Moore, Mrs.				0	10	0
Morant, Major and Miss				0	5	0
Morgan, Rev. G.				0	5	0
Morris, Mrs. and the Misses Griffith				2	0	0
Mower, Mrs.				1	0	0
Mudge, Rev. W.				1	0	0
Mullens, Mr. and Mrs.				0	10	0
Mulliner, F. Esq.				0	10	0
Mungetum, Rev. W. M.				0	5	0
Nelson, Rev. J.				0	5	0
Noel, Rev. Leland				0	10	0
Noel, Rev. Horace				0	5	0
P.				0	5	0
Pamphilon, Mr. E.				0	10	0
Papillon, Miss F.				0	10	0
Parker, Rev. E.				0	5	0
Parkins, Mrs. by Mr. Waters				0	5	0
Peake, Rev. H.				0	10	0
Pease, J. R. Esq.				2	0	0
Peavor, Capt.				0	5	0
Perrett, Miss				0	5	0
Phillips, Rev. Dr.				0	10	0
Philos				1	0	0
Powell, Mrs. M. A.				0	10	0
Powney, Genl. collected by, in 5s. subscrip- tions				4	12	6
Pratt, J. junr. Esq.				1	0	0
Price, Mr. M.				0	5	0
Pritchard, Mrs. Elizabeth, and Martha				2	0	0
Protheroe, Mr.				0	5	0
Quilter, James, Esq.				0	10	0
Radnor, the Earl of, and three Friends				1	0	0
Raine, Miss				5	0	0
Reece, Mr.				0	5	0

	£.	s.	d.	£.	s.	d.
Reece, Mrs.				0	5	0
Richardson, Mrs.				0	5	0
Rigg, Rev. Wilson				0	5	0
Roberts, Mrs. E.				1	10	0
Rogers, Rev. R. G.				1	0	0
Rogers, Miss C.				0	5	0
Rowley, Mr. and Mrs.				0	10	0
Royston, Rev. P. S.				0	5	0
Saltmarsh, Mrs.				2	0	0
Sanders, The Misses				0	7	6
Saurin, Admiral				1	0	0
Saurin, Lady Mary				0	10	0
Scott, Henry, Esq.				0	10	0
Serattton, Mrs. J. B.				0	10	0
Sealy, Rev. S. B.				0	5	0
Seeley, Mr. R. B.				0	5	0
Selwyn, Rev. E. J.				1	1	0
Shann, Rev. Thos.				0	10	0
Sheppard, Joseph, Esq.				0	5	0
Sherwin, Wm. Esq.				0	10	0
Shrapnell, Miss				0	5	0
Skelton, Mr. S.				0	5	0
Skinner, Rev. W. J.				0	5	0
Skinner, Mrs.				0	5	0
Smith, D. S. Esq.				1	0	0
Smith, James, Esq.				1	0	0
Smith, Geo. Esq.				0	5	0
Smith, Mr. Isaac				1	0	0
Snee, Mr. and Mrs.				0	10	0
Spooner, Rev. Isaac				0	5	0
St. Albans, The Count, per the York Missionary				0	5	0
Stables, H. E. Esq.				0	10	0
Stables, Mrs. H. E. per						
Flower, Mrs.	0	5	0			
Girvan, Miss	0	5	0			
Morley, Mr. and Mrs	0	10	0			
Stables, Mr.	0	10	0			
Stables, Mrs.	0	10	0			
Wilson, Mrs. Joseph	0	5	0			
				2	5	0
Stewart, Robert, Esq.				0	12	6
Stevens, Rev. W. H.				0	5	0
Stileman, Miss				0	10	0
Stokes, Miss				0	5	0
Swift, Rev. B.				0	5	0
Swift, Miss				0	5	0
Swinhoe, Col.				0	10	6
Tate, Rev. J. E.				0	5	0
Taylor, Rev. James				0	5	0

	£.	s.	d.	£.	s.	d.
Taylor, Mr. R.				0	5	0
Thankoffering, a, from H.				0	5	0
Tilbury, The Misses				3	0	0
Tomlin, Rev. J.				0	5	0
Tomlinson, Miss E. W.				0	5	0
Townsend, Rev. Dr.				0	5	0
Tull, Rev. Henry				0	5	0
Turner, Miss Page				0	15	0
Two Sisters				0	10	0
Two Readers of the Appeal				0	10	0
Tyndale, Mrs.				1	0	0
Vacbell, Rev. H.				0	5	0
Valiant, Lady				0	5	0
Valiant, Lady, per						
Mrs. Spens	0	5	0			
Mrs. Ayckbowm	0	2	6			
				0	7	6
Valiant, Miss				0	2	6
W.				1	0	0
Waldegrave, Miss				0	10	0
Wallace, J. R. Esq. sixteen donations				4	0	0
Walsh, Mr.				0	10	0
Ward, Mr. J.				0	5	0
Washington, Mr. A.				0	5	0
Waters, Mr. Richard				0	5	0
Weston, Miss				1	0	0
White, Mr.				0	5	0
Wickes, W. Esq. per						
Rev. T. Müller	0	5	0			
J. Hoyes, Esq.	0	5	0			
Mrs. Hoyes	0	5	0			
				0	15	0
Wilson, Rev. Carus				0	5	0
Wilson, Mrs. C.				0	5	0
Wilson, Mrs.				0	5	0
Windle, Rev. Wm.				0	5	0
Wing, Mrs. M. A.				0	5	0
Wingfield, Mr. G. D.				1	0	0
Woodroffe, J. Esq.				0	5	0
Worfolk, Mrs.				0	5	0
Wortley, W. N. Esq.				0	5	0
Wright, Rev. James				0	5	0
Wright, The Misses				0	10	0
Wylie, Miss				0	5	0
Yorke, Rev. T. H.				2	0	0
Z.				0	5	0

£246 18 6

No. VII.

LIST OF SUBSCRIBERS,

FOR THE YEAR ENDING MARCH 31, 1855.

The Committee request the attention of Subscribers to the following List, which contains all sums paid between April 1, 1854 and March 31, 1855.

*** SUBSCRIBERS not residing in London are respectfully requested to cause their Annual Subscriptions to be paid when due, or to inform the Collector where they may be received. Should any inaccuracies be discovered in the following List, corrections will be thankfully received, and attended to. All letters respecting Subscriptions should be addressed to Mr. James Miller, Secretary, to whom it is particularly requested that all money orders be made payable.

	1854-55.		
	£.	s.	d.
Abbott, Mr. Thos.	0	2	6
Ackfield, Mr.	0	5	0
Adair, Major	0	5	0
Adams, Mrs. Margate	1	0	0
Adams, Rev. S.	0	10	6
Adams, Miss H.	0	5	0
A. F.	1	0	0
Agassix, Mr. Lewis	0	10	0
Alcock, W. N. Esq.	1	1	0
Allen, Rev. H. Clifton	1	1	0
Allen, M. C. Esq.	1	1	0
Allen, Miss Mary Sarah	0	10	0
Allen, Rev. Hugh	0	10	6
Allen, Mr. L.	0	5	0
Allen, Miss	0	5	0
Allnut, C. A. Esq. Wallingford	1	1	0
Allsop, Miss	0	5	0
Ames, Mrs. Bath	1	0	0
Special Mission.	1	0	0
Amoore, Mrs. A. Hastings	0	6	0
Anderson, T. D. Esq.	1	1	0
Anderson, Miss	0	5	0
Andrew, Rev. W. W.	1	1	0
Angell, W. S. Esq.	5	5	0
Amgrave, Mr. R.	0	10	0

	1854-5.			1854-5.		
	£.	s.	d.	£.	s.	d.
Amstruther, Sir Ralph, Bart.	1	1	0	1	1	0
Armitage, Miss Honley, Huddersfield	1	1	0	1	1	0
„ Special Mission	1	0	0	2	0	0
Armstrong, Mrs.	1	0	0	1	0	0
Armstrong, J. E. Esq. Kensington	1	1	0	1	1	0
Armstrong, Mt. J. Newcastle-upon-Tyne	1	1	0			
Armson, Rev. Thomas	1	0	0	0	10	0
Armytage, Rev. J. N. Green	1	1	0	1	0	0
„ Special Mission	1	0	0	1	0	0
Atkinson, G. Esq. Torquay	1	1	0	1	1	0
Atkinson, John, Esq. Leeds	1	1	0	1	1	0
Attfield, Mr. P.				0	10	0
Austen, Mrs.	1	0	0	1	0	0
Austin, Rev. J. S.	0	10	0			
Aylmer, Lieut.-Col.	1	0	0			
Ayton, Esq.	0	10	0			
A. Z. Croydon				1	1	0
A. Z. Weston-super-Mare				1	1	0
Beaufort, the late Dowager Duchess of, per Messrs. Nisbet and Co.	2	2	0	2	2	0
Barners, Lord	2	2	0	2	2	0
Boyle, the Lady S.	1	1	0	1	1	0
Boyle, the Lady K.	1	1	0	1	1	0
Bacon, J. P. Esq.	6	10	0	0	10	0
Bacon, Miss				0	2	6
Babington, Rev. John	1	1	0	1	1	0
Babcock, B. F. Esq.				1	1	0
Badenach, John, Esq.				1	1	0
Badcock, the Misses	0	7	6	0	7	6
Badcock, H. Esq.	1	1	0	1	1	0
Baillie, Rev. J. F.	1	1	0			
Baines, James, Esq.				1	1	0
Bainbridge, Mrs. Down Hall, Epsom	1	0	0			
Baker, Major	1	1	0	1	1	0
Baker, Rev. R. B. Stone	1	0	0			
Ball, Mr.	0	10	0	0	10	0
Baldwin, Miss	0	2	6	0	2	6
Ballance, J. Esq.	1	1	0			
Banner, Harwood, Esq.				1	1	0
Bannister, Mrs. Wm.	1	1	0			
Bairstow, Mr.				1	0	0
Bairstow, Miss A.				1	0	0
Barfoot, Rev. Hen.	1	1	0	1	1	0
Barton, Mr. C.				0	5	0
Barker, Rev. R.	0	5	0			
Barker, Miss	0	5	0			
Barker, Rev. H. C.	0	10	6	0	10	6
Barnett, Rev. W. S.	0	10	6			

	1854-5.		
	£.	s.	d.
Barnes, Miss			0 10 0
Bartlett, H. Esq. Wimborne	0	10	0
Barnicott, Mr.	0	5	0
Barry, Mrs.			0 10 0
Batcheller, Rev. Wm. Kingsdon, Yeovil	1	1	0
Barton, Miss	0	5	0
Batchellor, Mr.	0	10	0
Bate, Charles, Esq. Plymouth	0	10	0
Bates, Rev. J. E.	0	10	6
Bateman, John, Esq. Kynpersley Hall, Staffordshire	1	1	0
Bateman, James, Esq. Biddulph Grange, Congleton	1	1	0
Bathurst, Rev. W. H.	1	0	0
" Special Mission			1 0 0
Batt, Mr. Salisbury	0	10	0
Batten, Mrs.			0 5 0
Batten, Miss	0	5	0
Baxter, Robert, Esq.	1	0	0
Bayley, Rev. A. Banbury	1	0	0
Beamish, Rev. H. H.	1	1	0
Beamish, Rev. A. N.	0	5	0
Bean, Mrs. Col.	0	10	0
Beard, Rev. W. D.	1	0	0
Beaumont, G. Esq. Nottingham	1	1	0
Beckett, Wm. Henry, Esq.			1 1 0
Baddy, Rev. J. F.	0	10	6
Bedford, D. B. Esq.	0	5	0
Belcher, Michael, Esq.	1	1	0
Bell, Mrs. Tiffin	1	0	0
Bell, Rev. C. D.	0	5	0
Bell, Mrs. Plymouth	0	5	0
Bell, Christopher, Esq.			0 10 0
Bell, J. P. Esq.			0 10 0
Bennett, Mr. George	0	5	0
Bennett, J. N. Esq. Plymouth	1	0	0
Beresford, Mrs.	1	0	0
Berkley, Mr. T.	0	10	0
Bernard, Dr. Clifton	1	1	0
Bernard, W. C. Esq. Clifton	1	1	0
Bertram, F. Esq. Jersey	1	0	0
Bast, Rev. Thomas, Sheffield	0	10	6
Bavan, R. C. L. Esq. Lombard-street	2	2	0
Bavan, Rev. D. B.	2	2	0
Baville, Capt.	2	0	0
Beville, Mrs.			1 0 0
Beville, Miss			0 5 0
Bibbins, Miss	0	5	0
Bickersteth, Rev. E. H.			0 10 6
Bickford, J. S. Esq. Tuckingmill	0	10	0
Bickford, Henry, Esq.			1 0 0

				1854-5.		
	£.	s.	d.	£.	s.	d.
Bide, Mr. Yeovil	0	5	0	0	5	0
Biddle, John, Esq.	2	2	0	2	2	0
Biging, Mrs.	1	1	0			
Bigsby, Rev. Charles	0	10	0			
Billing, Miss, Stonehouse	0	10	0	0	10	0
Billings, Mr.	0	5	0	0	5	0
Birch, C. Esq. Kilburn	0	10	0	0	10	0
Birchall, Mrs.				0	10	0
Bishopp, Mrs. Thornby Hall	1	0	0			
Black, Dr. Torquay	0	10	6	0	10	6
Blackmore, Rev. J.				0	10	6
Blake, Dr. P. Torquay	0	10	0	0	10	0
Blake, Miss F. Norwich	0	10	0			
Blakeney, Rev. Dr. Birkenhead	1	1	0	1	1	0
„ Special Mission				1	1	0
Blakiston, Sir Matthew, Bart.	1	1	0	1	1	0
Blanchard, J. Esq. Whitby	1	0	0	1	0	0
Bleasby, Rev. W.	0	5	0			
Blight, — Esq. Plymouth	0	5	0			
Bliss, Rev. George	0	10	0	0	10	0
Bloomfield, Sir Thomas, Bart. Brighton	2	0	0			
Blundell, Miss M.	1	1	0	1	1	0
Blunt, Mrs.	0	10	0	0	10	0
Bodley, T. Esq.	1	0	0	1	0	0
Bold, Thomas, Esq.				1	0	0
Bolitho, Thomas, Esq. Penzance	1	0	0	2	0	0
Bolitho, Miss ditto	0	10	0	1	0	0
Bolitho, William, Esq. ditto	1	1	0	2	2	0
Bolitho, Wm. Jun. Esq. ditto	0	10	0	0	10	0
Bolitho, Mrs. Edward ditto	0	10	0	1	0	0
Bolitho, T. S. Esq.				1	0	0
Bonar, James, Esq.	1	1	0	1	1	0
Boobhyer, J. H. Esq.	2	2	0	2	2	0
Boodle, R. Esq. Chilcompton, Bath	1	0	0	1	0	0
Booth, W. J. Esq.	1	1	0			
Boswell, Mr. Norwich	0	5	0			
Bowen, J. Esq.	1	0	0	1	0	0
Bowen, Mrs.				0	10	0
Bowles, Rev. H. A.	0	10	6	0	10	6
Boyd, J. Esq.	1	1	0	1	1	0
Boyd, C. Esq.	1	1	0	1	1	0
Brace, Mrs.	0	10	0	0	10	0
Brackenbury, Mrs.				0	5	0
Bradshaw, Thomas, Esq. Weymouth	0	10	0	0	10	0
Braikenridge, Rev. G. W. Clevedon	0	10	6	0	10	6
Braithwaite, Robert, Esq.	0	10	6			
Braithwaite, Isaac, Esq.	1	1	0	1	1	0
Brewin, A. Esq. Tiverton	1	0	0	3	0	0
Brice, Friend, and Co., Messrs.				1	1	0
Brickhill, Mr.	0	5	0	0	5	0
Bridger, Rev. J.	0	10	0			

1854-5.

	£.	s.	d.	£.	s.	d.
Bridges, J. B. Esq.	1	1	0	1	1	0
Brietzcke, Misses	1	0	0	1	0	0
Brook, Major G. Colchester	1	1	0	1	1	0
Brodie, Frederick, Esq.				1	1	0
Brokenshaw, Lieut. Teignmouth	0	10	0	0	10	0
Bromley, Mrs.				0	5	0
Brook, Thomas, Esq. Huddersfield	1	1	0	1	1	0
Brook, John, Esq. Huddersfield	1	1	0	1	1	0
Brook, William, Esq.	0	10	6	0	10	6
Brooke, Robert, Esq. Plymouth	0	10	0	0	10	0
Brooke, W. DeCapel, Esq.	10	10	0	5	0	0
Brown, J. Sharp, Esq. Halifax	2	2	0			
Brown, Mr. Plymouth	0	5	0			
Brown, Mr. Rugby	0	5	0	0	5	0
Brown, Matthew, Esq.				1	1	0
Browne, Rev. J.	1	1	0	1	1	0
Brough, Miss				10	10	0
Brough, Mr. and Mrs.	0	10	0	0	10	0
Buck, the Misses	2	0	0	2	0	0
Buckle, W. Esq.	0	10	6	0	10	6
Buckingham, Mrs. Dodiscombe Leigh	0	10	0			
Burgess, Miss, Bath	0	10	0	0	10	0
Burnet, Mr.	0	10	0	0	10	0
Burton, Rev. R. W.	0	10	6			
Burohett, Mrs.				0	2	6
Bushell, Mr. Examiner "Record"	1	1	0			
Bushell, C. Esq.				1	1	0
Buswell, Rev. W. Chelmsford	1	1	0	1	1	0
" Special Mission				0	10	6
Butcher, Major, Clifton	0	10	0	0	10	0
Butler, Mr. and Mrs.	1	1	0	1	1	0
Butler, Rev. S.				0	5	0
Butler, Miss				0	5	0
Butler, Rev. Dr.				1	1	0
Butler, Mrs.				0	10	6
Byers, Rev. O. B.				0	10	6
Calder, the Right Hon. the Lord,	2	2	10	2	2	0
President				2	2	0
Cavan, the Right Hon. the Earl of	5	0	0	2	0	0
Cholmondeley, the Marchioness of	2	0	0	2	0	0
Cavendish, Hon. and Rev. T.				1	1	0
Cabbell, Mrs.	0	10	0			
Cadman, Rev. W. St. George's Southwark	0	10	6	0	10	6
Cahill, R. S. Esq.				1	1	0
Calcraft, J. H. Esq.	2	10	0			
Camidge, Rev. C. York	0	5	0	0	5	0
Campbell, Mrs.				0	5	0
Cardall, Rev. W.				0	10	0
Carey, Miss, Guernsey	0	5	0			

	1854-5.					
	£.	s.	d.	£.	s.	d.
Carey, Rev. H.				1	0	0
Carlisle, Thomas, Esq.				1	1	0
Carmichael, J. Esq.				1	0	0
Carne, Miss, Penzance	0	10	0	0	10	0
Carr, Rev. E. H.	0	10	0			
Carr, Miss, Plymouth	0	5	0			
Cartwright, Miss, Bury-St.-Edmunds	5	0	0	3	0	0
Cartlew, Peter, Esq.	10	10	0	5	0	0
Caulfield, E. T. Esq.				0	10	0
Chambers, Rev. W. per Praed and Co.	2	0	0	2	0	0
Chamberlain, Rev. Gator	1	1	0			
Chamberlain, Rev. J.	0	10	0	0	10	0
Chapman, Mrs. Thomas	0	10	0	0	10	0
Chard, W. W. Esq. (Plymouth)	1	1	0	1	1	0
Chase, Miss, by Messrs. Seeley	1	0	0	1	1	0
Child, Rev. T. Ch.	0	5	0	0	5	0
Chilver, Mr.	0	10	0	0	10	0
Chinpery, Rev. Sir N. Bart.	1	1	0			
Chinpery, John, Esq.	0	10	0			
Chittock, Miss	0	5	0	0	5	0
Cholmeley, Rev. John	1	0	0			
Christopher, Rev. A.				0	10	0
Christy, Miss	2	2	0			
Clack, Mrs. Inlington	0	10	0	0	10	6
Clark, Rev. Thomas				0	10	0
Clark, Mr. J.				1	0	0
Clarke, Rev. E. T.	0	10	0	0	10	6
Clarke, Special Mission				0	10	6
Clarke, Mrs. E. T.	0	10	0	0	10	0
Clarke, General	2	2	0	2	2	0
Clarke, Mr. R.				0	2	6
Clarke, J. B. Esq.	1	1	0	1	1	0
Clarke, Mrs. E.	0	10	0	0	10	0
Clarke, Miss	1	1	0	1	1	0
Clay, Rev. E.				0	10	0
Clayton, Rev. R. Newcastle-upon-Tyne	1	1	0			
Clayton, Miss, A.				0	10	0
Cleaver, Rev. Wm.	1	1	0			
Clements, George, Esq.	0	10	0	0	10	0
Clementson, Miss Mina Blakeney (2 years)	1	1	0	1	1	0
Clementson, Rev. W.	1	1	0	1	1	0
Clifford, Rev. J. B. Bristol	1	1	0	1	1	0
Clissold, Miss	0	10	0	0	10	0
Coalbank, Rev. R.	1	1	0	2	2	0
Cobb, F. W. Esq. Margate	1	1	0	1	1	0
Cobham, Mrs.				1	1	0
Cock, Mr. J. H. Derby	1	0	0	1	0	0
Cockram, Mrs. Kingsdon, near Yeovil	1	0	0	1	0	0
Cockram, Miss, Sherborne	0	10	0	0	10	0
Codrington, Miss, St. Leonards	0	10	0			

			1854-5.		
	£.	s. d.	£.	s. d.	
Cohen, Rev. J.	1	1 0	0	10 6	
Cole, Wm. Esq. Lowestoft	0	10 6	0	10 6	
Collette, C. H. Esq.	1	1 0	1	1 0	
Collins, Mrs. Yeovil	0	5 0	0	5 0	
Collins, Mrs.	0	10 0	0	10 0	
Collinson, Hen. Esq.	1	1 0			
Golquhoun, C. J. Esq.	1	0 0	1	0 0	
Colman, Mr. Richd.			0	5 0	
Combs, Frederick, Esq.	0	10 0	0	10 6	
Comber, Mrs.	0	5 0	0	5 0	
Consterdine, Rev. J.	1	10 0	1	10 0	
Corrie, Rev. E. S.			0	10 0	
Cooper, Alfred, Esq.	0	10 6	0	10 6	
Cooper, Mr. George	0	10 0	0	10 6	
Gonn, Mrs. Plymouth	0	5 0			
Goner, Rev. J. Liverpool	0	10 0	0	10 0	
Cookesley, Rev. H. P. Wimborne	0	10 0			
Cooke, C. T. Esq.	1	1 0	1	1 0	
Copland, the Misses, Harrow	1	1 0	1	1 0	
Gorrie, Rev. E. S.			0	10 0	
Cotesworth, C. Esq.			1	1 0	
Cowan, Dr.	0	10 0	0	10 0	
Cowell, Mr. Josiah			0	5 0	
Coxwell, Rev. W.	0	10 0	0	10 0	
Coyle, Major	0	10 0	0	10 0	
Cox, Henry, Esq. Derby	1	1 0	2	2 0	
Cox, Miss, ditto	0	10 0	0	10 6	
Cox, the late Mrs. Clifton	0	10 6	0	10 6	
Cowdell, Dr.	0	10 0	0	10 0	
Crabb, Richard, Esq. Great Baddow	1	1 0	1	1 0	
Crabb, Mrs.	0	10 0	0	10 0	
Crabb, Miss	0	10 0	0	10 0	
Crabbtree, Mr.			0	10 0	
Cresingham, Jonah, Esq.	2	0 0			
Creswell, R. G. Esq. Ashby-de-la-Zouch	1	1 0	1	1 0	
Creswick, N. Esq. Sheffield	1	0 0	1	0 0	
Crisfield, Miss	0	10 0	0	10 0	
Crofts, H. Esq.	1	0 0	1	0 0	
Crofts, Mr. J. Y.	0	10 0	0	10 0	
Cropper, Edward, Esq.			2	2 0	
Crosbie, Robt. C. Esq.			1	1 0	
Cross, Dr.	0	10 6	0	10 6	
Croughton, Miss			0	10 0	
Crump, Rev. J.			0	5 0	
Curteis, Miss			0	10 0	
Curteis, Mrs., Bath			0	10 0	
Curteis, Misses "			1	0 0	
Cumming, Miss	1	0 0	1	0 0	
Cumming, Rev. J. D.D. National Scotch Church	1	1 0	1	1 0	
Cumming, Rev. J. Elder, Perth—(2s 6d subs.)	2	13 0	2	2 0	

	1854-5.		
	£.	s.	d.
Cuppage, Mrs. J. R.	1	1	0
Curme, J. A. Esq. Weymouth	0	10	0
Curme, G. Esq. Dorchester	1	0	0
Curtis, Mr. James, Yeovil	0	10	0
Darbyshire, B. Esq.	1	1	0
D'Aroy, Miss, Tonbridge Wells	0	10	0
Dallatt, Mrs.			2 0 0
Dampier, Mrs.	0	10	6
Dashwood, Rev. C. J. Whiponsett	1	1	0
Davidson, B. Esq. Birmingham	1	1	0
Davidson, Rev. James	1	0	0
Davidson, Miss			0 10 0
Davison, Mrs.	1	0	0
Davies, Mrs.	0	10	0
Davies, Rev. Thomas, Ponty-Pool	0	10	0
Davies, Mrs. Robert	1	0	0
Davies, Rev. John			0 10 0
Davies, Major	1	1	0
Davis, Mrs. John			0 5 0
Dawe, James, Esq. Stoke, Davenport	0	5	0
Dawson, Mr. E.	0	10	6
Day, Mrs.	0	10	0
Delve, Miss			0 3 0
Denman, Mrs. Yeovil	0	5	0
Dent, Miss	1	0	0
Dennys, Capt.			0 5 0
Dennys, Mrs.			0 5 0
Despard, Mrs.	0	5	0
Dikes, W. H. Esq. Wakefield	1	0	0
Dinham, Mr. J.	1	1	0
Ditchett, W. D. Esq.			0 5 0
Ditchburn, Mr. H. Gravesend	1	1	0
Dixon, Mr. R.			1 0 0
Dixon, Rev. J.	0	10	6
Dobree, Miss Ann, Guernsey	0	10	0
Dobson, W. F. Esq.			1 1 0
Dodgson, Mr.			0 10 0
Doudney, E. P. Esq.	0	10	0
Dowker, Mrs. Rickering	1	0	0
Douglas, Rev. P. H.	2	0	0
Dowden, Mr.	0	10	0
Dowden, Mrs.	0	10	0
Drake, Rev. T. R.	1	0	0
Drawbridge, Rev. Chas.	0	5	0
Dudding, Rev. H. St. Albans	0	10	0
Duke, Abraham, Esq. Rugby	0	10	0
Duffin, Mr. Col.			1 0 0
Dumergue, Rev. W. S.			1 1 0
Durbin, Miss			0 10 0

	1854-5.					
	£.	s.	d.	£.	s.	d.
Dunt, J. E. Esq. Cockspur-street	1	1	0	1	1	0
Dunsterville, Genl. Plymouth	1	1	0	1	1	0
Du'Port, James, Esq.	0	10	0	0	10	0
Durrant, Dr. Ipswich	0	10	0			
Dupré, Mrs.	0	10	0	0	10	0
Dyson, Mr.	1	0	0	1	0	0
Eaton, R. Esq. Devonport	0	10	0	0	10	0
E. Mrs. per Rev. J. H. Simpson				0	9	0
Earnshaw, C. Esq.	2	0	0	2	0	0
E. D., Bath				0	5	0
Eccles, Mrs.				0	10	0
Edgar, the Misses, St. Leonard-on-Sea	1	0	0			
Edwards, G. Esq. Halifax	0	10	0	0	10	6
Edwards, Mr. William, Holborn	0	10	6	0	10	6
Edwards, Henry, Esq. Halifax	1	1	0	1	1	0
Edwards, Priestly, Esq.	2	1	0	1	1	0
Eldridge, J. Esq. Newport, Isle of Wight	0	10	0	0	10	6
Elliott, Rev. James, Taunton	0	10	0	0	10	0
Ellis, J. L. Esq. per Messrs. Hankey	1	0	0	1	0	0
Ellis, E. Esq. Wimborne	0	10	0			
Ellis, Mr. George				0	5	0
Ellis, Rev. W. T.	1	0	0	1	0	0
Elliott, Miss Eleanor				1	0	0
Elwin, E. Esq.	0	10	0	0	10	0
Elmslie, Mrs.	1	0	0	1	0	0
Emly, Mrs.	1	0	0			
Ensor, Miss	1	1	0	1	1	0
Enraght, J. B. Esq. Clifton	1	1	0	1	1	0
Esdale, E. J. Esq.	1	0	0	1	0	0
Evans, Rev. C.	0	10	0			
Evansoh, Dr. Torquay	1	0	0	1	1	0
Eyre, W. Esq. Hull	1	1	0	1	1	0
Finch, Geo. Esq. Barley-on-the-Hill, Rutlands	5	5	0	5	5	0
Finch, Right Hon. Lady Louisa	2	0	0	2	0	0
Farquhar, Sir W. R. Bart.	5	0	0	5	0	0
Farish, Rev. W. M.				0	10	0
Fairthorne, A. W. Esq.	1	0	0	1	0	0
Falcon, Miss A. Workington	0	10	0	1	0	0
Falkner, the Misses	1	1	0	1	1	0
Parrant, Mr. R. Salisbury	1	1	0	1	1	0
Farrar, W. L. Esq. Lincoln's-Inn-Fields	1	1	0	1	1	0
Fawcett, Mrs. Workington	1	1	0	1	0	0
Fayle, Rev. R. Torquay	0	10	0	0	10	0
Fell, Miss, Ashby-de-la-Zouch	1	0	0	1	0	0
„ Special Mission				1	0	0
Fell, Rev. T. Ashby-de-la-Zouch	1	0	0			
Fell, Rev. T. C. Sheepy, ditto	2	0	0	2	2	0
Fenton, Rev. S.	0	10	0			

	1854-5.			
	£.	s.	d.	£. s. d.
Ferguson, Miss Elizabeth, Carlisle	0	6	0	
Ferguson, Joseph, Esq. M.P. Carlisle	1	0	0	
Ferris, Rev. T.	1	1	0	1 1 0
Field, Capt. per Messrs. Nisbet	1	0	0	
Finlay, the (Misses)	0	10	0	0 10 0
Fisher, P. H. Esq.	1	1	0	1 1 0
Fisher, Rev. J. Higham-on-the-Hill, Hineley	0	10	6	
Folliott, Rev. James	1	1	0	
Folds, Miss, Plymouth	0	5	0	
Foster, G. W. Esq.				1 0 0
Fosbrooke, Leonard, Esq.				1 1 0
Fothergill, Thomas, Esq.	2	0	0	2 0 0
Fothergill, Miss	1	0	0	1 0 0
Fowke, Mrs.				0 2 6
Fowler, C. Esq.	1	1	0	1 1 0
Fox, Mrs. Durham	1	1	0	
Franklyn, Rev. Thomas Ward, Tonbridge Wells	2	2	0	4 4 0
Fraser, Miss, Kingdon	1	1	0	1 1 0
Frazier, Mr. Thomas				1 1 0
Frear, B. Esq. Derby	1	1	0	1 1 0
Freeman, Miss	0	10	6	0 10 6
Freeman, Miss, Brikton	1	1	0	1 1 0
Freeman, Miss Ann, ditto	0	10	6	0 10 6
Freeman, Mr.	0	10	0	0 10 0
Freemantle, Rev. W. R.	1	0	0	
Frere, J. H. Esq.	2	0	0	2 0 0
Frewen, Thomas, Esq. Northam	5	0	0	
Frewin, Chas. H. Esq. M.P.				1 1 0
Friend, a, Bath				1 0 0
Friend, a, by Mrs. Garstin	1	0	0	1 0 0
Friend, a, by Mr. Miller	1	1	0	1 1 0
Friend, a				0 10 0
Friend, a				0 5 0
Friend, a, to the Roman Catholics in Woolwich				1 1 0
Friend, a				0 2 0
Frodsham, J. Esq.				1 1 0
Frowd, Miss M. Bath	1	0	0	1 0 0
„ Special Mission				0 10 0
Fry, Rev. James, Sompting	0	10	0	0 10 0
Fysh, Rev. Frederick, Torquay	1	1	0	2 2 0
Gainsborough, the Earl of	2	2	0	2 2 0
Galloway, the Countess of	2	2	0	
Gabb, D. H. Esq.	0	5	0	
Gabb, Mrs.	1	0	0	1 0 0
Gadesden, James, Esq.	1	1	0	1 1 0
Gain, Mrs. Portsea	0	5	0	0 10 0
Gaitskell, Mrs.	0	5	0	0 10 0

	1854-5		
	£.	s.	d.
Gamble, Rev. H. Ashbourn	0	10	6
Gamble, Mrs.	1	1	0
Gamble, Miss	0	5	0
Gant, J. C. Esq.	0	10	6
Gardner, Rev. Richard, Devonport	0	10	0
Gardener, W. Esq.			1 1 0
Garlick, J. P. Esq. Leeds	0	10	0
Garrett, F. Esq. Torquay	1	0	0
Garrett, J. Esq.	1	1	0
Gartlin, Mrs. Dorchester	1	0	0
Gastineau, H. Esq.	1	1	0
Garner, F. Esq.			1 1 0
Gaskell, James, Esq.			0 10 0
Gee, Mr.	0	5	0
Gee, Misses	2	0	0
Gell, Rev. P. Derby	1	1	0
George, G. T. Esq.			1 0 0
George, Mrs.	0	5	0
George, W. Esq.	1	0	0
Gibb, Duncan, Esq.			1 1 0
Gibbon, Mr.	0	10	0
Gibbs, the Misses, Birmingham	1	1	0
Gibson, E. Esq. Hull	1	1	0
Gilbert, Miss	1	0	0
Gilbert, Miss Hutton, per Messrs. Seeley	1	1	0
Gilbert, Mr. Salisbury	0	10	0
Gilbertson, Mrs.			0 5 0
Gillard, Miss, Plymouth	0	5	0
Gilchrist, Capt.	0	10	0
" Special Mission			0 10 0
Gillson, W. H. Esq.			1 0 0
Glass, Mr. Bath	0	10	0
Glyde, John, Esq. Yeovil	0	5	0
Glyde, Mrs.	1	0	0
Glyde, John, Jun. Esq. Yeovil	0	5	0
Glyn, Rev. Sir George, Ewell	1	1	0
Godfrey, Major	1	0	0
Goe, F. F. Esq. Louth	1	0	0
Goe, Mrs. ditto	1	0	0
Gold, Mr.	1	1	0
Goodall, Captain, Devonport	0	10	0
Goodhart, Rev. C. J. Chelsea	0	10	0
Goodhew, Miss, Islington	0	10	0
Gooden, John, Esq.	1	1	0
Gordon, Alexander, Esq.	2	2	0
Gore, Miss	3	2	0
Gould, John, Esq. Petworth	1	1	0
Gould, Mrs. Sarah, ditto	1	0	0
Gorst, Mr. John			1 0 0
Gorst, the Misses			1 1 0

	1854-5.		
	£.	s.	d.
Good, Mr.		0	5 0
Gore, Col.		0	10 0
Gore, Miss		0	10 0
Gosse, Henry, Esq.	1	1 0	1 1 0
Goulter, Mrs.		0	2 0
Gould, Miss	1	0 0	1 0 0
Govett, Rev. R.		1	1 0
Graham, G. Esq.	0	10 0	0 10 0
Graham, T. J. Esq. M.D. Epsom	1	1 8	
Graham, T. H. Esq. Edmund Castle	0	10 0	
Grainger, Rev. J. C.	0	10 6	0 10 6
Grane, Rev. J.		0	5 0
Grant, Mrs.	1	0 0	1 0 0
Grant, Misses, Jersey	0	10 0	
Grautham, Rev. Thomas, Bramber	1	1 0	2 2 0
Gray, Miss, Chelsea	0	10 0	
Grazebrook, Henry, Esq.		1	1 0
Grazebrook, George, Esq.		0	10 6
Greaves, Henry, Esq. Sheffield	1	1 0	1 1 0
Greaves, Rev. H. A. Plymouth	0	5 0	
Greaves, Rev. Joshua	0	6 0	
Greenham, F. Esq. Yeovil	1	0 0	0 10 0
Greenham, Mrs. ditto	0	5 0	0 5 0
Gregory, Mrs. Plymouth	0	10 0	
Gregson, William, Esq. Tanfield-Court, Temple	1	1 0	1 1 0
Gregson, Mrs.		1	0 0
Grey, Rev. Harry	1	0 0	1 1 0
Griffith, Dr. Wrexham	1	0 0	1 0 0
Griffiths, Miss	0	5 0	0 10 0
Grinfield, Rev. E. W.	1	1 0	
Gruggen, Dr. Liverpool	0	7 0	
Gruggen, Wm. Esq.	1	1 0	1 1 0
Grundy, Miss		0	2 6
Guion, S. B. Esq.		1	1 0
Gurney, J. H. Esq. Norwich	2	0 0	2 0 0
Hazlerigg, Sir Arthur, Bart.	2	0 0	2 0 0
Haskman, Mr.	1	0 0	
Hadow, G. J. Esq. Clifton	1	1 0	1 1 0
Hadwen, Isaac, Jun. Esq.		1	0 0
Haigh, Miss	0	10 0	0 10 0
Haigh, Miss H.	0	10 0	0 10 0
Hakes, James, Esq.		1	1 0
Hall, Rev. C. R.		0	10 6
Hall, Rev. John, Clifton	1	0 0	
Hall, Rev. E. M. Idle	0	10 6	
Hall, Mrs. Bagshot	0	10 0	0 10 0
Hall, Smith, Esq. Halifax	1	1 0	1 1 0
„ Special Mission	1	1 0	1 1 0

1854-5

	£.	s.	d.	£.	s.	d.
Hall, Mr. Arthur	1	1	0	1	1	0
Hance, Miss	0	10	0	0	10	0
Hanceck, W. Esq. Wolverley	1	0	0			
Handcock, Rev. W. F.	0	10	0	0	10	0
Handely, Rev. A. Dorchester	0	10	6	0	10	6
Hanson, Samuel, Esq. Botolph-lane	2	2	0	2	2	0
Harcourt, Rear-Admiral Vernon	1	1	0	1	1	0
Hare, Mrs. E. H.	1	1	0	1	1	0
Hare, Mrs. Evan	1	1	0	1	1	0
Harnies, Miss H.J. Louth	0	10	0	1	1	0
Harrington, Mrs.	2	2	0	2	2	0
Harrington, Miss				0	5	0
Harris, Rev. C.	1	1	0	1	1	0
Harris, Joseph, Esq.	1	0	0	1	0	0
Harrison, Miss E.	1	1	0	1	1	0
Harrison, the Misses, Sheffield	1	1	0	1	1	0
Harrison, Rev. Thomas, Stafford	0	10	0			
Hart, Sir Henry Bart. by Mr. Burnside	1	1	0			
Hart, the Right Hon. the Lady	1	0	0			
Hart, Mrs.	0	5	0	0	5	0
Hartland, N. Esq.	1	1	0	1	1	0
Hartley, Mrs. Stoke	0	10	0			
Hartridge, W. Esq.	1	0	0	1	1	0
Harvey, Miss, C.				0	10	0
Harvey, G. H. Esq.	0	10	0			
Hasell, W. Esq.	1	1	0	1	1	0
Hatchard, Rev. John, Plymouth	0	10	0	0	10	0
Hatherell, Rev. Dr. Southampton	1	1	0			
„ Special Mission	1	1	0			
Havergall, Rev. W. H.				0	5	0
Hawke, W. T. Esq. Tiverton	0	10	0	0	10	0
„ Special Mission				0	10	0
Hawker, Vice-Admiral	1	1	0	1	1	0
Hawkins, Mrs.				0	5	0
Hawkins, Mrs. B.	0	5	0	0	5	0
Hawkins, Mr. J.				1	0	0
Hay, C. Esq.	0	10	0	0	10	0
Hay, Mrs.	0	10	0	0	10	0
Haydon, W. Esq. Guilford	2	0	0			
Haydock, Miss				0	10	0
Hayne, Rev. W. B. Sydenham	1	1	0			
Hayllar, Mr.	0	5	0	0	5	0
Hazleton, Mrs.	0	5	0			
Heathcoate, Miss	1	1	0			
Heathcoate, Miss C.	1	1	0			
Heaton, John, Esq. Leeds	0	10	0			
Helyar, W. Esq. East Coker, Yeovil	0	10	0	0	10	0
Helyar, Mrs. East Coker, Yeovil	1	0	0	1	0	0
Hermell, Col.	1	1	0	1	1	0
Hendrickson, Rev. W.				0	10	0

				1854-6
				£. s. d.
Herbert, Rev. John, Goodrich	1	1	0	1 1 0
Hepworth, Rev. R.	0	10	0	0 10 0
Heuland, Mrs.	1	1	0	
Hewitt, Rev. A.	1	0	0	
Hey, Wm. Esq. Leeds	0	10	6	
Heywood, Mrs.				1 0 0
Hick, C. Wm. Esq. Brixton	1	1	0	1 1 0
Hicks, Mr. Hastings	0	5	0	
Hickson, Mrs.	0	4	0	0 4 0
Higgs, Mrs.				0 5 0
Highmore, J. N. Esq. Preston, Yeovil	1	0	0	1 0 0
Hill, Mrs. Worcester	0	10	6	
Hill, Rev. John, Wyke Regis	0	10	6	0 10 6
Hill, Hugh, Esq. Temple	1	1	0	1 1 0
Hilyard, J. G. Esq. Louth	0	10	0	0 10 0
Hoare, Noel, Esq. Mill Hill, Hendon	5	0	0	5 0 0
Hoare, Rev. E. H.	0	10	0	
Hobbs, B. Esq. Forton, Gosport	1	1	0	1 1 0
Hobbs, Mr. Henry, Portsea	0	5	0	
Hodgson, T. H. Esq. Carlisle	1	0	0	
Hodgson, Mrs.	2	2	0	
Holberton, Rev. R.				0 5 0
Holbrow, the Misses	1	0	0	1 0 0
Holmes, Rev. J. J.	0	10	0	0 10 0
Holliday, Mr.	0	5	0	0 5 0
Holland, James, Esq.	1	0	0	1 0 0
Holworthy, Mrs. Plymouth	0	10	0	0 5 0
Holy, T. B. Esq. Sheffield	1	1	0	1 1 0
Hooper, Miss, Reading	0	10	0	0 10 0
Hooper, Rev. W. Nixon	0	10	0	0 10 0
Hope, Captain George	1	0	0	
Hopwood, Mrs. Plymouth	0	10	0	
Hore, Mrs.				0 10 0
Horne, Rev. T. H. Nicholas-lane	1	1	0	1 1 0
Horrocks, John, Esq.	1	0	0	1 0 0
Horsburgh, Mrs.				0 5 0
Houghton, Miss Newport, I. W.	1	1	0	1 1 0
Howe, Mrs.	1	0	0	1 0 0
Howgate, Mr.				0 10 0
Hownam, Miss	0	5	0	0 5 0
Hubbersty, Miss				0 5 0
Hubbuck, Miss Sophia	0	10	6	0 10 6
Hubbuck, Miss C. L.	0	5	0	
Hughes, Richard, Esq. Stafford	0	10	0	
Hume, Miss, Clapham Common	1	1	0	1 1 0
Humphries, E. R. Esq.	1	1	0	1 1 0
Hunt, Mr. Bristol	0	5	0	0 5 0
Hunter, Rev. J.				0 5 0
Hutchings, Mr. 42, Long Acre	1	1	0	1 1 0
Hutchins, Mrs. Southampton	1	0	0	

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£. s. d.

Hutchinson, Lieut. Dover	0	10	6		
Hutchinson, Mrs. Col.	1	1	0	1	1 0
Ibler, G. J. Esq.				0	10 0
Inman, Mr.				1	0 0
Irby, the Hon. Augustus				5	0 0
Iredell, Capt.	1	1	0	1	1 0
Isbell, Rev. George	0	10	0	0	10 0
Jackson, Rev. W. E.	0	10	0		
James, Rev. H. Sheepshed	1	1	0	1	1 0
„ Special Mission.	1	1	0	1	1 0
James, Mrs. Plymouth	0	10	0		
James, Mr. T.				0	5 0
Janson, Mr. H. W.	1	0	0	1	0 0
Janverin, Mrs. D.				0	10 0
Jayne, John, Esq.	0	10	6	0	10 6
Jeffery, Miss C.	1	0	0	1	0 0
Jeffery, Miss J.	1	0	0	1	0 0
Jeffrey, Charles, Esq. Plymouth	0	5	0		
Jenkins, Rev. Evan, Merthyr	0	5	0		
Jennings, Rev. T. F.	0	10	6	0	10 6
Jerram, Mrs.	0	10	0	0	10 0
Jewdine, Mr. Hastings	0	15	0		
Jewins, Rev. J.				0	10 0
Job, Mr. J. B. Truro	0	10	0	1	1 0
Johnson, Robert, Esq. Watling-street	1	1	0	1	1 0
Johnson, Goswell, Esq.	1	1	0	1	0 0
Johnstone, Rev. W. Culmington, Salop	1	0	0	1	0 0
Jones, John, Esq. Sheffield	0	10	0	0	10 0
Jones, Rev. J. Burley, Rutlandshire	1	1	0	1	1 0
Jones, W. P. Esq.				0	5 0
Jones, William, Esq.				1	1 0
Jones, Edward, Esq.				1	1 0
Jones, W. C. Esq.				1	1 0
Jones, Rev. Henry				0	10 0
Jones, B. W. Esq.				0	10 0
Joynson, Peter, Jun Esq.				1	1 0
Keane, Rev. J. E. Bethnal Green	0	10	0	0	10 6
Keen, Mrs. Maria, Godalming	0	10	0	0	10 0
Keable, Mrs. R.	0	5	0	0	5 0
Kell, R. P. Esq.	1	0	0	1	0 0
Kelly, Capt. E. H. M.	1	1	0	1	1 0
Kemp, Mrs.	1	1	0	1	1 0
Kempe, Rev. E. Clifton	1	0	0	1	0 0
Kendal, Rev. J. H. Launceston	0	10	0		
Kennaway, Mrs. H.	1	1	0	1	1 0
Kennedy, Captain, Plymouth	0	5	0		

1854-5

£. s. d.

Ker, Stewart, Esq.				1	1	0
Kinahan, Mr. John				1	1	0
King, the Hon. Locke, M. P.		1	1	0	1	1
King, the Hon. Mrs. Locke		1	1	0	1	1
King, Miss					0	3
King, J. Esq.		0	10	0	0	10
Kinsey, Rev. W. M. Rotherfield Grays		0	5	0		
Knoeker, E. Esq.		0	10	0	0	10
Ladbroke, Mrs.		1	1	0		
Lady, a, by Mr. Rowbottom		6	0	0	5	0
Lafone, Miss.					1	1
Lake, Capt.		1	1	0	1	1
Lambert, Right Hon. Lady					0	10
Lancaster, Rev. R. T. Brighton		1	1	0	1	1
Lancaster, W. T. Esq.					1	0
Lane, Rev. C. Kennington Oval		0	10	0		
Laneborough, the Countess of		1	0	0		
Lang, Captain					1	0
Langton, W. H. Gore, Esq., M.P.					2	2
Larder, Mr. Louth		1	0	0	1	0
Latham, Mrs.		0	10	0	0	10
Latham, Miss		0	5	0	0	5
Law, George, Esq. Brighton		1	1	0		
Leach, Wm. Esq. St. John's Wood		0	10	6	0	10
Leach, Mr. J.					1	0
Ledlie, Major					0	10
Ledward, Septimus, Esq.					1	1
Lee, John, Esq. Whitechurch		1	1	0	1	0
Lee, Joseph, Esq. Redbrook Farm, ditto		1	1	0	1	1
Lee, Mrs. Col.		0	5	0	0	5
Lessor, Miss		1	0	0	1	0
Lester, Mr. A.		1	0	0	1	0
Levingston, Mr.					0	10
Lewis, Robert, Esq.		1	1	0		
Lewis, Samuel, Esq. Jun.		1	1	0	1	1
Lewis, Mrs. Stonehouse		1	0	0	1	0
Light, Rev. W. E.		1	0	0		
Lightfoot, Miss		1	1	0	1	1
Lighton, Rev. Sir C. Bart.		1	1	0		
Lillingstone, Rev. E.		0	10	6	0	10
Lingwood, R. S. Esq.		0	5	0	0	5
Little, P. M. Esq. Stoke		0	10	0	0	5
Little, Mrs. Jno.		0	5	0	0	5
Littler, Mrs. and Miss		0	10	0	1	0
Llewellyn, Peter, Esq.		1	1	0	1	1
Loader, Mr.		0	5	0	0	5
Lockwood, Mr.		1	0	0	1	0
Logan, James, Esq.					1	1
Long, Rev. C. M.		1	1	0		

			1854-5			
			£.	s.	d.	
Long, William, Esq. Saxmundham, Suffolk	2	2	0	6	6	0
Leng, Mrs. ditto	1	1	0	3	3	0
Leng, Miss, Bath	0	10	0	0	10	0
„, Special Mission	0	10	0	9	10	0
Leng, Mr. James				0	5	0
Longton, J. Esq.				1	1	0
Lowndes, Mr. E.				2	0	0
Ladlow, Rev. E.				0	10	0
Luscombe, Hen. Esq. Plymouth	0	5	0			
Lyon, Rev. Dr. Sherborne	1	1	0	1	1	0
Lyon, Thomas, Esq. Yeovil	1	1	0	1	1	0
„, Special Mission	1	1	0	1	1	0
McCalmont, Rev. C.				1	0	0
Macdonald, Rev. G. B.	0	10	6	0	10	0
McEachen, Malcolm, Esq.				0	10	6
McGane, Miss				0	2	6
Mackinnon, Mrs.				1	1	0
Maclean, Captain P. Chatham	0	10	0			
McCarthy, C. Esq. Leeds	0	10	6	1	1	0
McInnes, General	1	1	0	1	1	0
McLoughlin, Miss	0	10	0			
Madden, Dr. Torquay	0	10	0	0	10	0
Maingay, B. Esq. Guernsey	1	0	0	1	0	0
Mair, William, Esq.	0	10	0	1	0	0
Maitland, Miss Fuller, Henley-on-Thames	2	2	0			
Malden, Chas. R. Esq. Windlesham-house, Brighton			0	10	0	
Mander, S. Esq.	1	1	0	1	1	0
Manning, Rev. N. Huddersfield	0	10	0	0	10	0
Mann, Rev. W. H. G. Bowden	0	10	6	0	10	6
Manners, Major	1	0	0	1	0	0
Manners, Rev. J.	0	10	0	0	10	0
Marchant, Mrs.				0	5	0
Mark, Mrs. Workington	0	10	0	0	10	0
Marrable, Rev. W. & Mrs.	2	0	0	2	0	0
Marniott, Miss S. C. per Williams & Co.	1	1	0	1	1	0
Marryat, Miss, Wimbledon-house	1	1	0			
Marshall, Mr. J. E.	0	10	0	0	10	0
Marshall, Mr. Spencer	0	10	6	0	10	6
Martin, Sir H. Bart.	1	1	0	1	1	0
Martin, E. Esq. Bridge-house, Richmond	1	0	0			
Martin, Mr. Esq. Buckland-house, Dover	1	0	0			
Martin, Rev. Robert	1	1	0	1	1	0
Masters, R. Esq.	0	10	0	0	10	0
Mather, John P. Esq.				1	1	0
Maude, Rev. Jos. Chirk	0	10	0	0	10	0
Maurice, Rev. Dr. Oxford	0	10	0			
May, Mr. C.	0	5	0	0	5	0
Maynard, Rev. Foster	0	10	0			

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	£. s. d.		
Mayo, J. Esq. Yeovil	0	5	0
Mayo, Mrs. ditto	0	5	0
Meara, Miss	1	0	0
Medlycott, Lady	1	0	0
Meigh, Chas. Esq.	1	1	0
Meigh, Chas. jun. Esq.	1	1	0
Mendell, Mrs.			0 10 0
Mercer, Capt.	1	1	0
Mercer, Mrs. Col.	1	0	0
Merrless, Mr.			0 10 0
Merriman, Miss			0 10 0
Merriman, John, Esq.			0 10 0
Merry, Wm. Esq. Reading	1	0	0
Merry, Wm. Esq.	0	10	0
Meyers, Mr. Miles			1 0 0
Mitchell, Richard, Esq.			1 1 0
Mikbelson, Miss			0 5 0
Miller, Mr. James, Brixton	1	1	0
Miller, Miss, Colchester	0	10	0
Miller, Mr. Ipswich	0	5	0
Mills, E. B. Esq. Plymouth	1	0	0
Mills, Rev. J.	0	10	0
Milne, Rev. J. L.L.D. Dollar	0	10	0
Milroy, Mrs.	1	1	0
Michell, Miss, Penzance	0	5	0
Moberley, Miss	1	1	0
Molesworth, Rev. W. B. Bandon	1	0	0
Molyneux, J. M. Esq. Guildford	1	0	0
Money, Mrs. Sternfield	1	1	0
Montagu, Major, Clapham	1	1	0
Monypenny, Rev. J. J. Hadlow	1	1	0
Moody, C. A. Esq. Kingston, Yeovil	1	0	0
Moody, Mr. Salisbury	0	10	6
Moody, T. H. C. Esq.	1	1	0
Moor, Miss	1	1	0
Moore, Ponsonby, A. Esq.	1	0	0
Moore, Mr. R.			0 2 6
Moore, Arthur, Esq.			1 1 0
Moore, Mrs.			0 10 0
Monk, Mr. T.			0 10 0
Morgan, Rev. D. F.	0	10	6
Morgan, Mrs.			0 5 0
Mortell, Rev. R. P.	2	2	0
Morris, Mrs. George	0	10	0
Morris, Mrs.	0	5	0
Morrison, James, Esq. Newcastle-on-Tyne	1	1	0
Mortlock, Captain, Brighton	0	10	0
Morton, Rev. Thomas, Fairford	0	10	0
Moser, Robert, Esq.	1	0	0
Mosley, Oswald, Esq.	1	1	0
Moss, Thomas, Esq. Chelmsford	0	10	0

	1854-5		
	£.	s.	d.
Moss, John, Esq.	2	2	0
Moss, Thos. Ed. Esq.	1	1	0
Blouie, Rev. Henry, Dorchester	1	0	0
Mudge, the Rev. W. Pertenhall	0	10	0
Muir, G. N. Esq.	0	10	0
Munt, Mr.	0	10	0
Munyard, Mrs.	1	1	0
Murray, Mrs. Ockbrook, Derby	2	2	0
Musgrave, Mrs. Leeds	0	10	0
„ Special Mission	0	2	6
Mylne, G. W. Esq.	0	10	0
Myres, Mr. J. J.	1	0	0
Nannon, W. Esq.	1	0	0
Nantes, Rev. D.	0	10	0
Neale, Miss, Yeovil	1	1	0
Neale, the Misses	0	10	0
Nelson, Rev. John	0	5	0
Nelson, Mrs. Plymouth	0	10	0
Nesbitt, Mrs.	0	5	0
Newall, Rev. S.	0	7	0
Newman, E. Esq.	0	10	6
Newman, Mrs. Cookspur-street	1	1	0
Newman, Miss E.	1	1	0
Newnham, Rev. G.	1	1	0
Newsham, Mr. Rd.			1 0 0
Newton, Mrs. Derby	1	1	0
Nicolle, Joshua, Esq. Jersey	0	10	0
Nicholson, Dr. B.	1	0	0
Nicholson, Mrs.			0 10 0
Noakes, Mr.			0 5 0
Noel, The Hon. and Rev. Leland	1	0	0
Norman, J. K. Esq. Hadleigh	0	10	0
Norman, Mr.	0	7	0
Nuttall, James, Esq.			2 0 0
O'Connor, Mrs. Bath	0	10	0
O'Halloran, J. N. Esq.			1 0 0
Ogle, G. B. Esq.	1	1	0
Olive, Rev. J. Ayott, Herts.	2	10	0
Olive, Mrs. ditto	0	10	0
Orme, Miss, Bramber, Sussex	0	10	6
Orton, J. S. Esq.	1	1	0
Osborne, Miss			0 5 0
Owen, Rev. Thos.	0	10	6
Pagden, T. P. Esq.	0	10	0
Paige, Rev. Lewis			1 0 0
Palk, Mr. Alderman			0 10 0
Palmer, J. P. Esq.	1	1	0
Palmer, Mrs.	1	1	0

				1854-55.		
	£.	s.	d.	£.	s.	d.
Pamphilon, Mrs. Stoke-upon-Trent	1	1	0			
Papillon, Miss F.				0	10	0
Parr, Rev. Canon				0	10	0
Park, Mr. Philip				1	0	0
Parker, Rev. E. Bristol	0	10	0	0	10	6
Parkin, Rev. J. Hastings	0	10	0			
Parkinson, Miss				0	5	0
Parsons, Mr. Foulness	1	0	0			
Paten, Miss				1	0	0
Pascoe, Miss, Penzance	0	10	0	0	10	0
Patteson, Rev. J. Chelsea	0	10	6	0	10	6
„ Special Mission	0	10	6	0	10	6
Paul, Mr. Geo.	0	5	0	0	5	0
Payne, Mrs.	0	10	0	0	10	0
Payne, Miss				0	5	0
Payne, Rev. W. R.	0	10	0	0	10	0
Payne, Joseph, Esq.	1	1	0	1	1	0
Paytherus, Miss, Clifton	1	1	0	1	1	0
Peake, Rev. Henry	0	10	0	0	10	0
Pearce, Mrs. Oxford (the late)	1	0	0	1	0	0
Pearce, Mr.	0	5	0			
Pease, J. R. Esq. Hull	1	0	0	1	0	0
Peck, Thos. S. Esq.				1	1	0
Peckett, Geo. Esq.	1	1	0	1	1	0
Peever, Captain, Chelsea Hospital	0	10	6	0	10	6
„ Special Mission	0	10	6	0	10	6
Pell, Miss	0	10	0	0	10	0
Pemberton, Rev. E. Belchamp, St. Paul's Clare	1	1	0	1	1	0
Pennethorne, the Misses, Worcester	0	10	0			
Penny, Rev. Charles, West Coker	0	10	6	0	10	6
Penny, Henry, Esq. Yeovil	0	10	0	1	0	0
Perceval, Miss	0	10	0	0	5	0
Perfect, Robt. Esq. M.P.				1	1	0
Perkins, Mrs. S. Orton Hall, Leicestershire	1	1	0	1	1	0
Peters, E. Esq.	0	10	0	0	10	0
Peters, W. H. Esq.	2	2	0	2	2	0
Petrie, W. Esq. Woolwich	1	1	0	1	1	0
Petrie, Mrs.	1	1	0	1	1	0
Pettener, the Misses, Louth	0	10	0	0	10	0
Peyton, James, Esq.	0	10	6	0	10	6
Phayre, Mrs.	1	0	0	1	0	0
Phelps, Miss, Salisbury	0	10	0	0	10	0
Phelps, Miss Ann	0	10	0	0	10	0
Phillips, Rev. Dr. Worcester	0	10	6			
Phillips, Mrs. E.				0	5	0
Phillips, Misses, March	2	0	0	2	0	0
Phipps, Miss M.	1	1	0	1	1	0
Pidcock, C. Esq. Worcester	0	10	0			
Pigott, Rev. W.				0	10	0

1854-55.

	£.	s.	d.	£.	s.	d.
Pigott, Miss				0	5	0
Pigott, Miss E.				0	5	0
Pike, Mrs. James, Oxford	1	0	0	1	0	0
Pinney, Charles, Esq. Clifton, Bristol	1	1	0	1	1	0
Pinney, Mrs. C. ditto	1	1	0	1	1	0
Piper, Mr. T. W.	0	10	6			
Pitcairn, Rev. D. Torquay	0	10	0	0	10	0
Pochin, Mrs.	2	0	0	2	0	0
Polhill, E. Esq.				1	0	0
Pollen, Mrs.	2	0	0			
Poulden, Major	0	10	0	0	10	0
Pratt, Mr.	0	10	0	0	10	0
Pratt, G. Esq. Portsea	0	10	0			
Pratt, Rev. Josiah	1	1	0	1	1	0
Preatice, Wm. Esq.				0	10	6
Preatice, Mrs.				0	10	6
Price, Mr. W.	1	1	0	1	1	0
Purves, Miss	1	1	0			
Purvis, Miss Elizabeth	1	1	0			
Pyke, H. Esq. Louth	0	10	0	1	1	0
Quarrell, Rev. R. Weston-super-Mare	1	0	0	1	0	0
Quilter, James, Esq. 7, Gray's-inn-square	1	1	0	1	1	0
Rose, Right Hon. Sir George, Bart. M.P.	5	0	0	5	0	0
Ryder, Rt. Hon. Lady G. D. per Messrs. Nisbet and Co.	1	0	0	1	0	0
Ryder, Hon. D. G. ditto	2	2	0	2	2	0
Raban, Rev. Jno.	0	5	0			
Raby, Mr.				0	10	0
Radcliffe, John, Esq.				1	1	0
Rae, Mrs. Plymouth	0	10	0			
Raine, Miss C.	1	0	0			
Ralph, the late Rev. James	0	10	6	0	10	6
Rankin, R. Esq.				2	2	0
Ranking, Mrs.	0	10	0	0	10	0
Ranking, Robert, Esq. Hastings	0	10	0			
Ramsay, The Hon. Mrs.	1	1	0	1	1	0
Ravenshaw, J. H. Esq.	1	1	0	1	1	0
Rawlings, Rev. W. Cornwall, per Fraed & Co.	1	1	0	1	1	0
Rawson, Christopher, Esq.				2	0	0
Rawson, Thos. Samuel, Esq. Moorgate-street	1	1	0	1	1	0
Rawson, W. H. Esq. jun.	1	1	0			
Read, Thos. Esq.	1	0	0	1	0	0
Reece, Mr.	0	10	6	0	10	6
Reeves, Mrs.				0	5	0
Redding, Miss, Worcester	0	5	0			
Renyard, Saml. Esq.	1	1	0	0	10	0
Revel, Miss, Plymouth	0	5	0			
Reynolds, J. S. Esq. Hampstead-heath	1	1	0	1	1	0

1854-55.

	£.	s.	d.	£.	s.	d.
Richardson, Mr. G. Salisbury	0	10	0	0	10	0
Richardson, Miss	1	0	0			
Richardson, Rev. Thomas, York	0	10	0	0	10	0
Richardson, James, Esq. ditto	0	10	6	0	10	6
Richardson, Rev. H.	1	0	0	1	0	0
Ridley, Valentine, Esq.	1	1	0	1	1	0
Riland, Rev. J. Birmingham	5	0	0	2	2	0
Rio, R. Esq.	0	10	0	0	10	0
Roberts, Miss Martha				1	1	0
Robbins, Rev. W.	0	5	0			
Robert, Mr. Joseph				0	5	0
Roberts, Mrs. E.				1	0	0
Roberts, the late Mts. Bath	2	0	0	2	0	0
Roberts, Mrs. C.	0	10	0			
Roberts, Mrs. Clifton	0	10	0	0	10	6
Roberts, Henry, Esq.	0	10	0	0	10	0
Robinson, Mr. C. per Miss Goodhew	0	10	0	0	10	0
Robinson, Rev. W. W. Chelsea	0	10	6	0	10	6
Robinson, Miss, Halifax	0	5	0	0	5	0
Rogers, C. Coxwell, Esq.	2	0	0	2	0	0
Rogers, Miss C. Marazion	2	2	0	2	2	0
Rogers, Miss E. ditto	2	2	0	1	1	0
Rogers, Miss L. ditto	1	1	0	1	1	0
Rogers, Rev. Hugh, Camborne	1	1	0	2	2	0
Rogers, Rev. R. G. Yarlington	1	1	0	1	1	0
Rolfe, Mrs.	0	5	0	0	5	0
Rolleston, Rev. W. L.	0	10	6	0	10	6
Routh, Rev. J. O.	0	10	0			
Rowe, Mr. Plymouth	0	5	0	0	5	0
Rowbottom, Mr.	0	5	0	0	5	0
Rowland, David, Esq.				0	10	0
Rowlands, Mr. jun. Worcester	0	10	0			
Rowley, Mrs. per Messrs. Coutts & Co.	1	1	0	1	1	0
Rowley, J. G. Esq.	1	1	0	1	1	0
Roxborough, Robt. Esq. per Mr. Burnside	0	5	0			
Roy, Rev. Robt	1	1	0	1	1	0
Royston, J. P. Esq.	1	1	0	1	1	0
Ruttledge, Mrs.	0	10	0	0	10	0
Sadlar, Mrs.	1	0	0	1	0	0
Salmon, Lieut.-Col. per Nisbet and Co.				5	0	0
Saltmarshe, Mrs. S.				1	1	0
Salisbury, Miss	1	1	0	1	1	0
Sargent, Rev. W. St. G.	0	5	0	0	5	0
Sasse, Mrs				0	5	0
Saunders, J. E. Esq. Finsbury Square	2	2	0	2	2	0
Saunders, Mr. Plymouth	0	5	0			
Saurin, Lady Mary, per Messrs. Nisbet & Co.	1	0	0			
Saurin, Admiral, 19, Eaton Square	1	0	0	1	0	0
Saville, Rev. B. W.	0	10	6			
„ Special Mission	1	1	0			

1854-55.

	£.	s.	d.	£.	s.	d.
Sawtell, Mrs. Nether Compton	0	5	0	0	5	0
Schultz, G. E. Esq.				1	1	0
Scott, J. Esq.	1	1	0	1	1	0
Scott, Thos. Esq. Penrith	0	10	0			
Scott, Miss, ditto	0	10	0			
Scrutton, Mas. J. B.	1	1	0	1	1	0
Semple, Mrs.				1	0	0
Sex, Edw. Esq.	1	1	0	1	1	0
Shadwell, Mr. Hastings	0	10	0			
Sharland, W. Esq.	0	10	0	0	10	0
Shaw, Mr. F.	0	5	0	0	5	0
Shaw, Mrs. Bootle	1	0	0	1	0	0
Shears, D. T. Esq. the Lawn, South Lambeth	1	1	0	1	1	0
Shepard, J. Esq.	2	2	0	2	2	0
Sheppard, Joseph, Esq.	1	0	0	1	0	0
Sheppard, Jno. G. Esq.	5	0	0	5	0	0
Sherwin, W. Esq.	0	10	0	0	10	0
Shields, John, Esq. Durham	0	10	0			
Short, Rev. Thos.	1	1	0	1	1	0
Shrubsale, Miss				0	2	6
Sibthorpe, J. Esq.	1	0	0			
Simcoe, Rev. Henry Addington, Penheale	1	1	0			
Simpson, Mrs.	1	0	0			
Singlehurst, R. Esq.				1	0	0
Slade, John, Esq. Yeovil	1	1	0	1	1	0
Slade, Mr.	0	5	0	0	5	0
Slaughter, Edward. Esq.	1	1	0	1	1	0
Smelt, Rev. M. Slindon	1	0	0			
Smith, Mr. James				1	1	0
Smith, Mrs.	0	10	0	0	10	0
Smith, Miss				0	10	0
Smith, Rev. H. R.				2	0	0
Smith, Rev. Hinton, Plymouth	0	5	0			
Smith, Richard, junior, Esq. Bridgewater	1	0	0	1	0	0
Smith, Mrs. Barnes	0	10	0	0	10	0
Smith, Miss A.				0	10	0
Smith, Geo. Esq. Camborne	0	10	0			
Smith, Mr. E. Putney	0	10	6	0	10	0
Smith, E. W. Esq.	0	10	6			
Smith, Robert, Esq.	1	1	0	1	1	0
Snell, Ed. Esq.	1	1	0			
Somes, Mrs.	1	1	0	1	1	0
Somes, Miss	1	1	0	1	1	0
Somas, Joseph, Esq.	1	1	0	1	1	0
Somas, George, Esq.	1	1	0	1	1	0
Somes, S. F. Esq.	1	1	0	1	1	0
Sommers, J. C. Esq.	0	5	0	0	5	0
Sparrow, Lady O. Brampton Park	5	0	0	5	0	0
Spence, E. Esq. Hull	1	0	0	1	0	0
Sperling, Mrs.	1	0	0			

1854-55.

	£.	s.	d.	£.	s.	d.
Spitta, Rev. F. Haskney	1	1	0	1	1	0
Spitta, H. A. Esq. Clapham	1	1	0	1	1	0
Spragge, Mrs. Torquay	2	2	0	2	2	0
Springett, Miss A.	2	0	0			
Spurgin, Rev. J. Hockham	0	10	6	0	10	0
„ Special Mission	0	10	0	0	10	0
Squire, Miss C.	0	10	0	0	10	0
Stables, H. E. Esq. Clapham	1	1	0	1	1	0
Staines, Arthur, Esq.				1	1	0
Stagnard, J. Esq. Nayland	0	10	0	1	0	0
Stark, Hugh, Esq.	1	1	0	1	1	0
„ Special Mission				1	1	0
Startin, G. Esq.	1	1	0	1	1	0
Steel, Mrs. E. Y.	0	10	0	0	10	0
Stephens, William, Esq.	5	0	0	5	0	0
Stephenson, Mrs. Worcester	0	10	0			
Stevenson, Rev. J. Bridge	0	10	6			
Steward, Rev. G. W. Caister	1	1	0	0	10	6
Stewart, Miss				0	5	0
Stewart, Miss Eleanor				0	5	0
Stewart, Miss Elizabeth				0	5	0
Stirling, Rev. Chas.	0	10	6	0	10	6
St. Mair, Lady H.	2	0	0			
Stokes, Rev. George	0	10	6	0	10	6
Stokes, Miss, Bath	0	10	0	0	10	0
Stokes, the Misses	1	0	0	1	0	0
Story, J. H. Esq. Bryanstone Square	1	1	0	1	1	0
Straton, Rev. G. W.	1	1	0	1	1	0
Strachan, James, Esq.				1	1	0
Strickland, the late Rev. J. Bristol	0	10	6	0	10	6
Sullivan, Capt. B. J.	1	1	0			
Sutcliffe, John F. Esq. Halifax	1	1	0			
Sutcliffe, Thomas F. Esq. ditto	1	1	0			
Suter, Mrs. Halifax	0	10	6	0	10	0
Suttaby, A. Esq. 2, Stationers'-hall-court	1	1	0	1	1	0
Swainson, Mr. Jno.				1	0	0
Swinburn, Mrs. Workington	0	10	0	0	10	0
Swinhoe, Col. Dorchester	0	10	0	0	10	6
Tantan, George V. Esq.				1	1	0
Tait, Rev. Wm.	1	1	0	1	1	0
Tate, Mr. W.	0	10	0			
Tate, Capt.				0	10	0
Tanner, C. Esq. Plymouth	0	10	0			
Taylor, John, Esq. Colchester	0	10	0	0	10	0
Taylor, Rev. R. A. Bristol	0	10	6	0	10	6
Taylor, Rev. W. F.				1	1	0
Taylor, John, Esq.	1	1	0	1	1	0
Taylor, William, Esq.	1	1	0	1	1	0
Terry, Avison, Esq. Hull	2	0	0	2	0	0
Thomas, Rev. R. J.	1	1	0	1	1	0

1854-5.

	£.	s.	d.	£.	s.	d.
Thomas, Mr. J. T. Plymouth	0	5	0			
Thomson, Mr. A. S.	0	5	0			
Thompson, Edmund, Esq.				1	1	0
Thompson, Rev. Sir Henry, Bart.				1	1	0
Thorpe, Mr. William, Oxford	0	10	6			
Thorowgood, Miss				1	1	0
Tilbury, Miss Isabella	2	2	0	2	2	0
Tilbury, Miss Clara	2	2	0	2	2	0
Tindall, Mr. H. W.	0	10	6			
Tobin, J. A. Esq.				1	1	0
Tolcher, Ed. Esq.	1	0	0	1	0	0
Tomkins, Mrs. Yeovil	0	5	0	0	5	0
Tomlin, Rev. J.	0	10	0			
Torr, John, Esq.				1	1	0
Torriano, Rev. V. Colchester	0	5	0			
Torriano, Rev. J.	1	1	0	1	0	0
Townshend, H. Esq. per "Record"	1	1	0	2	2	0
Treacher, Henry, Esq.	1	3	0	1	1	0
Trendell, Mr. J.	0	10	0	0	10	0
Trevanion, Mrs.	1	1	0	1	1	0
Trotter, Robert, Esq.				1	1	0
Tucker, Rev. Mr. Cheltenham	1	0	0			
Tugwell, Mr. Salisbury	0	5	0	0	5	0
Turner, Miss C.	5	0	0	5	0	0
Turner, Mrs. Frewin	1	0	0	1	0	0
Twemlow, Rev. H.	1	0	0			
Tyler, Miss, Woolwich	0	10	6			
Tyndall, W. H. Esq.				0	10	6
Underwood, Mrs. Col.	1	1	0	1	1	0
Vale, Rev. W. H. Malvern.	1	0	0	1	0	0
Valpy, Capt.	2	2	0	2	2	0
Van-Hagen, Mrs. Weston-super-Mare	0	10	0	0	10	0
Velley, C. H. Esq.	1	1	0	1	1	0
Velley, Miss	1	1	0	1	1	0
Venning, James, Esq.	0	10	0			
Vernon, Rev. W. H.	1	1	0			
Vernon, Major				0	10	0
Vicars, Mrs.				0	10	0
Vigne, Mrs.	0	10	0	0	10	0
Vincent, Rev. W.				0	10	6
Vining, J. T. Esq. Yeovil	5	0	0	5	0	0
Vining, Mr. C. Jun.	0	2	6	0	2	6
Wade, Miss	1	0	0	1	0	0
Wainhouse, Robert, Esq. Halifax	2	2	0	2	2	0
Wainwright, W. Esq.				1	1	0
Waite, T. P. Esq. Louth	1	0	0	1	1	0
Waithman, John, Esq. per Messrs. Seeley	1	1	0	1	1	0
Wallace, Jno. R. Esq.	1	0	0	1	0	0

	1854-5.		
	£.	s.	d.
Wallace, Miss	0	5	0
Wallace, H. Esq.	0	10	0
Wall, Rev. R.	0	10	0
Walker, T. Esq.	0	10	0
Walker, Rev. R. G.	0	10	6
Walters, Melmoth, Esq.	1	1	0
Warne, Miss, Yeovil	0	5	0
Warne, Miss Anne	0	5	0
Ward, Mrs.	1	0	0
Ward, The Misses	2	0	0
Warrens, Miss	0	10	0
Wason, Rev. John	1	1	0
„ Special Mission	1	1	0
Watchurst, Miss	1	1	0
Waterhouse, John, Esq. Halifax	1	0	0
Waterhouse, Mrs. Frances, Halifax	1	0	0
Waterhouse, Mrs. Daniel	1	1	0
Watkins, Mrs. Islington	1	1	0
Watson, John, Esq. Derby	0	10	0
Watson, Mr. Hender	0	10	0
Weaver, Mrs. Henry	1	0	0
Webb, Mrs. Bexley-Heath	1	0	0
Webb, Charles, Esq. 23, Old Bond Street	1	1	0
Webb, Miss	1	1	0
Webb, Miss	0	10	6
Welsh, General, Madras	0	0	0
Wells, Edward, Esq. Wallingford	1	1	0
Wells, Mr. M.	0	5	0
Weller, Mr. Charles	0	10	6
West, T. Esq. Brighton	1	1	0
West, Rev. E. W.	0	10	0
Wethered, Mrs. Plymouth	0	5	0
Wheat, James, Esq. Sheffield	1	0	0
Wheatley, Mr. W.	0	4	0
White, the Misses, Plymouth	0	5	0
White, Miss Anna, Brighton	0	10	0
White, Miss, Yeovil	0	2	6
White, Miss Matilda	1	5	0
White, Rev. Robert	0	10	0
Whitby, John, Esq.	1	1	0
Whitehead, R. R. Esq.	2	2	0
Whitehead, Mrs.	0	10	6
Whytehead, W. Esq. York	0	10	6
Whytehead, Miss R. ditto	0	10	6
Whytehead, Rev. R.	0	5	0
Whynyates, Miss	1	1	0
Wickham, Mr. W. Bideford	0	10	0
Wigfield, Rev. Henry	0	10	0
Williams, Miss, Cheshunt	1	1	0
Williams, Rev. John	0	5	0

			1854-5.		
	£.	s. d.	£.	s. d.	
Williams, E. Esq.	0	5 0	0	2 6	
Williams, Mrs.	0	10 0	0	10 0	
Williams, Miss	1	1 0	1	1 0	
Williams, George, Esq.			0	10 0	
Willis, Miss	0	5 0	0	5 0	
Willats, Mr.	0	10 0	0	10 0	
Willoughby, Mr.			0	2 6	
Willoughby, Mr. N.			0	5 0	
Wileox, Mrs.	0	10 0	0	10 0	
Wilmot, Lady Eardley, per Messrs. Nisbet	1	0 0			
Wilson, Gen. Plymouth	0	10 0			
Wilson, Richard, Esq. Islington	1	1 0	1	1 0	
Wilson, Mrs. Sheffield	1	0 0	2	0 0	
Wilson, Henry, Esq. Sheffield	1	0 0	1	1 0	
„ Special Mission	1	1 0	1	1 0	
Wilson, Joseph, Esq. Sheffield	1	0 0	0	10 0	
Wilson, J. W. Esq. Louth	0	10 0	1	0 0	
Wilson, Miss, Sheffield	1	0 0	1	0 0	
Wilson, Mrs.			0	2 0	
Wilson, Miss			0	2 0	
Wilton, Mr. Salisbury	0	10 0	0	10 0	
Wing, Rev. J.	0	10 6	0	10 6	
Wing, Mr.	0	5 0	0	5 0	
Wing, Mr. T. N.	0	5 0	0	5 0	
Winstanley, Mr.			1	0 0	
Wippell, Miss, Woodbury	0	5 0			
Wippell, Rev. W.	0	5 0	0	5 0	
Wippell, Mr. George	0	10 0	0	10 0	
Wippell, Mr. Joseph	0	10 0	0	10 0	
Wollaston, F. L. Esq.	3	0 0	3	0 0	
Wollaston, Mrs. F. L.	1	0 0			
Wood, John, Esq. Martock	1	1 0	1	1 0	
Wood, Mrs.	0	5 0	0	5 0	
Woods, Rev. G. W.	1	1 0	1	0 0	
„ Special Mission			1	0 0	
Woodford, Mrs. Col.			1	0 0	
Woodhouse, Rev. W. Ipswich	0	5 0			
Woodward, Rev. T. Bath	1	1 0	1	1 0	
Worfolk, Mrs.			0	10 0	
Worthington, Mrs. Brighton	0	10 0			
Wright, Rev. W. H. Newcastle-on-Tyne	0	10 0			
Wright, Rev. W.	0	10 6			
Wynne, Rob. Esq.			1	1 0	
Yates, Capt. Guernsey	0	10 0			
Yeadon, Mrs.	1	1 0	1	1 0	
Yeatman, Miss	1	0 0	1	0 0	
Yerbury, Miss	0	10 0	0	10 0	
Yorke, Rev. C. J. Shenfield	0	10 6			
Young, Rev. Ed. Clifton	1	1 0	1	1 0	

	£.	s.	d.	£.	s.	d.
Young, Mrs. Admiral .	1	0	0			
Young, Capt. Henry, per Roberts & Co.	1	0	0	1	0	0
Young, Capt. James ditto .	1	1	0	1	1	0
Young, Capt. R. N.	1	1	0	1	1	0

AMOUNTS RECEIVED FROM AUXILIARIES.

From April 1st, 1854, to March 31st, 1855.

ALSO THE TOTAL AMOUNT RECEIVED FROM EACH SINCE THE INSTITUTION OF THE SOCIETY.

	1854-5	TOTALS.
Ashby-de-la-Zouch	4 13 0	76 12 6
Barnstaple	11 17 4	27 0 11
Birkenhead	38 11 8	55 8 9
Birmingham	5 14 6	257 7 2
Bradford	21 0 0	
Brighton	120 17 0	144 18 6
Bristol	23 16 0	885 1 0
Cambridge		105 0 0
Cheltenham	165 0 0	1364 12 3
Chichester	4 8 0	54 8 0
Claughton	187 15 7	445 4 11
Croydon	8 13 9	21 14 6
Devonport and Stoke	75 3 2	89 5 4
Dover	25 2 8	388 6 3
Epsom	25 13 8	275 13 8
Exeter	15 0 8	274 1 2
Halifax	9 11 6	243 12 3
Hastings		53 6 0
Huddersfield	6 2 6	96 12 8
Hull	61 2 0	598 8 5
Leamington	51 11 1	70 13 7
Leeds	3 4 6	108 3 6
Leicester	33 7 6	337 3 2
Liverpool	104 14 6	
Liverpool (St. John's Church Aid Association	55 0 6	133 17 6
Louth	7 3 6	153 19 6
Melton Mowbray	2 1 6	257 19 1
Newcastle-on-Tyne		90 18 0
Northampton	10 0 0	30 0 0
North East London	15 0 0	835 18 5

	£.	s.	d.	£.	s.	d.
Oxford				190	18	11
Penzance	8	12	0	150	9	5
Portsea				580	12	2
Preston	78	0	0	114	12	6
Reading	28	15	9	568	14	4
Salisbury	4	6	6	408	7	0
Sheffield	15	11	6	209	17	4
Southampton	8	10	6	323	11	5
Southwark (Trinity Church)	10	16	9	27	11	6
Stone	63	18	0	95	8	0
Yeovil	46	2	6	333	1	8
York	47	6	6	403	8	7

COLLECTED AFTER SERMONS.

Birkenhead, St. Mary's, by Rev. Dr. Blakeney	20	10	0
Birkenhead, St. Ann's by Rev. W. Clementson	5	13	2
Bowden, by Rev. W. Clementson	21	17	10
Chideock, by Rev. Dr. Butler	4	10	0
Everton, Christ Church, by Rev. W. Clementson	2	1	7
Hartlepool, Holy Trinity—on the Fast Day, by Rev. Lewis Paige, Inc. and Rev. Henry Jones, Curate	8	0	8
Kimberley—one fourth of collection for Missionary purposes after Sermon, by Rev. W. St. George Sargent, Incumbent, 2 years	1	16	0
Kingacote—by Rev. J. E. Blakeney	4	13	0
Knypersley—Part of Collection after Sermon, on Thanksgiving day, by Rev. Philip Dowe	4	17	3
Louth—Parish Church, by Rev. Dr. Butler	12	2	6
„ Trinity „ by Ditto	5	8	9
Peckferton, The Castle, by Rev. J. E. Blakeney	3	14	0
Portman Chapel, Baker Street, by Rev. W. Clementson	22	4	4
Southwark, St. Olave's, by Rev. L. Humbert, and Rev. W. Mungeam	11	5	10
Uley, by Rev. J. E. Blakeney	5	7	0
Wallingford, St. Mary's, by Rev. W. Clementson	7	19	2
„ St. Leonards ditto	0	16	6
Wavertree, St. Mary's, by Rev. S. Fenton	4	0	0
Whitechapel, St. Mary's, by the Rector	15	10	6
Whitchurch Canonorum, by Rev. Dr. Butler	1	17	3
Wybunbury, by Rev. W. Clementson	7	16	3
Yeovil, St. John's, by Rev. W. Clementson	5	13	2
„ Trinity ditto	6	6	1

COLLECTED AFTER MEETINGS AT

	£.	s.	d.		£.	s.	d.
Abergavenny	1	13	7	Louth	7	11	10
Barnet	4	8	3	Marshwood	1	2	4
Bath, 2 Lectures	75	1	0	Merthyr	0	18	6
Beaminster	1	1	3	Newport, I. W.	2	14	3
Blackheath	4	3	8	Newport (Mon.)	1	13	0
Bournemouth	1	6	5	Pembroke	2	0	0
Brentford	3	9	10	Peterborough	2	13	0
Brighton, 3 Lectures	116	16	0	Plymouth	2	11	0
Brixton	0	18	3	Prescott	3	3	5
Chelmsford	1	5	0	Putney	0	15	3
Chelsea, Clockhouse	8	6	1	Richmond	4	15	2
„ Christchurch	3	0	0	Rugby	11	18	6
„ St. Saviour's	4	7	10	Ryde	4	4	3
„ St. Jude's	2	0	0	St. Albans	1	4	2
„ Holy Trinity	5	1	6	St. Helen's	2	7	6
Chepstow	1	9	10	St. John's Wood	15	13	2
Colchester	1	13	8	Staines	0	19	0
Coventry	0	14	3	Stamford	7	5	9
Croydon	6	8	9	Stonehouse	0	17	0
Dartford	0	12	1	Stroud	5	2	10
Dorchester	9	2	6	Swansea	2	11	4
Dover	19	8	8	Taunton	1	19	8
Folkestone	3	13	6	Teddington	3	12	8
Gravesend	3	17	5	Tonbridge Wells	29	15	4
Hatfield	3	11	2	Torquay	28	14	6
Haverfordwest	2	11	0	Wallingford	2	14	10
High-Wycombe	1	6	9	Walton on the Naze	4	13	5
Kensington	1	10	3	Willis Rooms	15	11	4
Kingston	4	14	2	Wimborne	1	0	7
Leamington	37	17	7	Woolwich	1	0	3
Liverpool	25	18	3	Wrexham	4	17	9
Llanstephan	1	18	0	Yeovil	8	1	9

COLLECTED BY

MISS C. M. BATE.				HASKINS, J. ESQ.			
Bate, Mrs.	0	5	0	Holman, Mr.	0	5	0
Bell, Mrs.	0	10	0	Hopwood, Mrs.	0	10	0
Billing, Miss	0	5	0	James, Mrs.	0	10	0
Blight, E. Esq.	0	10	0	Jeffery, C. Esq.	0	5	0
Carr, Miss	0	5	0	Luscombe, H. Esq.	0	5	0
Conn, Mrs.	0	5	0	Maberly, F. H. Esq.	2	0	0
Doudney, Miss, Card	1	0	0	Mennie, R. Esq.	0	5	0
Gregory, Mrs.	0	5	0	Nelson, Mrs.	0	5	0
Gillard, Miss	0	10	0	Postlethwaite, Rev.			
Greaves, Rev. H. A.	0	5	0	T. G.	0	5	0

	£.	s.	d.
Rae, Mrs.	0	10	0
Revell, Miss	0	5	0
Riach, J. P. Esq.	0	5	0
Rosebère, Mr. and Mrs.	0	5	0
Saunders, J. Esq.	0	5	0
Shole, Miss E.	0	5	0
Smith, Miss	1	0	0
Subscribers of small sums	2	13	6
Tanner, C. Esq.	0	10	0
Thomas, Mr.	0	5	0
Venning, Mrs.	0	5	0
Wells, Miss L. card	3	16	6
Wethered, Mrs.	0	5	0
White, The Misses, Ham Street	0	5	0
	£20	5	0

Miss F. S. HUBBUCK.

Brande, E. Esq. an.	2	0	0
Brande, Mrs.	1	0	0
Brande, Miss	0	10	0
Bridger, Mr.	0	2	6
Cock, Mrs.	0	10	0
Coleman, Mr. an.	0	10	0
Cowan, Dr. and Mrs.	1	0	0
Farman, J. Esq.	1	0	0
Fletcher, Mr. C.	1	0	0
Fletcher, Miss	0	2	6
Friends, Two an.	0	2	0
Friends, a Few	0	4	0
Frere, J. Esq.	1	1	0
Hubbuck, Miss C. don.	0	5	0
Hubbuck, Miss S.	0	10	0
Ditto don.	0	5	0
Lloyd, C. Esq. an.	0	10	0
M. A.	0	2	6
Sale of fancy work	0	2	6
Sich, J. Esq. an.	1	1	0
Sich, H. Esq.	1	1	0
Spence, Mrs. D.	0	10	0
	£13	9	0

Miss C. RAINE.

The Hon. Mrs. Ashley	0	10	0
A Friend	0	5	0
A Friend	0	5	0
A Friend at Kew	0	2	6

	£.	s.	d.
Adams, Miss	0	1	0
Adams, Mrs. W.	0	2	0
Atkins, Mr.	0	10	0
Barrett, Mrs.	0	1	0
Berridge, Mrs.	0	2	6
Bird & Allen, Messrs.	0	2	6
Birkmyre, Mrs.	0	2	6
Brathwaite, J. Esq.	0	10	0
Caley, Mrs. F.	0	5	0
Caley, Mrs. W.	0	5	0
Caley, Mrs.	0	5	0
Caley, Mr. A.	0	5	0
Cantrell, Mr. Sen.	0	1	0
Chamberlain, Mrs.	0	2	6
Cheel, Miss	0	5	0
Clarke, Mrs.	0	2	0
Clode, Mrs.	0	2	6
Cobden, Mr.	0	5	0
Codd, Miss	0	2	6
Cooper, Mr.	0	2	6
Cooper, Mr.	0	2	6
Copeland, Mrs. Card	1	19	6
Corrie, Mrs.	1	0	0
Darvill, Mrs.	0	5	0
Devereux, Miss, Card	0	10	0
Driver, Mrs.	0	2	6
Dunn, Mrs.	0	1	0
Eaton, Captain	0	6	0
Edgar, Miss	0	5	0
Edwards, Mrs.	0	2	0
Elliott, Mr.	0	1	0
Ellison, Mrs.	0	10	0
Gerding, Mrs.	0	5	0
Goodchild, Mrs.	0	1	0
Gordon, Mrs.	0	5	0
Griffin, Mr.	0	5	0
Hall, Mr.	0	2	6
Hetheway, Miss	0	10	0
Holderness, Mr.	0	1	0
Hughes, Mr.	0	2	6
Jarvis, Misses	0	2	0
Lamb, Miss	0	1	0
Lawley, Mrs.	0	1	0
Mason, Miss	0	2	6
Mells, Miss	1	0	0
Merrick, Miss	0	10	0
Moore, T. A. Esq.	0	10	0
Moore, Mrs.	0	2	6
Neve, Mrs.	0	2	6
Nixon, Mr.	0	2	0
Palmer, Mrs.	0	1	0

	£.	s.	d.
Pear, Rev. W.	0	10	6
Pennington, Mrs.	0	3	0
Rabie, Mr.	0	2	6
Raine, Miss C.	2	0	0
Randall, Mrs.	0	2	6
Rangecroft, Mr.	0	1	0
Rose, Mrs.	0	1	0
Shirreff, Mr.	0	5	0
Spears, Mrs.	0	5	0
Stephens, Mrs.	0	2	6
Taylor, Mrs.	0	1	0
Totner, Mrs.	0	1	0
Wiggerton, Miss	0	1	0
Williams, E. P. Esq.	0	5	0
Woolridge, Mr.	0	1	0
Yonge, Mrs.	0	5	0

£18 15 0

Mrs. H. E. STABLES.

A. Col.	1	0	0
Archer, Mr. & Mrs. an.	1	0	0
Bailey, Mr. E.	1	1	0
Baldock, Mrs.	1	1	0
Barker, Miss	0	5	0
Barlow, Misses	1	0	0
Benwell, Misses	0	10	0
Bethune, Mrs. D.	1	1	0
Bevington, Mrs. A.	0	10	0
Billinghurst, Miss	0	10	0
Booth, S.	0	6	0
Bousfield, Miss	0	5	0
Brown, Mr. W.	0	10	0
Buckmaster, Mrs.	1	1	0
Butler, Mrs. don.	1	1	0
Campbell, Lady an.	1	1	0
Catley, Miss L.	0	10	0
Chadwick, Mrs. 3d don	0	10	0
Cheveley, Mr. an.	0	10	0
Coates, Miss	0	10	0
Collins, Miss	0	5	0
Collected after Lec- ture by Dr. Cum- ming, in the Paro- chial Schools, Clap- ham	16	0	0
Constable, Mrs. an.	1	0	0
Curling, Mr. C.	1	1	0
Dickson, Mrs.	1	0	0
Dickson, Miss	0	10	0

	£.	s.	d.
Dobbs, Misses an.	1	0	0
Doxatt, Mrs.	1	0	0
Drew, Mrs. B.	1	0	0
Elsey, Mrs.	0	10	0
E. T., Rev. don.	0	10	0
Fenning, Mr. an.	0	10	0
Field, Mr. B.	0	10	0
Field, Mrs. Joshua	1	0	0
Finch, Mrs.	0	10	0
Flower, Mrs. sp. don.	0	5	0
Francis, Miss an.	0	5	0
Frankham, Miss	0	10	0
Friends at Tonbridge Wells	1	0	0
Friend, a	1	0	0
Friend, a don.	2	0	0
Friend, a	0	10	0
Girvan, Mrs. an.	1	1	0
Girvan, Miss sp. don.	0	5	0
Goss, Miss an.	0	10	0
Grace, Mr.	2	0	0
Gribble, Miss	0	10	6
Hadland, Mrs. Jos.	0	10	0
Hanbury, Mrs.	0	5	0
Hanso, Mrs. J.	0	10	0
Harford, Misses	0	10	0
Helps, Mrs. John	1	0	0
Heptinstall, Mrs.	0	5	0
Hill, Mrs. T. F.	0	10	0
Hudson, Mr. Robt.	0	10	0
Hutton, Mr.	1	1	0
Irvine, Miss	2	0	0
Judkins, Mr.	1	1	0
Kirkpatrick, Mrs. 3d don	0	10	0
Laing, Miss	0	5	0
Langford, Mrs. an.	0	5	0
Laurence, Mrs. S.	0	10	0
Leaf, Mrs.	1	0	0
Leaf, Miss	1	0	0
Lewis, Mr. Owen	0	10	0
Lilley, Mr. and Mrs.	1	1	0
Lloyd, Mrs.	0	10	0
Long, Mr. G.	0	7	0
Manini, Mrs.	1	1	0
Manley, Rev. J. 2 yrs.	1	10	6
Moore, Mrs. W. R. an.	0	10	6
Morley, Mr. and Mrs. W. sp. don.	0	10	0
Morley, Mrs. W. an.	1	1	0
Morley, Miss	1	1	0

	£.	s.	d.		£.	s.	d.
Neave, Miss, 2 yrs. .	2	1	0	Tebbatts, Mrs. . an.	1	1	0
Newberry, Mrs. an.	1	0	0	Terry, Miss H. .	1	1	0
Otway, Miss L. .	0	10	0	Tetherley, Mrs. .	1	1	0
Overbury, Mr. .	1	1	0	Thornton, Mrs. H. S. .	1	1	0
Peek, Mr. W. sen. 3d don.	5	0	0	Trowbridge, Miss C. F.	0	5	0
Peek, Mrs. W. Jun. an.	1	1	0	Upton, Mrs. . an.	0	10	0
Pigeon, Mrs. .	1	0	0	Watson, Rev. J. 2 yrs.	1	10	0
Prime, Mrs. Cordelia, .	1	1	0	Whitmore, Mrs. J. an.	0	5	0
Fritchard, Mr. H. .	0	10	0	Wilson, Mrs. Jos. .	0	10	0
Puckle, Thos. Esq. .	1	0	0	" " sp. don.	0	5	0
Puckle, Mr. .	1	0	0				
Ranking, Mr. J. 3d don.	1	0	0		£111	0	6
Ravenhill, Mr. and							
Mrs. H. . an.	1	1	0				
Redman, Miss .	0	5	0				
Rixon, Mr. A. H. .	0	5	0				
Rixon, Mrs. .	0	5	0				
Rose, Mr. 3rd don.	0	10	0				
Roxby, Mrs. Roxby an.	0	5	0				
Scrivens, Miss .	0	10	0				
Sharp, Mrs. .	1	0	0				
Simpson, Mrs. .	5	0	0				
Simpson, Mrs. . an.	2	2	0				
Simpson, Mrs. John .	0	10	6				
Simpson, Mrs. G. .	0	10	0				
Small Sums .	0	8	0				
Smallbone, Mr. an.	1	1	0				
Southey, Mrs. .	0	10	0				
Stables, H. E. Esq. .	1	1	0				
Stables, Mr. and Mrs.							
sp. don.	1	0	0				
Stables', Mrs. Servant	0	5	0				
Straith, Mrs. . don.	0	10	6				
Taylor, Mrs. D. A. an.	1	1	0				

MRS. WHITEHEAD.

R. R. Whitehead, Esq.	2	2	0
Mrs. Whitehead .	0	10	6
Ballinger, Chas. Esq.	0	10	0
Ballinger, Hy. Esq. .	0	10	0
Ballinger, Mrs. .	0	5	0
Blackwell, Rev. R. E.	0	5	0
C. M.	0	2	6
C. W. T.	0	2	6
Dalton, E. Esq. D. C. L.	0	10	0
Hudson, Mrs. . . .	0	5	0
Lloyd, Rev. S. . .	0	5	0
O'Connell, Lady .	0	10	0
Small Sums . . .	0	11	6
T. B. C.	1	0	0
Whitehead, J. H. Esq.	1	1	0
Whitehead, Mrs. J. D.	0	10	0
Williams, Rev. Geo. .	1	0	0

£10 0 0

COLLECTING CARDS.

Anonymous, by R. Ca-				Chelsea, collected in			
hill, Esq.	0	6	0	pence, at	0	4	0
Argles, Mrs. . . .	0	9	0	Chittock, Miss . . .	1	11	0
Argles, Miss . . .	0	5	0	Clark, Miss A. . . .	0	12	6
Barlee, Miss L. . .	0	16	0	Clode, Miss	0	17	6
Bibbens, Miss E. .	2	3	11	Collett, Miss H. . .	0	16	10
Bridge, Mr.	0	15	0	Cottes, Mr. Joseph .	1	5	0
Brownson, Miss . .	0	17	6	Dand, N. Esq. . . .	4	1	0
Burroughs, Miss H. .	1	14	6	Dennis, Miss C. . . .	1	2	6
Butler, Rev. Dr. . .	0	19	6	Eade, Miss Susanna .	1	11	0
Cameron, Mrs. J. T.	5	7	6	Etches, Rev. W. H. .	0	8	6
Campbell, Mr. Duncan	0	18	0	Evans, Miss	1	6	9
Catt, Miss, per Rev. J.				Fairbank, Master R.			
Warburton	0	8	0	W.	2	0	0

	£.	s.	d.		£.	s.	d.
Fairbank, Master F.				Mercer, Mrs. Col.	0	19	6
R.	1	0	0	Meggy, Miss	1	9	0
Ferguson, the late Sel-				Mills, Mr. Wm.	6	10	0
by, Esq. per Mrs.				Morrison, Miss Jane.	1	14	6
Banner	7	10	0	Nash, Miss Ann	0	11	6
Ferguson, Miss	1	18	6	Newman, Mrs.	1	3	8
Fitzjohn, Mr.	1	1	0	Newman, Miss	0	12	0
Fitsroy, the Hon. Miss				Ormsby, Mrs.	0	10	6
E.	4	10	6	Parr, Rev. Henry	0	12	6
Fletcher, Miss C. A.	1	4	0	Parmiter, Master	0	12	0
Forsyth, Miss J. H.	1	0	0	Peake, Miss Mary	0	2	6
Foster, Miss A.	2	0	0	Pemeller, Miss	4	0	0
Franks, Miss	0	9	0	Perceval, Miss	0	11	0
Fritze, Mrs. Eliz.	1	0	2	Peters, Miss E.	0	17	0
Gabb, Miss Selina	0	15	0	Phelps, Miss E.	0	10	0
Gillbee, Miss	2	6	0	Phillips, Mr. Geo.	0	9	0
Grant, Miss	0	18	0	Potter, Mr.	0	6	6
Grisbrook, Mrs.	1	4	6	Potter, Miss	1	0	0
Ham, Miss	1	0	0	Powell, Miss	1	8	6
Harnett, Mrs.	0	10	0	Powell, Miss	0	10	0
Hartwell, Miss	0	5	0	Reynaud, Mademoi-			
Henna, Miss	0	5	0	selle	1	13	0
Hill, Miss	0	16	9	Ridout, Miss	0	8	6
Hodgson, Rev. G. C.	1	10	0	Roberts, Mrs.	0	10	0
Hodson, Miss, per Rev.				Robinson, Miss	1	5	4
J. Warburton	3	4	8	Rolfe, Mr.	0	10	0
Hyde, Miss M.	0	15	6	Sadlar, Miss	0	14	0
Indian Female	0	13	10	Sanders, Miss E.	1	0	6
Jameson, Miss E.	2	10	0	Sasse, F. R. Esq.	2	18	7
Jeken, Miss Mary	1	7	6	Simmonds, Miss	0	8	8
Jennings, Miss	2	4	4	Smith, Miss	0	10	0
Jones, Rev. J. P.	1	10	0	Stacey, Miss	1	5	0
Jones, Miss, per Rev.				Stibey, Miss	0	18	0
G. C. Hodgson	1	10	4	Swift, Miss G.	2	12	6
Jones, Miss E. per				Tate, The Misses	4	0	0
Rev. G. C. Hodgson	3	6	0	Taylor, Mrs.	1	1	5
Kermock, Miss E.	1	1	0	Townshend, Master			
Kinder, Miss F.	2	0	0	G. B.	2	0	0
Kirr, Miss	3	0	0	Trompe, Mrs.	0	17	4
Lady, a young	0	9	0	Varley, Miss	0	16	0
Leach, Miss E.	0	14	0	Ward, Mr. John	0	10	2
Leigh, Mr.	1	7	0	Watson, Miss M. A.	1	5	6
Leigh, Miss A. M.	0	1	11	Williams, Mary	1	0	0
Macdonald, Miss	2	6	0	Wood, Miss	0	2	0
Marsh, Miss	0	6	0	Worfolk, Mrs.	0	10	0
M'Nair, Miss	1	1	0				

LEGACIES.

	£.	s.	d.
Per Wm. McGinnis, Esq.	50	0	0
Sale of House at Montreal, first part payment	384	8	8
The late Miss Matilda Fisher, per the Rev. John Fisher	100	0	0
<hr/>			
Lady at Southampton, Jewelry by	1	0	0
Cay, Mrs. C., Sale of fancy work	1	5	0
Grier, Miss S., Sale of Ladies' work	0	10	0
Bibbens, Miss, Missionary Box	0	10	0

BARNSTAPLE AUXILIARY.

REV. JOHN BLACKMORE, *Treasurer.*REV. B. W. SAVILE, *Secretary.*

Collection after Meeting at Ilfracombe	2	9	0
Beadon, Rev. R. don.	0	10	0
Friend, a „	0	2	6
Gordon, Major „	0	5	0
Hill, Rev. W. C. the late „	0	10	0
Hole, Admiral „	0	5	0
Lee, Rev. W. „	0	5	0
Miles, Mrs. Geo. „	1	0	0
Savile, A. Esq. „	1	1	0
Savile, Rev. F. „	1	0	0
Townsend, Rev. J. „	0	10	0
Wylie, Lieut.-Col. „	0	5	0
Blackmore, Rev. J. an.	1	1	0
Garner, F. Esq. „	1	1	0
Savile, Rev. B. „	0	10	0
Bryant, Miss Card	1	2	10
Walker, Mrs. „	0	6	0
<hr/>			£12 9 4

BIRKENHEAD AUXILIARY.

REV. R. P. BLAKENEY, L.L.D. *Secretary.*

Collected after Sermon at St. Mary's by Rev. Dr. Blakeney	20	10	0
Collected after Sermon in Trinity Church by Rev. W. Clementson	12	8	6
Collected after Sermon in St. Ann's by Rev. W. Clementson	5	13	2
<hr/>			£38 11 8

BRIGHTON AUXILIARY.

MR. LAWRENCE COPPARD, *Secretary.*

£. s. d.

Proceeds of Three Lectures by Rev. Dr.

Cumming.					116	16	0
Davidson, Miss	an.	0	10	0			
Munyard, Mrs.	„	1	1	0			
Polhill, E. Esq.	„	1	0	0			
Read, Thos. Esq.	„	1	0	0			
Roberts, Mrs.	Card	0	10	0			
					£120	17	0

CHELTENHAM AUXILIARY.

REV. R. HEPWORTH, *Secretary.*MAJOR BAKER, *Treasurer.*

Collection after Two Meetings 20 5 9

Collections at Broadway Church, after Sermons by Rev. S. Franklin, including a donation of £5. from The Hon. Lieut.-

Gen. E. P. Lygon 7 17 6

Capper, Mrs.	don.	20	0	0
Allsop, Miss	an.	0	5	0
Baker, Major	„	1	1	0
Barnes, Miss	„	0	10	0
Barry, Mrs.	„	0	10	0
Bean, Mrs. Col.	„	0	10	0
Bell, J. P. Esq.	„	0	10	0
Blunt, Mrs.	„	0	10	0
Brough, Mr. and Mrs.	„	0	10	0
Browne, Rev. J.	„	1	1	0
Brackenbury, Mrs.	„	0	5	0
Bodley, T. Esq.	„	1	0	0
Bowen, J. Esq.	„	1	0	0
Buckle, W. Esq.	„	0	10	6
Chilver, Mrs.	„	0	10	0
Clarke, J. B. Esq.	„	1	1	0
Clarke, Mrs. E.	„	0	10	0
Clarke, Miss	„	1	1	0
Clissold, Miss	„	0	10	0
Cooke, C. T. Esq.	„	1	1	0
Coxwell, Rev. W.	„	0	10	0
Coyle, Col.	„	0	10	0
Cumming, Miss	„	1	0	0
Davies, Col.	„	1	1	0
Ellis, Rev. W. T.	„	1	0	0
Ensor, Miss	„	1	1	0
Esdaile, E. J. Esq.	„	1	0	0

		£.	s.	d.	£.	s.	d.
Finlay, Misses	an.	0	10	0			
Fowler, C. Esq.	"	1	1	0			
Gabb, Mrs.	"	1	0	0			
Gardener, W. Esq.	"	1	1	0			
Garrett, J. Esq.	"	1	1	0			
George, G. T. Esq.	"	1	0	0			
George, Mrs.	"	0	5	0			
Gibbon, Mr.	"	0	10	0			
Gould, Miss	"	1	0	0			
Grant, Mrs.	"	1	0	0			
Haigh, Miss	"	0	10	0			
Haigh, Miss H.	"	0	10	0			
Handcock, Rev. W. F.	"	0	10	0			
Harris, Rev. C.	"	1	1	0			
Hartland, N. Esq.	"	1	1	0			
Hasell, W. Esq.	"	1	1	0			
Hay, C. Esq.	"	0	10	0			
Hay, Mrs.	"	0	10	0			
Hennell, Col.	"	1	1	0			
Hepworth, Rev. R.	"	0	10	0			
Holliday, Mr.	"	0	5	0			
Hore, Mrs.	"	0	10	0			
Humphries, E. R. Esq. LL.D.	"	1	1	0			
Hutchinson, Mrs. Col.	"	1	1	0			
Iredell, Capt.	"	1	1	0			
Jayne, John, Esq.	"	0	10	6			
Jeffery, Miss J.	"	1	0	0			
Jeffery, Miss C.	"	1	0	0			
Jerram, Mrs.	"	0	10	0			
King, T. Esq.	"	0	10	0			
Lake, Capt.	"	1	0	0			
Lee, Mrs. Col.	"	0	5	0			
Lessor, Miss	"	1	0	0			
Lingwood, R. S. Esq.	"	0	5	0			
Manners, Major	"	1	0	0			
Masters, R. Esq.	"	0	10	0			
Meara, Miss	"	1	0	0			
Mylne, G. W. Esq.	"	0	10	0			
Neale, The Misses	"	0	10	0			
Phayre, Mrs.	"	1	0	0			
Phillips, The Misses March	"	2	0	0			
Ramsay, Hon. Mrs.	"	1	1	0			
Rio, R. Esq.	"	0	10	0			
Rogers, C. Coxwell, Esq.	"	2	0	0			
Sadler, Mrs.	"	1	0	0			
Semple, Mrs. per Rev. R. Hepworth	"	1	0	0			
Slade, Mr.	"	0	5	0			
Smith, Mrs.	"	0	10	0			
Squire, Miss C.	"	0	10	0			
Stokes, The Misses	"	1	0	0			
Valley, C. H. Esq.	"	1	1	0			

		£.	s.	d.	£.	s.	d.
Velley, Miss.	an.	1	1	0			
Wade, Miss	"	1	0	0			
Walker, T. Esq.	"	0	10	0			
Wallace, H. Esq.	"	0	10	0			
Wallace, Miss	"	0	5	0			
Webb, Miss	"	1	1	0			
Whynyates, Miss	"	1	1	0			
Williams, Miss	"	1	1	0			
Yerbury, Miss	"	0	10	0			
Young, Capt. R.N.	"	1	0	0			

67 14 0

Mr. Benj. Burrows, jun.	Broadway	0	1	0
Miss Susannah Averill	"	0	2	6
Mr. J. Sexty Winchcombe	"	0	5	0
Mr. Henry Smith	"	0	2	6
J. N. Beadles, Esq.	"	0	2	6
Mr. B. Rastall	"	0	1	0
Rev. S. Franklin	"	1	0	0
Mr. Rich. Taylor	"	0	10	0
Miss Wylie	"	30	0	0
John Tustin, jun.	"	0	10	0
Mr. John Eden	"	0	5	0
Mr. Wm. Burrows	"	0	10	0
Collection after Sermon	"	2	17	6½
Gen. E. P. Lygon	"	5	0	0
Mr. John Tustin's Missionary Box	"	0	2	7

41 9 7½

Anonymous	Card	0	9	0
Allsop, Miss	"	0	15	0
Gould, Miss	"	1	3	0
Gould, Miss	"	1	0	0
Dumont, Miss	"	1	6	6
Edwards, Miss Smith	"	1	2	0
Holland, Miss	"	1	0	0
Hollis, Miss	"	1	3	8
Hulme, Miss	"	1	15	6
Hepworth, Miss C.	"	0	7	6
Hore, Mrs.	"	1	12	6
Jones, Miss	"	0	3	10
Middleton, Mrs. Henry	"	10	0	0
Phayre, Miss	"	1	3	6
Thomas, James, jun.	"	0	15	0
Wood, Miss E.	"	1	2	6

24 19 6

COMBE, Miss A. collected by

A Friend		0	2	6
Agars, Mrs.		0	3	6
Bailey, Mrs.		0	5	0
Baron, Miss		0	5	0
Barra, Mrs.		0	2	6
Ballinger, Mr.		0	2	6
Beaman, Mrs.		0	5	0

	£.	s.	d.	£.	s.	d.
Bennett, Mrs.	0	2	6			
Brandon, Mrs.	0	2	6			
Capel, Mrs. D.	0	5	0			
Coleman, Mrs.	1	0	0			
Coombe, Misses	0	10	0			
Coombe, Miss A. Sale of Work	1	0	0			
Cooper, — Esq.	1	0	0			
Dolman, Mr.	7	2	6			
Elcum, Miss C.	0	10	0			
Fletcher, Misses	0	2	6			
Foster, Mrs.	0	2	6			
Freeman, Mrs.	0	10	0			
Giller, Mr.	0	2	6			
Glover, Mrs.	0	5	0			
Gordon, Mrs.	0	2	6			
Griffin, Miss	0	2	6			
Holmes, Mrs.	0	2	6			
Holmes, Mrs.	0	2	6			
Houghton, Miss	0	5	0			
Hovell, Miss	0	5	0			
Jefferies, Mr.	0	2	6			
Joberns, Mrs.	0	5	0			
Jones, Miss	0	5	0			
King, Miss	0	5	0			
Langdon, Misses	0	2	6			
Lea, Mrs. C.	0	5	0			
Lock, Miss	0	5	0			
Loyd, Mrs.	0	10	0			
Ludlow, Mrs.	1	0	0			
Middleton, — Esq.	1	0	0			
Myers, Miss	0	2	6			
Nash, Mrs.	0	6	0			
Newsham, Miss	0	5	0			
Radcliff, Mrs.	0	10	0			
Rice, Mrs.	0	5	0			
Severland, Miss	0	2	6			
Sleed, Mrs.	0	5	0			
Small sums	0	14	0			
Smee, Misses	0	2	6			
Smith, Mr.	0	2	6			
Smith, Miss	0	2	6			
Tate, Mrs.	0	2	6			
Thankoffering from a Friend	0	2	6			
Urch, Mrs.	0	5	0			
Vent, Mr.	0	10	0			
Waghorn, Mr.	0	2	6			
Wakeman, Miss	1	1	0			
Weaver, Miss, collected by	1	8	0			
Welles, Miss	0	5	0			
Whitcombe, Mrs.	0	2	6			
Wight and Bailey	0	5	0			
Young, Misses	0	4	0			

IN ANSWER TO THE "EARNEST APPEAL."

	£.	s.	d.	£.	s.	d.
Miss Jane Wade	1	0	0			
E. J. Esdaile, Esq.	0	10	0			
Col. Hennell	0	5	0			
A Lady, per Col. Hennell	0	5	0			
Major Baker	0	5	0			
Mrs. H. C. Baker	0	5	0			
Miss Higham	0	5	0			
Mrs. Henry Middleton	0	10	0			
Lady Vane	0	5	0			
Miss Dorville	0	2	6			
Miss Stoodley	0	2	6			
Mrs. King	0	2	6			
Mr. H. S. Baker	0	2	6			
Mrs. Grant	0	10	0			
Mrs. Newton	0	10	0			
Miss E. Barry	0	5	0			
Miss Haigh	0	5	0			
Miss H. Haigh	0	5	0			
C. T. Cooke, Esq.	0	5	0			
Mrs. Cooke	0	5	0			
Miss C. Jeffery	0	5	0			
John Garrett, Esq.	0	10	0			
Miss Garrett	0	5	0			
Miss E. Garrett	0	5	0			
Rev. W. Hodgson	0	5	0			
T. King, Esq. and pupils, (a thankoffering)	0	11	3			
A Friend	0	2	6			
Mrs. Henry Middleton	2	0	0			
Q. Q.	2	0	0			
Miss Barry	0	5	0			
Miss Neale	0	5	0			
A Friend, by T. King, Esq.	0	5	0			
Miss Hovell	0	5	0			
Mrs. Slead	0	5	0			
Mrs. Rice	0	5	0			
Misses Coombe	0	10	0			
Mrs. Ludlow	0	5	0			
A Friend	2	0	0			
Miss Hollis	0	15	3			
Mrs. Howlett, per Miss Higham, for St. Giles'						
Scripture Reader	0	5	0			
					17	14 0

CHICHESTER AUXILIARY.

MR. GEORGE PAUL, *Secretary.*

Ackfield, Mr.	an.	0	5	0
Bliss, Rev. Geo.	„	0	10	0

	£.	s.	d.	£.	s.	d.
Gruggen, Wm. Esq.	an.	1	1	0		
Hayllar, Mr.	"	0	5	0		
Loader, Mr.	"	0	5	0		
Norman, Mr.	"	0	7	0		
Paull, Mr.	"	0	5	0		
Pratt, Mr.	"	0	10	0		
Ranking, Mrs.	"	0	10	0		
Ranking, Rev. Geo. and Mrs.	sp. don.	0	10	0		
					£4	8 0

CLAUGHTON AUXILIARY.

Treasurer, B. DARBYSHIRE, Esq.

INCUMBENT, THE REV. DR. BLAKENEY.

Collections after Two Sermons at Christ Church,						
by Rev. W. Clementson					40	0 0
Proceeds of Missionary Tree					87	4 9
Forbes, Wm. Esq. by Mrs. Forbes	don.	5	0	0		
Howe, S. Esq.	"	0	10	0		
Shepard, J. Esq.	"	5	0	0		
Thankoffering from a Member of Christ Church				"	5	0 0
Two Ladies, per J. Shepard, Esq.	"	0	10	0		
					16	0 0
Armstrong, Mrs.	an.	1	0	0		
Darbyshire, B. Esq.	"	1	1	0		
Howe, Mrs.	"	1	0	0		
Palmer, J. P. Esq.	"	1	1	0		
Shepard, J. Esq.	"	2	2	0		
Scott, J. Esq.	"	1	1	0		
					7	5 0
Alderson, Miss	card	1	7	0		
Ashe, Miss	"	0	10	6		
Currey, Mrs. P. F.	"	20	11	6		
Dickson's, Miss, little Pupils	"	1	0	0		
Forbes, Mrs. Wm.	"	2	5	0		
Grayson, Mrs.	"	1	7	10		
Rothwell, Miss	"	1	1	0		
Todd, Miss Margaret	"	1	10	0		
Todd, Miss Mary E.	"	1	7	0		
Tyson, Mrs.	"	7	5	0		
					38	4 10
					£188	9 1

CROYDON AUXILIARY.

REV. O. B. BYERS, *Treasurer and Secretary.*

Collection after Meeting		6	8	9
Tate, Capt.	an.	0	10	0

		£.	s.	d.	£.	s.	d.
Byers, Rev. O. B.	an.	0	10	0			
Stacey, Miss	card	1	5	0			

£8 13 9

DEVONPORT AND STOKE AUXILIARY.

REV. RICHARD GARDNER, *Secretary.*

Collection after Annual Meeting					5	0	3
Ditto after Sermons at St. Paul's		2	8	6			
Ditto „ St. Mary's		1	0	0			
					3	8	6

GARDNER, MRS. Collected by

A. B.		0	10	0			
Aylmer, Col. R.A.		1	0	0			
Badcock, Mrs.		1	10	0			
Badcock, Miss		1	10	0			
Balance remaining after expenses of Steamer excursion		0	6	0			
Bate, Mr.		0	10	0			
Coombs, Mr.		0	10	0			
Eaton, Mr.		2	0	0			
Eaton, Mrs.		0	10	0			
Eckford, General		5	0	0			
Edwards, Mr.		0	5	0			
Ellis, Mr.		1	0	0			
Gardener, Rev. R.		2	0	0			
Glyn, Mr.		0	5	0			
Greaves, Miss		0	10	0			
H. C.		0	2	6			
Hunt, Mr.		0	5	0			
Kirkness, Mrs.		0	10	0			
Kirkness, Mrs. don		0	10	0			
Payne, Mr. J. P.		0	5	0			
Payne, Rev. R. W.		0	10	0			
St. Aubyn, Mrs.		3	0	0			
Scott, Mrs.		0	5	0			
Skinner, Mr.		0	2	6			
Venning, Mr. balance of sum of money left in his hands for charitable purposes		9	9	3			
					32	5	3

CARPENDALE, MR. Collected by

Barnes, Mrs.		0	1	0			
Byde, Mrs.		0	3	0			
Coffin, Mr.		0	7	0			
Comyn, Mrs.		0	2	6			
Cox, Mr.		0	7	0			
Cureton, Mrs.		0	2	6			
Dawe, Mr. J.		0	10	0			
Dawe, Mr.		0	5	0			
Domville, Mrs. W.		0	2	6			

	£.	s.	d.	£.	s.	d.
Domville, Mrs. H.	0	2	6			
Elliott, Mr.	0	2	6			
Fisher, Mrs.	1	0	0			
Fisher, Miss	0	10	0			
Fisher, Miss F.	0	10	0			
Fox, Mrs.	0	2	6			
Gallwey, Mr.	0	5	0			
Gilbard, Mrs.	0	1	0			
Granville, Mr.	0	5	0			
Hawken, Mr.	0	10	0			
Hawkes, Mrs.	0	2	0			
Haydon, Mr.	0	2	6			
Hillyar, Capt. R.N.	0	2	6			
Holland, Mr.	0	5	0			
Horton, Rev. Mr. portion of sum left in his hands by Lieut. Lambert, R.N.	5	0	0			
James, Mrs.	2	0	0			
Lampen, Rev. J.	0	5	0			
Lomer, Mr. R.N.	0	10	0			
May, Mr.	0	5	0			
May, Mrs.	0	2	6			
Mends, Admiral	0	2	6			
Mends, Mrs. W.	0	2	6			
Neville, Capt. R.N.	0	2	6			
Patrick, Miss	0	5	0			
Penfold, Mr.	0	5	0			
Pinsent, Mr.	0	10	0			
Radford, Mr. J. C.	0	5	0			
Richards, Mr.	0	5	0			
Smith, Mr.	0	5	0			
Somerville, Mr.	0	5	0			
Stephens, Messrs.	0	10	0			
Symons, Mrs.	0	2	6			
Trenhail, Mrs.	0	1	0			
Venning, Mr.	0	10	0			
Venning, Mrs.	0	10	0			
Walker, Mr.	0	2	0			
Wilson, Mr.	2	0	0			

20 6 6

GOODALL, MISS M. Collected by

Carr, Mr.	0	5	0
Carr, Mrs.	0	5	0
Cree, Mrs.	0	5	0
Foster, Mrs.	0	10	0
Glencross, Mr. J.	0	10	0
Goodall, Mr.	0	10	0
Gregory, Mrs.	0	3	0
Holworthy, Mr.	0	10	0
Littleton, Mrs.	0	5	0
Maberly, Mr.	0	10	0
Passmore, Miss	0	5	0
Ramsey, Miss	0	2	6

	£.	s.	d.	£.	s.	d.
Scriven, Mr.	0	10	0			
Stace, Col. R.A.	0	10	0			
Williams, Miss	0	5	0			
	<hr/>			5	5	6

BISSHOPP, Mrs. Collected by						
Berryman, Mr.	0	10	0			
Berryman, Miss	0	10	0			
Bisshopp, General	1	0	0			
Bisshopp, Mrs.	0	10	0			
Creyke, Mrs.	0	10	0			
Greene, Mr.	1	0	0			
Grigg, Mrs.	0	2	6			
Hartley, Mrs.	0	10	0			
Hitchens, Mrs.	0	5	0			
Lawrence, General	0	5	0			
Little, Mr. P. M.	0	10	0			
Maingay, Mrs.	0	5	0			
Pye, Miss	0	5	0			
Somerville, Capt. R.N.	0	5	0			
Stokes, Miss	0	5	0			
Swettenham, Mrs.	0	10	0			
Vallack, Mrs.	0	5	0			
	<hr/>			7	7	6

CHILD, Rev. T. C. Collected by						
Davey, Messrs.	1	1	0			
Dykes, Miss	0	10	0			
	<hr/>			1	11	0

SWINTON, Mrs. Collected by						
Chubb, Mr.	0	5	0			
Dymond, Mr.	0	5	0			
Kennedy, Col. R.A.	0	10	0			
Martin, Miss	0	5	0			
Rickard, Mrs.	0	2	0			
	<hr/>			1	4	0

DOVER AUXILIARY.

E. KNOCKER, Esq. *Treasurer and Secretary.*

Collection after Meetings				19	8	8
Bates, Rev. J. E.	0	10	6			
Batcheller, Mr.	0	10	0			
Elwin, E. Esq.	0	10	0			
Graham, G. Esq.	0	10	0			
Hart, Mrs.	0	5	0			
Knocker, E. Esq.	0	10	0			
Phipps, Miss M.	1	1	0			
Rutledge, Mrs.	0	10	0			
	<hr/>			4	6	6
Jeken, Miss Mary	card	1	7	6		
Taylor, Mrs.	"	1	1	6		
	<hr/>			2	8	11
	<hr/>			£26	4	1

EPSOM AUXILIARY.

J. STEEL, Esq. *Secretary and Treasurer.*

		£	s.	d.	£	s.	d.
Collections after two Meetings					17	17	8
Graham, T. J. Esq. M.D.	don.	1	1	0			
Hanson, Saml. Esq.	"	5	10	0			
Palmer, Mrs.	"	0	5	0			
					6	6	0
Davies, Mrs. Robert	an.	1	0	0			
Gadesden, James, Esq.	"	1	1	0			
Gosse, Henry, Esq.	"	1	1	0			
Pagden, T. P. Esq.	"	0	10	0			
Palmer, Mrs.	"	1	1	0			
					4	13	0
					£28	16	8

EXETER AUXILIARY.

WILLIAM SHARLAND, Esq. *Secretary.*JOSEPH SHEPPARD, Esq. *Treasurer.*

Adams, Miss H.	an.	0	5	0			
Agassix, Mr. Lewis	"	0	10	0			
Crofts, Mr. H.	"	1	0	0			
Dinham, Mr. J.	"	1	1	0			
Gilchrist, Capt.	"	0	10	0			
" Special Mission	"	0	10	0			
Glyde, Mrs.	"	1	0	0			
Godfrey, Major	"	1	0	0			
Holmes, Rev. J. J.	"	0	10	0			
Janson, Mr. H. U.	"	1	0	0			
Kennaway, Mrs. H.	"	1	1	0			
Lester, Mr. A.	"	1	0	0			
Nantes, Rev. D.	"	0	10	0			
Peters, W. H. Esq.	"	2	2	0			
Sharland, Mr. W.	"	0	10	0			
Sheppard, Mr. J.	"	1	0	0			
Wippel, Rev. W.	"	0	5	0			
Wippel, Mr. Joseph	"	0	10	0			
Wippel, Mr. George	"	0	10	0			
					14	14	0
Barker, Miss	card				1	0	0
Crofts, H. Esq.	don.				0	5	0
					£15	19	0

HASTINGS AUXILIARY.

D. H. GABB, Esq., *Secretary.*

No remittance received in time.

HULL AUXILIARY.

REV. JOHN SCOTT, *Treasurer.*REV. JOHN DECK, *Secretary.*

By Cash (No List received.) £. s. d. £. s. d.
 61 2 0

LEAMINGTON AUXILIARY.

JAMES STRACHAN, ESQ., *Secretary and Treasurer.*

Collections after Two Meetings 37 17 7
 Chudleigh, Mrs. don. 0 10 0
 Chudleigh, Miss „ 0 10 0
 Crofton, Sir Morgan „ 5 0 0
 6 0 0

Beville, Capt. an. 1 0 0
 Beville, Mrs. „ 1 0 0
 Beville, Miss „ 0 5 0
 Bowen, Mrs. „ 0 10 0
 Clay, Rev. E. „ 1 0 0
 Cardall, Rev. W. „ 0 10 0
 Ellis, Mr. George „ 0 5 0
 Harrington, Miss „ 0 5 0
 Long, Mr. James „ 0 5 0
 Mendell, Mrs. „ 0 5 0
 O'Halloran, J. N. Esq. „ 1 0 0
 Osborne, Miss „ 0 5 0
 Strachan, James, Esq. „ 1 1 0
 Willoughby, Mr. N. „ 0 5 0
 7 16 0

Grove, Miss Chd. 0 15 6
 Mash, Miss „ 0 10 0
 Woodhouse, Master Alfred „ 0 8 6
 Woodhouse, „ John G. „ 0 8 6
 2 2 6

£53 16 1

LEICESTER AUXILIARY.

REV. G. W. STRATON, *Treasurer and Secretary.*

£. s. d. £. s. d.
 Berners, The Lord 2 2 0
 Gainsborough, The Earl of 2 2 0
 Hazlerigg, Sir Arthur 2 0 0
 Adams, Rev. S. 0 10 6
 Angrave, Mr. R. 0 10 0
 Babington, Rev. Jno. 1 1 0
 Berkley, Mr. T. 0 10 0
 Billings, Mr. 0 5 0
 Chamberlain, Rev. J. 0 10 0

	£.	s.	d.	£.	s.	d.
Cooper, Alfred, Esq.	0	10	6			
Crofts, Mr. J. Y.	0	10	0			
Dixon, Rev. J.	0	10	6			
Dyson, Mr.	1	0	0			
Frewen, Charles H. Esq. M. P.	1	1	0			
Harris, Joseph, Esq.	1	0	0			
Isbell, Rev. George	0	10	0			
Lockwood, Mr.	1	0	0			
Marshall, Mr. J. E.	0	10	0			
Marshall, Mr. Spencer	0	10	6			
Martin, Rev. Robert	1	1	0			
Mitchell, Richard, Esq.	1	1	0			
Noel, Hon. and Rev. Leland	1	0	0			
Noakes, Mr.	0	5	0			
Owen, Rev. Thomas	0	10	6			
Pochin, Mrs.	2	0	0			
Richardson, Rev. H.	1	0	0			
Rolleston, Rev. W. L.	0	10	6			
Straton, Rev. G. W.	1	1	0			
Taylor, John, Esq.	1	1	0			
Taylor, William, Esq.	1	1	0			
Turner, Mrs. Frewin	1	0	0			
Walker, Rev. R. G.	0	10	6			
Wing, Rev. J.	0	10	6			
Yeadon, Mrs.	1	1	0			
Hodgkin, Miss						
				30	6	0
				3	1	6
				£33	7	6

LIVERPOOL AUXILIARY.

B. DARBYSHIRE, Esq. *Treasurer.*

Anderson, John, Esq.	don.	0	10	0
Beleg, George, Esq.	"	5	0	0
Bremner, H. Esq.	"	0	10	0
Cearns, Samuel, Esq.	"	1	1	0
Cropper, Edward, Esq.	"	10	0	0
Duncan, W. E. T. Esq.	"	1	0	0
Duranty, A. Esq.	"	1	0	0
Friend, a	"	1	1	0
Friend, a	"	0	10	6
Henderson, Arthur, Esq.	"	1	1	0
Inman, Wm. Esq.	"	5	0	0
Jeffery, James R. Esq.	"	0	10	0
Jones, William, Esq.	"	5	0	0
Jones, R. I. Esq.	"	1	1	0
Keightley, W. T. Esq.	"	0	10	0
Ker, Stewart, Esq.	"	1	1	0
Macfie, R. A. Esq.	"	1	0	0
Palmer, J. P. Esq.	"	5	0	0

		£.	s.	d.	£.	s.	d.
Whitley, John, Esq.	don.	1	1	0			
Z.		1	0	0			
Babcock, B. F. Esq.	an.	1	1	0			
Badenach, John, Esq.		1	1	0			
Baines, James, Esq.		1	1	0			
Banner, Harwood, Esq.		1	1	0			
Beckett, W. H. Esq.		1	1	0			
Belcher, Michael, Esq.		1	0	0			
Bell, Christopher, Esq.		0	10	0			
Bold, Thomas, Esq.		1	0	0			
Brice, Friend, and Co. Messrs.		1	1	0			
Brown, Matthew, Esq.		1	1	0			
Bushell, C. Esq.		1	1	0			
Carlisle, Thomas, Esq.		1	1	0			
Carmichael, J. Esq.		1	0	0			
Cobham, Mrs.		1	1	0			
Conor, Rev. John		0	10	0			
Crabtree, Mr.		0	10	0			
Cropper, Edward, Esq.		2	2	0			
Crosbie, Robt. C. Esq.		1	1	0			
Crump, Rev. J.		0	5	0			
Darbyshire, B. Esq.		1	1	0			
Dodgson, Mr.		0	10	0			
Fenton, Rev. S.		0	10	0			
Fosbrook, Leonard, Esq.		1	1	0			
Gaskell, James, Esq.		0	10	0			
G. E. S.		1	1	0			
Gibb, Duncan, Esq.		1	1	0			
Grazebrook, Henry, Esq.		1	1	0			
Grazebrook, George, Esq.		0	10	0			
Gruggen, Dr.		0	7	0			
Guion, S. B. Esq.		1	1	0			
Hadwen, J. Junr. Esq.		1	0	0			
Hakes, James, Esq.		1	1	0			
Ihler, G. J. Jun. Esq.		0	10	0			
Jones, William, Esq.		1	1	0			
Jones, Edward, Esq.		1	1	0			
Joynson, Peter, Junr. Esq.		1	1	0			
Lafone, Miss		1	1	0			
Ledward, Sep. Esq.		1	1	0			
Logan, James, Esq.		1	1	0			
Longton, J. Esq.		1	1	0			
Mather, John P. Esq.		1	1	0			
McEachen, M. Esq.		0	10	0			
Moore, A. Esq.		1	1	0			
Moore, Mrs.		0	10	0			
Moss, John, Esq.		2	2	0			
Moss, T. Edward, Esq.		1	1	0			
Nuttall, James, Esq.		2	0	0			
Peck, Thos. P. Esq.		1	1	0			
Radcliffe, John, Esq.		1	1	0			
Rankin, R. Esq.		2	2	0			

	£.	s.	d.	£.	s.	d.
Rawson, Christopher, Esq.	an.	2	0	0		
Rowland, David, Esq.	"	0	10	0		
Singlehurst, R. Esq.	"	1	0	0		
Smith, Mr. James	"	1	1	0		
Staines, A. Esq.	"	1	1	0		
Tantan, Geo. V. Esq.	"	1	1	0		
Taylor, Rev. W. F.	"	1	1	0		
Thompson, Edmund, Esq.	"	1	1	0		
Tobin, J. A. Esq.	"	1	1	0		
Torr, John, Esq.	"	1	1	0		
Waterhouse, Mrs. Daniel	"	1	1	0		
Whitby, John, Esq.	"	1	1	0		
Williams, Geo. Esq.	"	0	10	0		
Wynne, Robert, Esq.	"	1	1	0		
					£106	15 6

ST. JOHN'S CHURCH.

THE REV. W. F. TAYLOR, *Incumbent.*OWEN WILLIAMS, Esq. *Treasurer.*

Collected in St. John's Church, after Sermons by Rev. W. F. Taylor	21	16	0
Ditto after Meeting at the Collegiate.	25	18	3
Ditto after Sermon at St. Mary's, Wavertree, by Rev. Dr. Butler.	10	11	6
			£58 5 9
Evans, Miss	don.		10 0 0
Askew, Mary	an.	0	10 0
Baylis, Eleanor	"	0	10 0
Chapman, Richard	"	0	10 0
Collins, W. H.	"	0	10 0
Evans, Margaret	"	1	0 0
Evans, J. B.	"	1	1 0
Falkener, J. G.	"	0	10 0
Greaves, J. R.	"	0	10 0
Gregory, Thos.	"	0	10 6
Gwatkin, T. P.	"	1	0 0
Hallam, Geo.	"	0	10 0
Nickson, Geo.	"	0	10 0
Taylor, Rev. W. F.	"	1	1 0
Ward, Geo.	"	0	10 0
Worrall, Thos.	"	0	10 0
Subscribers under 10s		4	10 3
			14 2 9
Boxes			0 8 1½
			£82 16 7½

MELTON MOWBRAY AUXILIARY.

T. N. WING, Esq. *Secretary and Treasurer.*

Baldwin, Miss	an.	0	2	6
Hickson, Mrs.	"	0	4	0

		£.	s.	d.	£.	s.	d.
Latham, Mrs.	an.	0	10	0			
Latham, Miss	"	0	5	0			
Wilcox, Mrs.	"	0	10	0			
Wing, Mr.	"	0	5	0			
Wing, Mr. T. N.	"	0	5	0			
					£2	1	6

NORTHAMPTON AUXILIARY.

FRANCIS MULLINER, Esq. *Secretary.*

By Cash (No List received.) £10. 0. 0

PORTSEA AUXILIARY.

REV. JOHN KNAPP, *Treasurer and Secretary.*

(No remittance received in time.)

PRESTON AUXILIARY.

REV. GEORGE ALKER, *Treasurer and Secretary.*

Collection after Public Meeting					6	9	3
Collections at St. Peter's Church by Dr.							
Butler and Rev. Joseph Bardsley		12	10	4			
Ditto, at Christ Church, by Rev. Dr. Butler		14	1	0			
					26	11	4
Alker, Rev. George	don.	5	0	0			
Friends, per Miss Wilson	"	0	3	6			
Operative, per Mr. Donaldson	"	0	2	0			
Wilcockson, Mrs.	"	0	5	0			
					5	10	6
Bairstow, Mr.	an.	1	0	0			
Bairstow, Miss A.	"	1	0	0			
Barton, Mr. C.	"	0	5	0			
Birchall, Mrs.	"	0	10	0			
Clark, Rev. Thomas	"	0	10	0			
Clark, Mr. J.	"	1	0	0			
Clayton, Miss A.	"	0	10	0			
Dixon, Mr. B.	"	1	0	0			
Eccles, Mrs.	"	0	10	0			
Farish, Rev. W. M.	"	0	10	0			
Friend, a	"	0	10	0			
Friend, a	"	0	5	0			
Gilbertson, Mrs.	"	0	5	0			
Gorst, Mr. Jno.	"	1	0	0			
Gorst, The Misses	"	1	1	0			
Hawkins, Mr. J.	"	1	0	0			
Haydock, Miss	"	0	10	0			
Horrocks, Mr. J.	"	1	0	0			
Inman, Mr.	"	1	0	0			
Leach, Mr. J.	"	1	0	0			
Lowndes, Mr. Ed.	"	2	0	0			

		£.	s.	d.	£.	s.	d.
Meyers, Mr. Miles	an.	1	0	0			
Monk, Mr. Thos.	"	0	10	0			
Myers, Mr. J. J.	"	1	0	0			
Newsham, Mr. Rd.	"	1	0	0			
Nicholson, Mrs.	"	0	10	0			
Park, Mr. Philip	"	1	0	0			
Parkinson, Miss	"	0	5	0			
Parr, Rev. Canon	"	0	10	0			
Smith, Miss	"	0	10	0			
Smith, Rev. H. R.	"	2	0	0			
Swainson, Mr. Jno.	"	1	0	0			
Watson, Mr. Hender	"	0	10	0			
Wilson, Mrs.	"	0	2	0			
Wilson, Miss	"	0	2	0			
Winstanley, Mr.	"	1	0	0			
Woodford, Mrs. Col.	"	1	0	0			

28 5 0

	Cash.	1	2	1
Addison, Geo.	"	0	3	10
Anderton, Geo.	"	0	6	8
Anderton, Sarah	"	0	2	10
Annccliffe, Martha	"	0	2	8
Appleshwaite, Thos.	"	0	2	10
Bamber, John	"	0	3	8
Bradshaw, Jane	"	0	4	4
Burrows, Ann	"	0	4	11
Burrows, Sarah	"	0	4	5
Capstack, Alice	"	0	3	2
Clayton, Mary	"	0	3	10
Dixon, Ellen	"	0	3	11
Eccleston, John	"	0	1	8
Ellershaw, Mary	"	0	4	4
Etson, Septimus	"	0	6	4
Fearnley, Henrietta	"	0	2	7
Fearnley, Margaret	"	0	1	6
Garstang, Ann E.	"	0	3	3
Garstang, Elizabeth	"	0	4	2
Godbest, Thos.	"	0	5	4
Goodier, Ellen	"	0	3	8
Greenwood, Lucy	"	0	7	11
Hayes, Sarah	"	0	4	11
Hesketh, Anna	"	0	4	9
Holden, Elizabeth	"	0	3	9
Holmes, James	"	0	7	7
Houghton, Ann	"	0	6	7
Hull, Wm.	"	0	7	10
Jameson, Joseph	"	0	2	2
Johnston, John	"	0	6	9
Jones, Jane	"	0	3	10
Jones, Alice	"	0	5	11
Jowett, Jane	"	0	4	11
Jowett, Elizabeth	"			

		£.	s.	d.	£.	s.	d.
King, Margaret Jane	Card	0	6	2			
King, William	"	0	6	8			
Kinlock, Harriett	"	0	4	11			
Kirshaw, Thos.	"	0	4	2			
Lawe, Mary	"	0	4	10			
Leigh, Richard	"	0	3	6			
Martindale, Alice	"	0	5	11			
Martindale, Richard	"	1	5	2			
Middleton, James	"	0	1	4			
Moss, Margaret	"	0	3	10			
Moss, Janet	"	0	2	11			
O'Meara, Harriet	"	0	1	11			
Parkinson, Alice	"	0	5	2			
Parkinson, Mary	"	0	5	8			
Parkinson, Bessy	"	0	5	9			
Porter, Mary	"	0	5	10			
Shofield, Alice	"	0	6	6			
Slinger, Jane	"	0	4	10			
Smith, John	"	0	4	5			
Smith, Richard	"	0	7	6			
Southworth, Elizabeth	"	0	9	11			
Southworth, John	"	1	10	11			
Stevenson, Rebecca	"	0	17	6			
Stevenson, Jane	"	0	2	10			
Summer, Ellen	"	0	3	10			
Summer, Elizabeth	"	0	4	10			
Summer, Jane	"	0	2	11			
Taylor, Margaret	"	0	4	1			
Thompson, Maria	"	0	6	9			
Threlfall, Jas.	"	0	1	11			
Whiteside, Nancy	"	0	5	11			
Whittaker, George	"	0	11	5			
Whittlea, Susanna	"	0	16	7			
Wilson, Jane	"	1	4	0			
Wrathall, Nancy	"	0	3	2			
					21	12	1
Sale of Catechisms					0	12	0
					£89	0	2

READING AUXILIARY.

REV. J. C. GRAINGER, *Treasurer and Secretary.*

		£.	s.	d.	£.	s.	d.
Collections after Two Meetings					10	5	5
Dowden, Mrs.	don.	0	10	0			
					0	10	0
Dowden, Mrs.	an.	0	10	0			
Munt, Mr.	"	0	10	0			
Stephens, William, Esq.	"	5	0	0			
					0	0	0

		£.	s.	d.	£.	s.	d.
Goodchild, Mrs.	Card	1	12	6			
Kingdon, Miss	"	1	8	6			
					3	1	0

Collected by Mrs. TORRIANO.

Comber, Mrs.	an.	0	5	0			
Cowan, Charles, Esq., M.D.	"	0	10	0			
Dupré, Mrs.	"	0	10	0			
Dowden, Mr.	"	0	10	0			
Grainger, Rev. J. C.	"	0	10	6			
Hawkings, Mrs. B.	"	0	5	0			
May, Mr. C.	"	0	5	0			
Merry, Wm. Esq.	"	0	10	0			
Moberly, Miss	"	1	1	0			
Pell, Miss	"	0	10	0			
Rolfe, Mrs.	"	0	5	0			
Trendell, Mr. J.	"	0	10	0			
Torriano, Rev. J.	"	1	1	0			
Willats, Mr.	"	0	10	0			
					7	2	6

SPECIAL MISSION, Collected by Mrs. TORRIANO.

Blower and Barber, Messrs.	0	10	0
Fisher, Miss, 5s.; French, Mrs. 5s.	0	10	0
Hole, Rev. C. 5s.; Hooper, Miss, 5s.	0	10	0
Hooper, Miss E. 10s.; Hooper, Miss J. O. 5s.	0	15	0
Kennedy, Mrs. 10s.; Lander, Miss, 10s.	1	0	0
May, Mrs. C. 5s.; Morris, Mrs. 5s.	0	10	0
Netherclift, Mr. 5s.; Rickford, Mrs. 5s.	0	10	0
Rogers, the Misses, 10s.; Rolfe, Mrs. 5s.	0	15	0
Slater, Miss, 5s.; Smith, Mrs. Jason, 5s.	0	10	0
Sutton, Mr. 5s.; Sutton, Mr. M. 5s.	0	10	0
Sutton, Mr. and Miss, 5s.; Torriano, Mrs. J. 21s.	1	6	0
Tubbs, Mrs. 5s.; Watlington, Mr. J. H. 10s.	0	15	0
			8 1 0

£34 19 11

SOUTHAMPTON AUXILIARY.

MISS BUTLER, Treasurer and Secretary.

Collections after Annual Meetings				6	4	0
Allen, Mr. Leonard	0	5	0			
Allen, Miss	0	5	0			
Butler, Rev. S.	0	5	0			
Butler, Miss	0	5	0			
Campbell, Mrs.	0	5	0			
Foot, Mr.	0	1	0			
Grane, Rev. J.	0	5	0			
Jewins, Rev. J.	0	10	0			
Morgan, Mrs.	0	5	0			
Palmer, Miss	0	2	6			
Warrens, Miss	0	10	0			

		£.	s.	d.	£.	s.	d.
McCalmont, Rev. T.	an.	1	0	0			
Moody, T. H. Graft, Esq.	"	1	1	0			
Palk, Mr. Alderman	"	0	10	0			
					5	9	6
Jordan, Mrs.	Card	1	13	6			
Dumanresq, Miss	"	1	6	6			
					3	0	0
					£14	14	4

SOUTHWARK.

TRINITY CHURCH.

REV. D. A. MOULIN, *Treasurer and Secretary.*

Darton, Mr.		0	5	0			
Friend, a		0	3	0			
"		0	2	6			
"		0	2	6			
"		0	2	0			
"		0	1	6			
"		0	1	6			
"		0	1	0			
"		0	1	0			
"		0	0	6			
"		0	0	6			
R. J.		0	1	0			
					1	2	0
Ball, Mr.	an.	0	10	0			
Percival, Miss	"	0	5	0			
					0	15	0
Budge, Miss	Card	0	15	0			
Evans, Miss	"	1	6	9			
Fitzjohn, Mr.	"	1	1	0			
Hartwell, Miss	"	0	5	0			
Leigh, Misses	"	0	3	6			
Meggy, Miss	"	1	9	0			
Marsh, Miss	"	0	6	0			
Percival, Miss	"	0	11	0			
Porter, Mr.	"	0	6	6			
Potter, Miss	"	1	0	0			
Robinson, Miss	"	1	5	4			
Simmons, Miss	"	0	8	8			
Wood, Miss	"	0	2	0			
					8	19	9
					£10	16	9

STONE AUXILIARY.

REV. JOHN FORD, *Secretary.*

By Cash	£63	18	0
(No List received.)			

ABSTRACT OF CASH ACCOUNT FOR THE YEAR ENDING MARCH, 1855.

RECEIPTS.

	£.	s.	d.
Balance in hand, 1st April, 1854	408	14	9
Subscriptions	678	10	8
Donations	866	12	8
Collecting Cards	310	19	9
Collections after Meetings and Sermons	697	1	3
Remitted by Auxiliaries	996	3	5
Legacies	150	0	0
First portion sale of House at Montreal	384	8	8
Publications	159	8	8
Loan	230	0	0
	<hr/>		
	£4,881	19	10

EXPENSES.

	£.	s.	d.
Rent of Offices	80	0	0
Salaries to Secretaries, Missionaries, Scripture Readers and Clerks	2,584	8	4
Travelling Expenses, Location of Missionaries and their families	410	13	2
Expenses of Meetings and Sermons	216	6	2
Printing and Binding Books and Tracts and the British Protestant Journal	328	5	10
Stationery, Advertisements and Newspapers	121	5	4
Postage and Parcels	130	19	2
Books and Pamphlets	104	15	4
Collector's Commission	10	18	0
Office Expenses and Sundries	65	3	10
Loan paid off	480	0	0
Balance in hand, March 31, 1855	349	4	8
	<hr/>		
	£4,881	19	10

Liabilities about £210.

ANTHONY HAVISIDE & GEORGE PEEVOR—Auditors.

BRITISH REFORMATION SOCIETY.

"THE TRUTH OF CHRIST."

ANNUAL SERMON,

*Preached at Bedford Chapel, Bloomsbury, on
Wednesday Evening, May 2nd, 1855,*

BY THE

REV. W. F. TAYLOR, M.A.,

INCUMBENT OF ST. JOHN'S, LIVERPOOL.

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—*James* v. 19, 20.

THERE is one great advantage, my brethren, which the Christian possesses over all other men, viz., that he is in the enjoyment of the truth, he knows what it is, and by God's grace has embraced it; he loves it, and lives by it; whilst the philosophers, the men of science, the learned men of this world are seeking after truth, and enquiring like Pilate, 'What is Truth,' the child of God has found that pearl of great price, that gem of inestimable value, he has bought the truth, and will sell it not, he has felt its power, he has perceived its glory, he has admired its beauty; and now the one grand object of his life is to disseminate it as widely as he can.

The Church of God is the pillar and ground of the truth; a pillar to exhibit the truth; bearing aloft the glorious inscription written upon it, as with the finger of God; the ground whereon it is erected, and whereby it is supported.

The faithful Christian is one of the spiritual army, of which the Lord Jesus is the great Captain, in the midst

of which is unfurled the bright banner of the truth ; and it is at once, the highest duty and privilege of the soldier of the cross to stand by that banner, and to follow in its train as it proceeds in its career of conquest ; on it are emblazoned the attributes of Jehovah, whilst shining with transcendent lustre and shedding a brilliant halo over all, appears the cross of our Redeemer. Let that banner then be unfurled ; let its victories be recorded ; let its mottos be read ; and around it let there be gathered, not only the teeming population of the Gentiles, but the outcasts of Israel, and the dispersed of Judah from the uttermost parts of the earth : to accomplish this grand consummation, is the glorious mission of the Church of God, this the mission of every faithful believer.

In the passage before us, beloved, there are three points presented for our consideration.

First,—Apostasy from the truth.

Secondly,—Conversion to the truth.

Thirdly,—Encouragements to seek the conversion of those in error.

FIRST. APOSTASY FROM THE TRUTH.

From what truth ? Not primitive or original truth, if we may so say, i. e. that original discovery of God as infinitely powerful, wise and holy, vouchsafed to celestial intelligences, in the eternal world, before man fell ; in this truth Satan was created, from this truth he fell, “ he abode not in the truth,” the angels, his companions in rebellion, “ kept not their first estate.” It is not of this truth St. James makes the statement in our text.

Of what truth, then, does he speak ? the Truth of Revelation ; that truth which consists in the discovery of God’s character and God’s will, as made known to us in the glorious Person, work and offices of our Lord Jesus Christ ; the truth manifested in the Christian economy ; the grand scheme and purpose of redemption, and the manner in which sinners become interested in it ; in a word, the Truth of God in Christ. Yes, beloved, God has graciously revealed himself to us in the adorable Person and matchless work of Jesus Christ, here God manifests Himself as infinitely wise and powerful, holy and merciful ; Christ is at once the wisdom of God and

the power of God; here God's wisdom shines forth in all its brightness in devising a plan whereby fallen man may be restored to the knowledge and favour of God, to happiness and eternal salvation; a plan whereby the conflicting claims of justice and mercy might be harmonized, whereby God "might be just, yet the justifier of him who believeth in Jesus;" truly, here is wisdom, "in Christ are hid all the treasures of wisdom and knowledge."

Here too, is exhibited the power of God; for the Gospel is the power of God unto salvation to every one that believeth; the moral obstacles which reared their front against the manifestation of mercy are overcome, mountains made low, valleys filled up, and every difficulty removed, so that it is emphatically God's motive power, the great moral lever whereby the world may be moved.

Here, also, is the exhibition of God's justice and mercy, in close and loving harmony; the solution of that problem which has occupied the thoughts of the best and wisest of mankind through all ages. In the sacrifice of the Son of God upon the cross of Calvary justice finds its fullest satisfaction; the eternal law, its noblest vindication; the holiness of God, its brightest manifestation; whilst mercy finds a channel through which it may pour forth its richest treasures, and rejoice in the pardon and redemption of the guilty and polluted children of Adam; here, in the language of Scripture, "mercy and truth have met together, righteousness and peace have kissed each other;" these antagonistic attributes with their rival claims are completely reconciled in Christ; their hostile aspects blended in unbroken harmony; for "herein is revealed the righteousness of God from faith to faith, as it is written, and Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

This is the grand truth, the truth of the Christian economy, the full and perfect display of God's moral and intellectual attributes, His mercy and truth, His love and holiness, his compassionate sympathy and inflexible justice, the depth of the riches both of His knowledge

and wisdom, all shining forth in resplendent glory in the Person of Jesus Christ, the way, the truth and the life.

Consider the power of this truth, its wonderful effects.

It alone can liberate the captives of Satan from their spiritual bondage; mankind are by nature in thralldom to the devil; held in bondage by the Prince of the power of the air; a condition not recognized by the unconverted professor of Christianity, but fully admitted by those who have felt its liberating power; in the time of our Lord, the Jews who rejoiced in their outward privileges, could not understand or admit this to be the case; to them indeed were vouchsafed many outward advantages, to them were committed the oracles of God, and yet were they children of Satan, in bondage to the prince of darkness, although enrolled amongst the visible fellowship of God's people; "if ye continue in my word," said our blessed Lord, "then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free:" with indignation at the imputation, they replied, "we be Abraham's children, and were never in bondage to any man;" alas! it is to be feared that too many, like the Jews, are content with their outward privileges, and never seek for the spiritual truths, to which they should conduct. The truth, then, has power to liberate the soul, to emancipate the mind, to enfranchise the whole man; and not until that truth enters the soul, can the individual rejoice in the liberty wherewith Christ maketh his people free.

Again, the truth alone can regenerate the soul; whatever outward change may take place in our ecclesiastical relation, true spiritual regeneration, meaning thereby change of heart, of disposition, of will, can only be accomplished by moral and spiritual means, that is to say, by the reception of truth into the heart; outward ordinances, visible sacraments, however duly performed, never in themselves, by any *opus operatum* influence, regenerate or sanctify; it is, as already stated, only by truth intelligently appreciated and cordially received, that moral and spiritual effects can be produced: thus, St. James chap. i. 18, "of his own will begat he us with the word of truth;" wherein it is declared that God

is the only Author of the new birth and the Word of truth the grand instrumentality whereby it is accomplished.

Once more, assimilation to the spiritual likeness of God, moral resemblance to the Deity, can only be effected by the truth.

St. Paul, in his Epistle to the Ephesians, ch. iv. 24, tells us to put on the new man which after God is created in righteousness and true holiness, or as the margin has it, "holiness of truth," i.e. holiness which results from truth, which is produced by the truth: according to the word of our Lord himself, "Sanctify them through thy truth, thy word is truth," John xvii. 17. Mark, then, by what means souls are sanctified, renewed in the image of Christ, made fit for the kingdom of heaven—the reception and belief of the truth; *vide* 2 Thess. ii. 13.

The case supposed in our text is that of an individual who has apostatized from this truth, "Brethren, if any of you do err from the truth." Here the individual must have been once in the possession of the truth, at least by profession; he may not have felt its power, but he must have outwardly embraced it, he must have been outwardly admitted by baptism into the visible fellowship of the Church; the truth must have been held, although in unrighteousness. Under the influence of temptation, however, an apostasy takes place, it may not be an avowed departure from the truth, but it must be at least a virtual one; and oh, what a melancholy condition is that of one who departs from the truth, the only truth which can save the soul! how earnestly should we pray to be made instrumental in God's hand in bringing such an one back again to the knowledge of that truth which is the source of joy, of happiness, of life, of light. Such unhappy individuals are compared by St. Jude to "wandering stars, to whom is reserved the blackness of darkness for ever," planets, i.e. "wanderers," now waxing, now waning, and anon wholly disappearing from vision; unlike those fixed stars, which shine with a clear and undiminished lustre, though thousands of years have rolled by since they were first created, and which occupy, at least so far as our perceptions are concerned, the same relative distances as when

first "the morning stars sang together, and all the sons of God shouted for joy." Truly the condition of the unhappy apostate from the truth is one of great peril; a comet pursuing its eccentric course, a mariner tossed upon the tempestuous waves of the ocean of life, who has lost his compass.

BUT, SECONDLY, CONVERSION TO THE TRUTH.—"If one convert him:" now this, at first, seems to militate with other passages of Scripture, where it is declared that God alone is the author and source of conversion: "turn thou us, and so shall we be turned, for thou art the Lord our God." God alone can create within us a new heart, and renew within us a right spirit. He is the only efficient Agent of conversion.

But still the Almighty is pleased to employ human instrumentality in presenting truth to the mind; and therefore in our text we read, "If one convert him," i.e. if one be, under the divine blessing, instrumental in his conversion; thus when Paul received his apostolic commission, the Lord said to him, "I will send thee to the Gentiles, to turn them from darkness to light and from the power of Satan unto God." Jude also exhorts us to "save some with fear," pulling them, as it were, out of the fire. All these are passages which simply recognise human instrumentality. The last quoted passage is very striking. The unconverted are represented as about to plunge into everlasting ruin, yea, brands already, as it were, on fire; pull them out, is the exhortation of Jude, reason with them, persuade them, exhort them, compel them by a moral compulsion, and pray for them; if God, peradventure, may give them repentance to the acknowledging of the truth.

In complying with this command, and endeavouring to convert the sinner from the error of his way, there are three methods of procedure, corresponding to the threefold division of man's economy as a moral agent.

1. *Reason.*

The reasonableness of religion is pointed out, its admirable adaptation to all the requirements of man, how it meets all the necessities of his condition, and corresponds to all the peculiarities of his nature; how it removes guilt from the conscience, and darkness from the

understanding ; how it sanctifies the soul, and makes him meet for the inheritance of the saints in light ; the evidences of Christianity, both direct and collateral, are laid before him, and thus is he enabled always to give to every man that asketh him a reason of the hope that is in him ; all this is quite needful, for man is intellectual.

2. *Persuasion.*

Man is also emotional ; he is capable of being moved by the emotions of hope and fear ; and this department of his nature cannot be overlooked in aiming at his conversion. The terrors of the Lord must be brought before him, the holiness of the moral law, the inflexibility of the Divine justice, the awful doom prepared for the impenitent, the everlasting fire that shall devour the adversaries : thus must he be plied and urged to flee from the wrath to come ; but not only so, let the love of Christ be unfolded, let the riches of redeeming grace, the overflowings of Divine compassion, the moral attractions of the Cross be exhibited—let the ambassadors of Jesus beseech him to be reconciled to God, until at length, constrained by the love of Christ, he flees to the hope set before him in the Gospel.

3. *Authority.*

Lastly, man is moral ; he has a conscience and a moral sense—he has that within him which speaks of a rightful authority without him, and which prompts him to submit to any command given to him on its behalf, or in its name ; it is true, that overcome by passion, he often disregards the known commands of this sovereign authority—but that authority exists notwithstanding, and even in the moments of wildest rebellion, it is recognized as *de jure* if not *de facto* supreme. Thus must there be an authoritative declaration of God's word ; man is not at liberty to accept or reject this word as he pleases ; there are other truths, physical or metaphysical, geographical or astronomical, concerning which there may be differences of opinion, and which may be accepted or rejected according as they appear reasonable or otherwise—but not so the truths of Revelation. Our Lord sent out his apostles clothed with authority, saying, " He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that

despiseth me, despiseth him that sent me." "He that believeth shall be saved, he that believeth not shall be damned." So St. Paul writes to Titus, "These things speak and exhort, and rebuke with all authority, let no man despise thee." No man may turn away from this message save at the imminent peril of his soul.

THIRDLY, THE ENCOURAGEMENT contained in this text, to labour for the conversion of sinners; "If any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Save a soul from death! Often in the Old Testament the word soul is taken to signify merely the life, but it would be wholly inconsistent with the genius of the New Testament to limit it to this signification, particularly in such a passage as this. There is something in the death of the body from which man naturally shrinks, we cling to life instinctively; there is nothing absolutely wrong in this—in fact, it is an instinct implanted by the Author of nature, whereby He provides that we take due care of the life he has given us; still, we should not set our hearts on this life, but should rather aspire after the mind of the Apostle, who had set his affections upon things above, and who desired to be absent from the body and to be present with the Lord; above all things we should labour to make sure work for eternity, so that we may not have to seek for religion on the bed of death, but that we may then be found at peace with God.

In the passage before us, however, the Apostle speaks of the death of the soul, that is to say, the eternal separation of the soul from God; this is death, to be far from God, "he that hath the Son hath life, and he that hath not the Son hath not life;" it is an awful thing to enter eternity without the Son of God; to have the remorse of conscience—the worm that dieth not: to be the bond slave of unsubdued passions—the fire which shall never be quenched, yea, to be cast body and soul into the lake of fire which burneth for ever and ever; to have the Devil as tormentor, evil angels as miserable companions, to be banished for ever from the presence of God, the source of light, and love, and joy. This, oh this, is the second death, the death of the soul, and

from this awful doom is the sinner saved who is converted from the error of his way.

But more, a multitude of sins are covered ; man is by nature a guilty, polluted being, he has been sinning from the first moment of his existence—a multitude of sins, of unpardoned sins, lie upon his soul ; but if, by God's grace, he be converted, his soul is saved from death eternal, and the multitude of his sins pardoned, blotted out, covered, as it were, with the righteousness of Christ : what a blessed change ! a poor sinner, naked by reason of guilt and exposed to the wrath of God, is now clothed and in his right mind, clothed with the garments of salvation, and covered with the robe of righteousness, even the perfect obedience of our glorious Immanuel.

The first inquiry with us, my brethren, should be, are our own souls converted ? Are we turned from darkness to light, and from the power of Satan to God ? Are we delivered from the power of darkness, and translated into the kingdom of God's dear Son ? We have the truth as it regards the outward profession of it. Of our truly Catholic, Apostolic, yet Protestant Church, may it be said, that she is the pillar and ground of the truth—the truth of God shines in her golden candlestick without admixture of error ; our Articles, our Homilies, our Liturgy, are almost transcripts from the Divine word ; but as individuals have we experienced the power of this truth in our hearts ? If so, our souls are saved, and the multitude of our sins are pardoned.

The second inquiry should be, are we labouring for the conversion of others ? And this leads me to introduce more directly the subject which has brought me before you this evening : I preach to you in connection with the Protestant Reformation Society—a noble Society, one of the most important societies of the day ; the object of it is to fulfil the duty implied in the text.

There is in this country a large class of individuals who have departed from the truth ; they constitute, for the most part, the schismatical branch of the apostate Romish Church. I have not a single doubt upon my mind, but that that Church is the very Apostasy predicted by St. Paul, when he warned the early Church that “some should apostatize from the faith ;” our

articles and homilies are most clear in bearing testimony to Rome's departure from primitive truth: Purgatory is declared to be "a fond thing vainly invented," the sacrifice of the mass, "a blasphemous fable, and a dangerous deceit." Transubstantiation "overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" the Church of Rome is described as "the Babylonical beast," and the Pope, "a traitor to God, and a horrible blasphemer of his Majesty." These are the statements of our Church; they have been proved again and again, and her faithful sons are at all times able and ready to do so.

Rome has departed from the truth, and has lost that precious deposit of faith once entrusted to her; she was once a pure Church, "Saints of God;" an inspired epistle was written to her, and in that epistle a solemn warning was conveyed to hold fast the faith, lest she should be cut off: alas, she took not warning; lifted up with pride, she, in an evil hour, hearkened to the tempter and fell. Her unhappy children are in a state of darkness and ignorance, captives of Satan; nor can they, retaining their allegiance to her, experience the renewing power of God's grace; true, there may be individuals, who, though in Babylon, are yet not of Babylon; nor would I presume to limit the power and mercy of God in reference to the most hopeless of the sons of man; but still, viewing the system as such, and the vast multitude who are enslaved in that spiritual prison house, their case is truly awful; Rome is doomed to destruction, and all those who are found within her pale at the time of her final catastrophe, must receive of her plagues, and shall perish in her overthrow.

Now it is the design of this Society to rescue God's people out of Babylon, to convert them, to save their souls from death, and to hide a multitude of sins: this is our desire; do you sympathize with us? your presence here this evening assures me that such is the case; you will be thankful to learn that we have been graciously blessed in our endeavours; in my own Church we have had several recantations; about one hundred persons have openly renounced Romanism, and been received into our Church since the mission commenced,

besides about thirty more, who without formally recanting, have ceased to attend the Romish Chapel, and have begun to attend divine worship in the National Church; the same blessed results have taken place in other parts of the country.

We are not, however, allowed to pursue our work without opposition from the Romish priests: to mention but one instance; a certain Roman Catholic lived but a little distance from my Church; on his deathbed he sent for the priest, who having been a short time with him, called in his wife, who was a Protestant, from an adjoining room, and asked her whether she wished her husband's soul saved or damned? She replied, "Saved, of course." "Well," said he, "I cannot give your husband absolution until you promise to take your children from St. John's School;" and then turning to the dying man, demanded what answer would he be able to make at the bar of God for allowing his children to attend the heretic school? Overcome by affection for her husband, and in order to let him die in peace, she sacrificed her convictions to her affection: she made the required promise, although she did not believe in the power of the priest to grant the absolution sought. Mark here the intolerable despotism exercised by the priests of Rome. Here a poor dying man is held, as it were, between heaven and hell; and claiming the power of life and death, the spiritual tyrant says in effect to the heartbroken woman, "take your choice, remove your children from the school, and your husband's soul shall be saved, refuse to do so, and it shall be lost; the school and hell, or absolution and heaven."

We crave your aid, my brethren, to enable us to meet such cases as this; we have numerous agents throughout the country, though few considering the great work to be done; we are reasoning with, persuading and exhorting the victims of superstition to break off their fetters and assert the dignity of freemen: we only stand in need of prompt and liberal assistance to enable us to prosecute vigorously a work commensurate with the importance of the subject. We have unfurled the standard of the cross, the banner of the truth; we have thrown open the temple of God, and invite the poor sinner to enter and find peace to his soul; we desire +

sound the silver trumpet of the Gospel in the hearing of the outcast, that he may return to the land of his inheritance ; we would accelerate the angel in his flight through midheaven, bearing the everlasting Gospel to preach to all them that dwell on the earth ; we would open the wells of salvation, and let the living waters issue out of the sanctuary to irrigate and fertilize the barren places of the world ; so that everything might live whithersoever the waters cometh. In fine, we would never cease our labours until Babylon, the glory of the kingdoms and the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah ; then "the Lord shall bless Zion, and comfort all her waste places, he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Beloved, let us hasten forward that grand consummation ; the welfare of our country demands it, the welfare of the human family ; I feel thoroughly convinced that the one great cause of all our evils, social and political, at the present moment, is the existence in our midst of the abominations of the Papacy. God has denounced judgments upon it ; we are partakers of its sins, and we are receiving of its plagues.

If then you would have your country still free, if you would not only continue to possess yourselves, but also transmit to children yet unborn the inestimable blessings purchased for us at no less a cost than the blood of the martyrs ; if you would preserve your country in that exalted position she has hitherto held amongst the nations of the earth, as the tabernacle of God's truth, the champion of the oppressed, the refuge of the exile, the Pharos in the midst of the wilderness ; I appeal to you to help us, to come to the help of the Lord against the mighty ; and as you leave this place, give us a practical proof, by the liberality of your contribution, that what we have said has not been in vain ; and that you desire us to go forward in the good work of endeavouring to "convert the sinner from the error of his way, that so his soul may be saved, and the multitude of his sins covered."

THE BRITISH PROTESTANT.

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THE CHURCHES OF ENGLAND AND SCOTLAND.

WE beg to call the attention of our readers to the following Report of a portion of the proceedings of the General Assembly of the Church of Scotland. It is truly refreshing to witness the zeal displayed by that venerable body, representing the National Church of the country, in the promotion of Missionary work amongst the Roman Catholics in Scotland, as well as the truly Christian and catholic spirit manifested in the warm reception given by the "Assembly" to a clergyman of the Church of England. We confidently anticipate much good from this union of the sister Churches. The Church of Scotland has acted a noble part, and we are quite sure that every sound-hearted member of the Church of England will grasp the hand so warmly extended, and rejoice in the opportunity afforded, by the "Protestant Reformation Society," of publicly testifying his adherence to those Catholic principles embodied in the writings of the Martyrs and Confessors of the blessed Reformation. Without further comment we give the Report referred to, extracted from the "Edinburgh Evening Post and Scottish Record" of June 2nd :—

REPORT OF THE COMMITTEE ON POPERY.

The Rev. Jas. C. Fowler, of Ratho, Convener of the Assembly's Committee on Popery, gave in and read the following Report on that subject :—

"In presenting their Annual Report to the General Assembly, the Committee deem it most advisable simply to narrate, as briefly as possible, their proceedings during the past year, the present position of their operations, and the future extension of their plans, which is contem-

plated under the sanction and direction of this venerable House.

"In consequence of the approval which the Assembly of last year was pleased to express, of co-operation between your Committee and the Protestant Reformation Society, steps were immediately taken to give effect to that approval, and it is gratifying to add that the co-operation has been established on principles in perfect accordance with the constitution of the Church as well as the liberal and truly Christian principles on which the Society referred to is founded.

"The whole management of the Institute for training Missionaries and other agents to labour among the Roman Catholics in this country; the appointment and supervision of these agents, as well as their different spheres of duty; the selection of such tracts and other publications as may be best fitted to arrest the progress of Popery, and advance 'the truth as it is in Jesus:' in short, the whole operations in Scotland are in the hands of your Committee,—the Protestant Reformation Society simply undertaking to give pecuniary aid for the prosecution of our plans. With such unrestricted power as the Protestant Reformation Society most readily confided to it, the Committee anxiously deliberated on the best mode in which they could practically carry out the wishes of the General Assembly, and they unanimously resolved on the following, as fundamental principles by which they ought to be guided:—

"1. That none but an able and thoroughly qualified person be appointed as Superintendent of the Institute.

"2. That no Missionary or Catechist be employed until he has been examined, and in all respects approved of by the Committee.

"3. That no agent be sent into any parish unless at the request, or with the entire concurrence, of its minister; and

"4. That in conducting controversial meetings on the Sabbath evenings, nothing shall be allowed which would either sanction lay preaching, or be inconsistent with the sanctity of the Lord's-day.

"Of these general principles the Committee venture

to hope that the Assembly will approve, as a safeguard against improper interference with the right which belongs to each minister to control the religious affairs of his own parish, as a security that none but agents of unexceptionable character and qualifications shall be employed, and as a precaution that the Sabbath day, whose devout observance has ever been most anxiously watched over by the Church, shall be protected from anything inconsistent with the objects for which it is divinely appointed. Upon these general principles, assuming that they would not be disapproved of by the Assembly, the Committee resolved to act, and their designs were much facilitated in consequence of a Special Mission to Roman Catholics having for some time existed in Edinburgh. This Special Mission, it is scarcely necessary to remind the House, was conducted, and with considerable success, exclusively by members and friends of the Church, who were anxious to consign to your Committee the machinery which they had originated, and were zealously carrying on.

“Several conferences took place between your Committee and the representatives of the Special Mission, all of them of a character the most cordial and Christian, with the view of so modifying the machinery as, on the one hand, not to forego the efficient support of those who had hitherto conducted it, and, on the other, to harmonise it with the most unlimited supervision of the Committee, and their responsibility to this venerable House.

“The result of these conferences has been most satisfactory, and when the plans now adopted have been fully in operation, and as they humbly anticipate, by the blessing of God, have produced visible fruits of good, your Committee are persuaded it will be evident, not only that they were guided in this matter by a sincere desire to discharge the duty committed to them, but that Providence, at the outset of their labours, opened up an instrumentality which might materially assist them, and which it was therefore judicious to avail themselves of.

“After these explanations of the alliance which has

been formed with the Protestant Reformation Society, and the adoption of the machinery formerly belonging to what was called the Special Mission, the Committee beg respectfully to report both the amount and nature of the agency at present under their charge.

“The Committee having failed to obtain the services of a person in all respects such as they desired, to be permanent head of the Institute, were unanimously of opinion that Mr. William B. Turnbull, Licentiate of the Protestant Institute, London, was well qualified to act temporarily in that capacity, and therefore nominated him, *ad interim*, at a salary of £160 a year, to be paid by the Protestant Reformation Society.

“The duties of his office are of the utmost importance, the training of those who are to act as Missionaries and Catechists, or Scripture Readers: not merely to lecture them on the errors of Popery, but so to explain, and by examinations satisfy himself that they understand the ground on which Protestant truth is rested, and the arguments by which Popish error is refuted, as that they shall be approved by your Committee as worthy of holding an appointment in connexion with the Church. Before conceding any such appointment, the Assembly may rely that the Committee will keep in view the piety as well as the knowledge of the applicant, his judgment as well as his zeal. It is proposed to open the Institute soon after the rising of the present General Assembly; and should this proposal receive your sanction, it will gratify the Committee to be informed of persons from any part of Scotland who may promise to give satisfaction as students at the Institute, and ultimately as labourers in this department of work.

“Already the Committee have under their care a week-day evening school. Persuaded that if any real good is to be accomplished, the scholars must be taught not only secular branches of education, but also those saving truths which sanctify knowledge and give it a salutary direction. The Word of God is at every meeting read; and persuaded that all their efforts without the divine blessing will be profitless, prayer for that blessing is at every meeting offered up in the name of

Jesus, the only Saviour, the one Mediator between God and man.

"To the success of such a seminary, obstructions from a quarter, which it is unnecessary to name, might naturally be expected; but the Committee are thankful to say, that the school is at present attended by thirty-two scholars, all of them Roman Catholics, or in a state of progress from the darkness of Popery to the pure light of the Gospel. Of the efficient state of the Sabbath schools, attended by about one hundred young persons, the Committee cannot report too favourably, nor of the anxiety and diligence of the instructors.

"This, the Committee are assured, will give satisfaction to the Assembly, knowing well the deep interest which it takes in the godly education of the youth of the land, and the unexampled efforts which it is making to secure this invaluable object. Thirteen agents are, moreover, employed, some of them Missionaries, and some only Catechists, or Scripture Readers, in visiting Roman Catholics in their own houses; and it would be easy, from the journals of these agents, to produce undeniable proofs of their success, notwithstanding some discouragements with which they occasionally meet, but for reasons which are very apparent, it would be unwise particularly to refer to them.

"One evidence, however, may be quoted, viz. that after due probation, so as to test their sincerity and intelligence as to the step which they proposed to take, several Roman Catholics at the last celebration of the Lord's supper in this city, joined with our flocks in communion.

"In addition to all this, controversial meetings are held every Sabbath evening, attended, on no occasion, by fewer than 1100 persons. Of these a considerable number are Roman Catholics, venturing to assert their right of private judgment, candidly to hear explained to them the doctrines which, from infancy, they had learned to anathematise, and frankly to state whatever difficulties occur to their minds.

"The Committee have reason to believe that some degree of good has resulted from these controversial

meetings; and they are desirous to assure this venerable House, that nothing shall be allowed to occur at them incompatible with the due observance of the Lord's day, without their instant interference, so that everything may be done decently and in order; for the enlightenment of the ignorant, the strengthening of the weak, and the edification of all.

"The Committee have only further to add, on their operations during the past year, that two courses of public lectures were delivered in the vicinity of Edinburgh, under their auspices, and with their assistance, which, it is hoped, may have been accompanied by profitable results.

"It will be evident from the outline above given, that an important advance has, during the past year, been made with complying with the wishes of the Assembly; that a systematic and religious agency has been set on foot, which, so far as it has gone, is working satisfactorily. The agency, however, is limited, and its sphere of action confined to a particular spot. That should not—it cannot be permitted to remain. The General Assembly takes an equal interest in the religious welfare of all parts of the country, the most remote as well as the nearest the capital, or the capital itself; and, therefore, the Committee deputed by that venerable body, and acting in its name, feel it incumbent on them to extend their operations, to establish their agents wherever they are needed, in rural and sequestered parishes, as well as in those cities to which Roman Catholics from a sister country usually resort; so that the commencement which has been made, although important in itself, and as a school where missionaries under training may receive practical instruction in the work before them, can only be regarded as a commencement, a starting point, from which should emanate over the length and breadth of the land, messengers carrying the glad tidings of salvation, publishing peace through faith in the infinite sacrifice of the Lord, and endeavouring to lead those who are beneath the shadow of Popish darkness into the light and glory of the truth.

... "Nothing short of this do the Committee contemplate;

nothing short of this: do they feel that they are warranted in aspiring after, if they are to reach the object for which this venerable House appointed them, and most earnestly do they implore the great Head of the Church to bless and prosper their undertakings. Should the Committee be re-appointed, they trust that, aided by the prayers and contributions of our flocks, they shall be able to report hereafter, that they are making progress towards this desirable end. It would be as unbecoming as it is needless, to dwell upon the reasons prompting the Church to put forth increased energy in this department of missionary work. The times in which we live are not those when the institutions which our fathers held sacred, and the establishment of which cost them so much, not for their own sake only, but also for that of their posterity, are regarded with wonted reverence and approval; opinions the most latitudinarian are speciously advocated, under a borrowed authority from the Bible. Popery is, in many places, wearing the external appearance of Protestantism, and thereby seducing the ignorant and unwary. The agents of Rome are unceasing in their efforts everywhere; at one time, by unscrupulous attacks upon the Churches which God has for ages made the pre-eminent blessings of our land; at another, by intruding into the secret councils of the nation; recently, by an aggression on the prerogatives of the Crown; at all times, by endeavouring to keep her votaries in darkness, and to seduce others to surrender to her sway.

“Verily, these are times when the Church of Scotland should be doubly active, knowing, as we well do, that Popery is another name for despotism, enslaving the intellect, deadening the conscience, placing innumerable barriers between the soul and the Word of Life, which alone can heal it; and that its object is to prostrate the tree of religious liberty which our fathers planted, and around which they offered the most fervent prayers to Heaven, that it might be preserved till the last stages, and spread its branches far and wide to bless posterity. In conclusion, the Committee most humbly place upon

the table of the venerable Assembly this, their annual report, for its favourable consideration."

Dr. HILL then rose, according to arrangement, to move the approval of the report, but Mr. Phin, who rose at the same time, contended that he was in possession of the House, and after some discussion, was allowed to proceed with various animadversions on the actings of the Committee, concluding with a motion to the effect, that the Assembly approve of the diligence of the Committee, direct the Moderator to return the thanks of the Assembly to the Convener, but find it inadvisable to carry out the detailed operations recommended in their report.

Mr. FOWLER, by request and leave of the House, entered into various explanations in reply to Mr. Phin's remarks, and in exoneration of the Committee.

A lengthened discussion ensued, in the course of which Dr. Hill moved that the General Assembly approve of the report of the Committee on Popery, record their thanks to the Committee, and especially to the Convener, and of the diligence and zeal with which they have prosecuted the matter to which they were directed and authorised to attend, and extend their exertions so far as circumstances permit and render advisable.

Dr. Bisset, Dr. Grant, Mr. Tait of Kirkliston, Mr. Horne of Corstorphine, Mr. Macrae, Mr. Pringle of Whytbank, Mr. Coupar of Failford, having spoken in support of Dr. Hill's motion, which was seconded by Mr. Smith of Carbeth Guthrie, elder.

The House divided, when there appeared 62 for the motion of Dr. Hill, and eight for the counter motion of Mr. Phin.

Dr. GRANT then introduced to the notice of the House the Rev. Dr. Blakeney of Birkenhead, Liverpool, Honorary Secretary to the Protestant Reformation Society, and proposed that the Assembly should hear a statement by that gentleman, although at that late hour he could not expect that Dr. Blakeney could address them at that length which his position, and character, and abilities would otherwise have warranted.

The Rev. Dr. BLAKENEY then addressed the House, stating that he would not, at that late hour detain them, and after a brief introduction said—"I thank you for the privilege you have afforded to me of appearing at the bar of your venerable House. I thank you especially for the good will which it indicates towards a sister Church, and I hope that the proceedings of this day will give evidence to the world at large, that there are churchmen on both sides of the Tweed who can strive together with one heart and one mind for the faith of the Gospel. We have great principles in common, not only as Christian Churches, but as national establishments of the United Kingdom. We have common interests and common foes, and I trust that we shall likewise have, through the blessing of God, a common, a vigorous, and successful action for the maintenance and extension of the Kingdom of our God. May God bless the Churches of this realm, and enable them, in harmony with each other, to contend for the faith which was once delivered to the saints. But there is a point of view in which the co-operation of churchmen, north and south of the Tweed, is most important. There are those who carry the high notions of an exclusive hierarchical succession, so far as to admit, on the one hand, the ministry of the Romish priesthood, and the validity of the Romish sacraments, and to deny, on the other, the orders and sacraments of the Churches of the Reformation. The advocate of Romanism appeals with triumph to such views, and seduces many an unwary soul thereby. The Reformation Society refutes this theory in its tracts and larger works; and I am happy to say, that the leading clergy of the Church of England are right-minded on the subject. But mere argument, more theorising, will not be sufficient. The Romanist, the Romanizer, and the Protestant, too, will look for something of a more practical character. I rejoice, therefore, that the Scottish churchman and English churchman can now shake hands across the borders, evidencing to the world that, while each retains his own polity, they are one in heart and soul, determined to stand together for the common faith. This co-operation will be most important, as offering a

check to the extreme party to which I have referred. It will be seen that true sons of the Church of Scotland, and true sons of the Church of England, can combine for good. And, let it not be supposed that, in giving utterance to these sentiments, I am diverging from those of the Church of England. I rejoice that the Church of which I am a minister gives no sanction to the views of the Romanizers, who endeavour to find shelter under certain ambiguities in the Prayer-book, but who cannot fairly evade the force of the plain, decided statements of our dogmatic formularies. Look at the 23rd Article,—‘It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called, and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord’s vineyard.’ It does not say, ‘by Bishops who have a succession from the Apostles, but by men who have public authority given unto them in the congregation.’ It is well known that this article was drawn up, as Bishop Burnet testifies, with a view to the Reformed Churches. Look at the work of the fathers of the English Reformation. They rejoiced at the Genevan Reformation, and invited the assistance of German divines—Peter Martyr and Martin Bucer. It was the persecuting Laud, who first attempted, but attempted in vain, to establish a semi-Popish system in the Church of England;—and look at the 55th Canon, which contains an important principle. I well remember the first meeting which I attended in Edinburgh. A minister of the Church of Scotland opened the meeting with a prayer, in which he invoked a blessing upon the Churches of England, Scotland, and Ireland. After the meeting, I expressed my satisfaction to him, and I told him that the 55th Canon directs the clergy of the English Church to call upon the people to pray for Christ’s Holy Catholic Church—‘that is,’ says the Canon, ‘for the whole congregation of Christian people dispersed throughout the world, and especially for the Churches

of England, Scotland and Ireland.' Mark—'especially for the Churches of England, Scotland, and Ireland.' This is the canon law of the Church of England. This canon was drawn up in 1603, when the Church of Scotland was Presbyterian. I rejoice, therefore, that the Church of which I am a minister, does not exclude herself from; but takes a position amongst the Reformed Churches. Away, then, with the human figment, that no Church is a Church of Christ which does not possess a particular kind of hierarchical succession. I rejoice that northern churchmen and southern churchmen are now about to co-operate, and in that sentiment I am joined by a large body of clergy in England. We love the Church of Scotland—we love her evangelical formularies—we love her for the truth's sake—we sympathise with her in all her struggles, and are ready to labour for her in her efforts—to weep with her when she weeps, and to rejoice with her when she rejoices. And our earnest prayer on behalf of Zion in Scotland, as well as England, is,—'peace be within her walls and salvation within her bulwarks.' "

Dr. BISSET, in moving the thanks of the Assembly to Dr. Blakeney for his interesting address, said that his fame was in all the Churches, and that no member of that House could be ignorant of his high character and attainments—"not to know him was to argue one's self unknown."

The MODERATOR (Dr. Grant) then in a beautiful and eloquent address, tendered the thanks of the Assembly to Dr. Blakeney.

The Assembly then adjourned at a quarter to two A.M.

SERMONS AND MEETINGS.

THE claims of the Society have lately been advocated in the following places :

BLACKHEATH.

The Rev. W. Clementson attended a Meeting here on Friday evening, May 11th.

BRENTFORD.

A Meeting was held in the Town Hall on Monday evening, May 14, the Rev. Francis B. Briggs, Vicar, in the Chair. The Rev. W. Clementson attended as deputation; at the close of the proceedings, on the motion of a gentleman residing in the locality, it was unanimously resolved to form a regular Auxiliary Association; a Committee was then appointed, having as President the excellent Vicar of the Town.

LOWER EDMONTON.

On Tuesday evening, May 15th, a Meeting was held in the School Room, which was presided over by the Rev. Thos. Tate, Vicar; the attendance was good, and the audience addressed by the Chairman, and the Rev. Geo. Phillips, Incumbent of Upper Edmonton, and W. Clementson.

CROYDON.

The Annual Meetings of this Auxiliary were held in the Town Hall on Monday, May 21st. The chair was occupied in the morning by the High Sheriff of the county, James Gadesden, Esq., and the Meeting was addressed by the Rev. Dr. Marsh, Dr. Cumming, and W. Clementson, and Henry Gosse, Esq. The Hall was crowded in every part, and a very liberal collection made. In the evening, when the room was again filled, the Meeting was presided over by Captain Tate, and addresses delivered by the Revs. B. Byers and W. Clementson.

WINDSOR.

On Friday, May 25th, the Annual Meetings of the Society were held in the Town Hall; the Revs. Dr. Butler and W. Clementson attended as deputation, and the chair was occupied by Admiral Vernon Harcourt.

KINGSTON.

The usual Annual Meeting of this Auxiliary was held on Tuesday evening, May 29th, in the Assize Court; the attendance was very good; Chairman, Rev. R. Holberton; deputation, Rev. W. Clementson.

TRINITY CHAPEL, CONDUIT STREET.

The Rev. W. Clementson preached on behalf of the "Special Mission," on Thursday evening, May 31st.

HACKNEY.

This Auxiliary held its Annual Meeting on Friday evening June 1st, the Rev. Hugh Allen, incumbent of St. Jude's, Whitechapel, presided, and addresses were delivered by the Revs. Dr. Butler and W. Clementson. The large room was completely filled, and much interest manifested.

GRAVESEND.

The same deputation attended a Meeting of the Society held in the Town Hall of this place on Monday evening, June 4th; the attendance was very good.

RICHMOND.

The Annual Meeting was held in this place on Friday evening, June 8th, Admiral Vernon Harcourt in the chair; deputation, Rev. W. Clementson.

BARNSELY.

A Meeting was held in the School Room of St. George's Church in this town on Tuesday, June 12th; the Rev. R. E. Roberts, the excellent incumbent of the church, occupied the chair, and was supported by several clergy of the town and neighbourhood. The Rev. W. Clementson attended, on behalf of the Parent Society.

HARROGATE.

On Sunday, June 17, the Rev. W. Clementson preached in the morning at High Harrogate, and in the evening at Low Harrogate, on behalf of the "Special

Mission." On Monday evening, the 18th, a Meeting was held in the Victoria Rooms, Low Harrogate, when the Rev. G. Digby, incumbent of the district, occupied the chair, and the audience was addressed by the Right Reverend the Lord Bishop of Cashel, and the Rev. W. Clementson.

MISSIONARY OPERATIONS IN ENGLAND.

DEVONPORT.—READER'S REPORT.

BEING informed that Doctor Wiseman arrived at Stonehouse Chapel on Wednesday, the 9th of May, for the purpose of consecrating a Bishop, I was determined to hear if there was any new doctrine come from Rome since the Immaculate Conception. The congregation had retired before I got there, except a few that remained to see his Eminence, as they called him. I made a short stay to see him also, and had a conversation with some of the votaries until the Doctor advanced from the chapel, accompanied by the Bishop and a Priest. I only asked, was that the Bishop in the centre, when I was recognized by some of the party and told that Father Gavazzi and I would be soon settled with. I asked them for what? and they began to abuse me, using most insulting language; and to avoid a tumult I walked away, but had not gone far when a stone was thrown after me with no little violence. I returned back to ask who threw the stone. Some ran away, others threatened, saying what should be done to Father G. and I. I was constrained to say that "Popery is full of bigotry, illiberality, cruelty, and intolerance, and the Inquisition the grand argument of Rome, and if she could establish it in England she would, for it is her long looked-for desire to punish God's people, whom they call heretics, as the woman Jezebel did the Prophets of the Lord." I observed that "Father Gavazzi had made a good escape out of Rome before he would be consumed in the iniquity of that city, or be a partaker of her plagues; and heard him say 'that he smelled Popery,' so it must have a very bad savour."

I have frequently visited a Mr. S. and his wife (she is a Romanist). Mr. S. has often asked me, in her presence, to give him an explanation of the doctrine the Church of Rome teaches in order that she might abandon the abominable errors which that Church inculcates. I have repeatedly done so, and proved to her that the Church of Rome has added twelve new Articles to her creed, which are anti-Scriptural. A.D. 1564, to the old Creed that was adopted at Nice, A.D. 325, which all Christian Churches believed and held, and there was no other allowed. But now the Church of Rome having departed from the Faith and given heed to seducing spirits, &c. &c. she has declared, decreed, and monopolized exclusive salvation within her pale, and only there; and according to her presumption all Christians dying without her pale, however holy or godly, are doomed to damnation and accursed in this present world. While I was shewing the errors of Popery one day to Mrs. S. a man named Murphy came into the house, whom Mr. S. introduced me to. Mr. M. said he heard of a man (mentioning my name) that came to Devonport and is a great enemy to Roman Catholics. I said, "My friend, I came here to destroy Popery, if I can, the Lord being my helper." I observed, "that thing called Popery is an enemy to God and man, and that I would prove to him from the Bible that I am a friend to Roman Catholics." He asked, "from what Bible?" I said, "the Douay version." He said he had no Douay Bible. I remarked, "The Church of Rome would give no Bible if she could; she would rather burn or destroy it in some other way." I lent him a Douay Bible which he gladly accepted of, but said he should first shew it to the Priest, so as to be sure it was a Roman Catholic one. I assured him of the certainty of it, shewing him the letter of his Holiness to the Most Rev. Anthony Martin. He took the Bible home, and read it, and came to me some days after, saying that he could not see the names of the Saints in the Douay Bible that they pray to in the chapel. I told Mr. M. that there was no praying to Saints recorded in the Bible; but it forbids such dishonour to the Majesty of Heaven for God says,

"I will not give My glory to another," &c. I shewed him from the Missal the names of a few Saints which they pray to, viz. St. Felix, St. Leo, St. Lucy, St. Bonaventure, and St. Thomas of Canterbury. I have shewed Mr. M. so many convincing proofs from time to time, of the anti-Christian inculcations, and the persecuting spirit of the Romish Church, that he has come out from amongst them, and has regularly attended the Rev. Mr. Adams's ministry, St. Paul's Church for the last six or seven weeks. Mrs. S. has also left them, and goes to church with her husband. Mr. S. told me that the Popish Bishop had the audacity to come to his house and bring him to order for not letting his wife go to mass. Mr. S. told me that he answered him by saying, that he should have no authority over his family.

Also, Mrs. —, a French Romanist, and her two daughters have attended the service of the Church of England upwards of three months, from the convincing proofs of the Bible, which she was always ready and seemed happy to hear. They have completely left Popery.

I am happy to state that I have good hopes of an acolyte named — coming out from Popery. He has for many years belonged to — Chapel, Bristol.

Mrs. —, a Roman Catholic widow whom I frequently visit, had her children at the Protestant School in this district. She told me the Bishop threatened her a few weeks ago, saying, that if she did not withdraw them from it he would not give her the rites of her Church. I remonstrated with her very much on that subject, and she said, as soon as he leaves Stonehouse, which will be in a few weeks, she will send them again.

MISSIONARY OPERATIONS IN EDINBURGH.

The work of the Special Mission in Edinburgh has, during the past month, been carried on with much zeal, and, we believe, with some success. Eleven agents have been constantly engaged in visiting from house to house, and it is a cheering fact, that though in many instances the agents have been hindered from visiting through the influence of the priests, yet in hundreds of instances have they been allowed to converse freely with the people, and read freely the Word of God. Many Romanists have been induced to attend the meetings, and are beginning to give some manifestations of thoughtfulness and anxiety, in reference to the position in which they stand as members of the Romish Church.

THE BRITISH PROTESTANT,

No. CXVI.—AUGUST, 1855.

SERMONS AND MEETINGS.

STOCKTON-ON-TEES.

On Thursday evening, June 21st, the Rev. W. Clementson pleaded the cause of the "Special Mission" in the Parish Church of Stockton.

HARTLEPOOL.

A Meeting was held in the Town Hall on Friday evening, June 22nd; the chair was taken by the Rev. Lewis Paige, and the Rev. W. Clementson attended as a deputation from the Parent Society.

On Sunday, June 24th, Mr. Clementson preached on behalf of the Society both morning and evening, in Trinity Church, when collections were made in aid of the "Special Mission."

BIRKENHEAD.

On Sunday, July 8th, sermons [were] preached and collections made in the Churches of St. John and St. Anne; the Rev. — Burnet preached at St. John's in the morning; and the Rev. W. Clementson in St. Anne's in the morning and St. John's in the evening.

WREXHAM.

The Rev. W. Clementson advocated the claims of the Society at a Meeting held in the Town Hall on Monday

evening, July 9th ; the chair was taken by T. T. Griffith, Esq., and the audience large and respectable. A liberal collection was made at the close.

HALIFAX.

On Tuesday evening, July 10th, a meeting was held in the Assembly Rooms, Halifax, when the Revs. Dr. Cumming and W. Clementson attended as deputation ; the chair was taken by J. S. Brown, Esq.

The following morning the Rev. Dr. Cumming delivered a lecture in the same place ; subject, "The Church." On both occasions the attendance was very large, and very liberal collections were made in aid of the funds of the Society.

BRADFORD.

On Sunday, July 22nd, the cause of the Society was pleaded by the Rev. W. Clementson, in the morning in the Parish Church, and in the evening in St. John's Church.

IDLE.

The Rev. W. Clementson preached in this Church on behalf of the Mission, in the afternoon of the same day.

MISSIONARY OPERATIONS.

The following letter has been addressed to the Superintendent of the Special Mission by the Clergyman who takes the oversight of the Society's Missionary in an important though not a large town ; it fully proves the necessity and value of the "Special Mission."

"July 12, 1855.

"MY DEAR SIR,—It is not quite two years since the lay missionary of your Society was sent to this town to commence his labours amongst us. What must have been our state by this time if he had not come I hardly can imagine, so large has been the influx, and so diligent

the efforts of the Romanists since about the same time. A convent has been erected, containing about twelve 'Sisters of Mercy,' who teach a school for the poor, and diligently visit in the town and neighbourhood, making free use of money, clothes, and food, in order to entice our people to their schools and services.

"A large chapel has been built adjoining the convent, where one, two, and now I believe three priests officiate, who are ever ready to thrust themselves into any house where they can gain admittance. A school for boys has also been opened, and a master employed in teaching any who will go. Both schools are as far as I can learn free.

"At a large village a mile out of the town, a nunnery, containing I believe about thirty-five sisters, and as many young ladies whom they educate, has been established, with a resident priest, and a chapel erected in connexion with the establishment; so that we are inundated with the most effective means apparently for the perversion of the mass of our people. Add to this, that the feeling is only too prevalent that the general trade of the town is likely to be much improved by all this influx of Romanists. So that at one time there seemed much probability of numbers being caught by the liberality of their gifts and promises, and by the showy attractiveness of their services.

"I am thankful, however, to be able to state that through the agency of your missionary, who has constantly had free access to the houses of their own as well as of our people, much good has been done in opening the eyes of many to the evils of popery, and in spreading a wider knowledge of the Scriptures and of Protestant principles amongst the people generally. Besides the publications of the Society, a large number of handbills has from time to time been circulated amongst all classes, which have tended no little to enlighten the minds of many ill-informed Protestants on the erroneous doctrines of the Church of Rome, as well as to set many of her own people a thinking on the subject. I have reason to think by the way in which these handbills have been sought after, that very much counteracting information has been imparted to many nominal Protestants, and that many

wavering minds have been confirmed, as well as the Priests and Sisters of Mercy kept much in check thereby.

"The mind of the Romanists themselves, especially of the Irish, is in a very critical and interesting state at the present time. The Reader or Missionary is admitted into their houses to read the Scriptures and to converse on them and their doctrines, the priests have spies who instantly report matters to them, they come down and demand that the doors shall be closed, and yet the Missionary and his Bible are still received and listened to.

"Some of the most abandoned characters of the town have joined the ranks of the Romanists, going to confession and mass, but without giving up their evil practices. Others who have long been unused to go anywhere, are attending some of the services of the chapel as a diversion and to pass away an hour. Others have gone for a time, and being offended at some of their ceremonies, have left altogether and come again to church.

"What will be the ultimatum of all this it is very difficult to foresee; may the Lord direct it for good!

"I am, my dear Sir,

"Yours very truly."

"Rev. Wm. Clementson."

We append to this letter the report of the missionary, and earnestly commend its attentive perusal to our readers.

June 26th, 1855.

In reporting to you how I am going on, I must in the first place thank Almighty God for enabling me to continue my labours in his cause to the confusion (in some measure), of the enemies of the Gospel of the Lord Jesus.

Since my last report I have been made instrumental in plucking *ten* more brands from the Romish perverters in this town. As you are already aware, the enemy is making giant efforts to entrap the unlearned and unstable, and I am sorry to say, with some success. The Priests will not come to the light of open discussion, to which they have been invited many times. I have

visited the chief of them at his own house, for even a private controversial conversation, and mark his answer. "I will hold no conversation with you, for I am persuaded you are come to catch me in my words." Well, Sir, I answered, will you have the kindness to come to my house? "No, Sir," said he, "you and your Drs. Cummings and Stowells are a dangerous set of men, with whom I shall have no communication;" this, Sir, was the answer of one who was till lately a minister of our own dear Gospel Church.

These cowardly men are putting all their pious frauds in practice to darken the minds of those who are too dark already; you would, if present, be amused to see their cowardice, the first thing they do when they get admittance into a nominal Protestant's house is to try and persuade the inmates not to receive me, but the moment they find that I have been they will not return. How true the word of God, which declares that "one of you shall chase a thousand." I find the plan I have adopted of getting the people to request the Priests and Sisters to read the Scriptures to them when they visit, answer very well. One old man a few weeks since so frightened the Priest by putting the Bible into his hand, and requesting him to read, that the Priest pushed the Bible in the old man's face, and starting up never came to trouble the old Protestant man since.

I continue to visit the Romanists as usual, and get on pretty well among them, they read my tracts and bills, I mean those of them who can read, for it is a fact that not one in ten of the poor Irish in this town can read, some of them cannot speak a word of English, these latter are glad to hear me speak and read in their own language the wonderful works of God. The poor Irish in this town are so very poor that the rich Priests and Sisters of Mercy have great power over them.

My work here is as much defensive as offensive, just as at the war, the priests mine and I must counter-mine, they will not come into the open field, but try and gain pervers in the dark, especially "among silly women" and girls.

You will see from this that the great Head of th

Church has in some measure enabled me to bear witness to his name in drawing out of Popery fifteen deceived perverted souls within a short time. The zeal of the Rev. — and his lady in the cause of truth is unabated. The devout prayers of all God's people are requested by your *Missionary.*

SOUTHWARK MISSION.

MISSIONARY REPORT.

The lectures and discussions in the School Room, Windmill Street, New Cut, have been resumed since January. Mr. Morgan, the Roman Catholic advocate, who so zealously and warmly if not ably contended for the faith lately delivered by Rome, has fled for the present from the scene of his battles,* if not his victories. Various causes have been named as producing his flight; some will have it that his co-religionists did not sufficiently appreciate his earnest efforts, nor the strength of his artillery. "It was not," they say, "of sufficient calibre, neither was his fire sufficiently concentrated. The forts and batteries against which he ought to have directed his fire were left unanswered, so if a gun was pointed in that direction and fired, it was generally found to be loaded without ball; or in other words without arguments." It appears to me not improbable that Mr. M. has either exhausted the scanty supply of ammunition supplied to him by the Pope, or the present gentleman distinguished by that name has quite scandalised my former opponent by completely upsetting the foundation of Mr. M.'s best and only argument, namely, the infallibly unchanging nature of the Roman Catholic Church, and her doctrines. In all my contests with Morgan, he maintained *that* argument as the most unanswerable for God's continuance with her. The promise, "Lo, I am with you always," could be claimed by no other church, he contended, "because other churches had added to their doctrines, or changed them, but Rome never! *Semper eadem* was, is, and would be her motto for ever." Unhappily for my poor friend, Pio Nono, and his cardinals, have decreed otherwise, and have taken his great

* He has since returned.

argument—if I may use the expression—out of his mouth. The Immaculate Conception was too much even for Morgan, though the miraculous virtues of St. Winifred's well were not. However, he had the best kind of evidence, for the latter, his senses—as St. Winifred, through her well, wrought more than one cure upon the bodies of his friends—which he saw, and it is a pleasing thing to hear of a Papist believing anything he sees. It is more than can be expected of men who will not believe when they see, hear, feel, smell, and taste a bit of bread, that it is a bit of bread, and not a human body.

The subject of discussion on Friday night, at Windmill Street, commenced with the Immaculate Conception. There is no subject that has ever in my experience occupied the minds of the lower order of Irish Roman Catholics in London, so much as this. Its promulgation does not seem to satisfy them. They can neither understand it, nor can they understand the reasons why this doctrine was not discovered before; or if discovered why it was not decreed. If the Virgin deserved more honour than was hitherto paid to her, why was it not paid before? They confess that eighteen centuries are rather a lengthened period to take in finding it out. They do not understand the hair-splitting theories and arguments of the Pope and Cardinal Wiseman on the subject. They understand they are required to pay her more honour than before. They have no objection to pay her the honour, except in so far as it weakens their confidence in the infallible wisdom of their Church. The promulgation of this dogma supplies the missionary with an unanswerable argument against the uneducated, as well as the educated Romanist. The Church, the infallibility and the unchanging nature of the doctrines of the Church, were a shield in their opinion sufficiently able to defend them against all attacks made upon their religion. This is an argument the poorest Romanist can comprehend. It is a fact which they cannot deny, which to me at least they never persisted in denying, namely, that Rome has added a new article to her creed, and thereby has practically given the lie to the boasted unchangeableness of her faith. This decree was a most suicidal ac-

on the part of Rome, at least so far as these kingdoms are concerned. The very lowest classes are so much accustomed to discuss the public acts of those who rule over them, it is certain this act of innovation upon the creed of Rome will meet with its due share of consideration and discussion. There will be—nay there is division on the subject—and it can be no longer asserted that every Romanist in England agrees with his brethren in every part of the world. It was never a fact, but it is now a falsehood, palpable even to the most ignorant.

I would not have dwelt so much upon this subject were it not that I believed that an account of the effects of this decree upon the minds of the Roman Catholic lower classes of London, by a person who has had ample opportunities of judging, might prove interesting to the readers of the British Protestant.

I commenced the business of the evening by giving as clear a sketch of the rise and progress of the opinion that the Virgin was conceived without sin, as the brief time allowed me would permit. I gave an account of the dissensions which arose in the churches of France in 1140, when St. Bernard, named the last of the fathers, most strongly condemned the idea of such a conception, and most severely censured the Church of Lyons for keeping the festival: I showed also the scandalous contentions which took place in the 14th century on this subject between the Franciscans, headed by John Duns Scotus, a famous Irishman, who maintained the dogma, and the Dominicans who denied it, headed by St. Thomas Aquinas, known as the divine theologian. I compared these dissensions with those of the present day on the same dogma. I proved that however strange and mysterious it might appear, it was nevertheless a fact that the disputes arising out of this question was one of the causes, humanly speaking, which led to the Reformation, in the 16th century. Every student of history is aware that the Reformation commenced in Germany in 1517. Eight years previously an awful tragedy took place in Berne, caused by the quarrel of the Dominicans and Franciscans, in reference to this Immaculate Conception. The

Dominicans, in order to give an unanswerable argument for their views, determined to work a miracle, and a rustic novice named Jetzer, in the Dominican convent at Berne, was selected, upon whom the miracle was to be wrought. The sub-prior appeared to him one night as the ghost of a friar who had been 160 years in purgatory and asked for aid—Jetzer fully believed he saw a ghost, and informed his superiors, who encouraged him to confer freely with the ghost. The ghost appeared to him again, and promised him a visit from St. Barbara. The sub-prior next appeared as a female ghost—St. Barbara herself, and told him some passages of his secret history, which she could very well do, as she learned them from his confessor—St. Barbara promised him a visit from the Virgin, who accordingly appeared; she promised to impress the marks of the five wounds upon him, and assured him she was not born without sin; but was freed from it three hours after her birth. The Virgin thrust a rusty nail through his hand, which doubtless gave him much pain, but she promised that the other wounds should give him no pain at all. Up to this the sub-prior was the Virgin, but having got tired of playing ghost, the preacher undertook the office; Jetzer knew his voice, and by that means discovered the trick. They besought him to keep silence, which he promised; but fearing that if they let him live he might some time betray their secret, they determined to destroy him, and that too by a poisoned host. Jetzer listening at the door of the chamber in which the monks conspired against his life, got knowledge of their designs. He fled from the monastery, and divulged the fact. Four of the conspirators were apprehended—tried for blasphemy—burned at the stake in 1509, and their ashes cast into the river.—Mosheim, Cent. XVI, 562, note 2, where all the writers who record the fact are named.

The Dominican monks were the chief supporters of the Roman power at this time. Their will was law in the church. Layman and priest who did not belong to their order groaned beneath their tyranny, and their oppression made the people long for freedom from them,

and from the church whose tyrant ministers they were. Hence it was, that the moment Luther proclaimed the truth to the world, the Swiss were among the first to embrace it, particularly the Bernese. Thus it was that the contests on the Immaculate Conception led to a great crime, which opened the eyes of the world to the means by which the unholy ministers of an unholy Church sought to effect their ends; and prepared them for the reception of that truth which was so soon to re-enlighten the earth.

I showed by numerous texts of Scripture that the Bible excepts none from the curse. That if the Virgin was excepted, she could not have "rejoiced in her Saviour," though she might in a Son. That if Mary was different from the whole human family in respect of freedom from sin—then was she a new creature, and Christ was not born of the seed of David, nor under the law. Without undisputed revelation, as in the case of Christ's sinless conception, we are guilty of impiety in maintaining the sinless conception of Mary in opposition to the Bible, which declares that *all* have sinned, and come short of the glory of God.

A young man who seems to have some knowledge of the controversy, rose and said, that although the Bible might not clearly teach the sinless conception of the Virgin, the Bible was not the sole rule of faith to the Catholic; it was only part of his rule, and it was sufficient for him that the deficiency of one was supplied by the other, which was the case in reference to the doctrine in question. There were many things the Bible did not teach, infant baptism for instance; and he demanded how I could prove from the Scriptures that woman received the sacrament.

He spoke for some time, but very foreign to the subject, and attempted no reply to my arguments.

I replied, that even admitting his rule of faith to be correct, and that Tradition was a true part of the Rule of Faith, it would prove nothing for him. The Fathers and Councils wrote or decreed nothing in favour of it, and the last of the Fathers, St. Bernard, strongly condemned it.

The Douay annotators ought to satisfy our friend on the subject of Infant Baptism. In their table of reference they say, "For the baptism of infants, St. Luke xviii. 16, compared with John iii. 5."

It is the first time I was asked to prove that woman received the sacrament in Apostolic times. The question is absurd. I might as well be asked if I could prove that Christ died for woman. Christ died for *all*, both man and woman, therefore he commanded *all* to "Do this in remembrance of him;" so also in reference to the cup, he said, "Drink ye all of it;" which command your Church wickedly refuses to obey, by withholding the cup from those whom Christ commanded to partake of it.

ST. JUDE'S, WHITECHAPEL.

The following letter has recently been received from the Rev. Dr. Butler, who has been licensed by the Bishop of London as Missionary Curate in this important district. It refers chiefly to the results of his labours in Chelsea.

"22nd June, 1855.

"MY DEAR MR. CLEMENTSON,—I am sure you will rejoice to hear that our Heavenly Father is at this time being graciously pleased to permit us to see the fruits of the Society's labours in the autumn of last year at Chelsea. At this period you will remember that with the hearty approbation of the Rectors and Incumbents of Upper and Lower Chelsea, Controversial Lectures were delivered by Dr. Cumming and myself, in the respective National School-rooms, which were well attended, and from which, under the influence of God's Holy Spirit, much good was expected.

Now I am happy to be able to inform you that towards the close of the last month, the first convert by means of these lectures was publicly received into that portion of Christ's Church Catholic, by the Rev. W. W. Robinson, M.A. This privileged individual was nearly one whole year under instruction; indeed, nothing was left untried by Mr. Robinson and myself to test his sincerity of purpose. I have now another most gratifying

fact to communicate to you. You are aware, I presume, that there is an impression among Roman Catholics that converts from among them to Protestantism do invariably return to Roman Catholicism in their dying moments. That this is, however, at variance with the truth, the following case fully attests. A highly respectable lady, whose son-in-law has lately held a distinguished command in our army at the Crimea, and, who for his services there had the privilege of receiving a medal from the hand of our most gracious and beloved Queen, being led by means of the lectures from the darkness of Popery to the pure Gospel of our blessed Lord and Master, and having given abundant proofs of her sincere conversion of heart, and her attachment to Evangelical Protestantism, became suddenly dangerously ill. When no hope was entertained of her recovery, and when asked the solemn question, Was she satisfied with her change in religion? Did she feel under the teaching of the Holy Spirit that peace of God which passeth all understanding? Her answer was, I thank my Heavenly Father for all his mercies to me, and in particular for the grace of *my conversion*. I feel within my heart an indescribable peace. I desire to depart, and to be with my Redeemer, and with these expressions on her lips, *she slept in Jesus*. In connection with this fact you will be I am sure, delighted to hear, that her daughter, also from being a most scrupulous Roman Catholic is now an humble, and I trust a sincere, follower of Christ in the Evangelical body in our Church. Besides these converts at Chelsea, I must inform you, that I have two others under instruction there.

And now in introducing to you the great work which, under God's assistance and blessing, is being done at Whitechapel, I must before all express my deepest gratitude to the Committee, for having pointed out to me this field of labour, and under such an Incumbent, who so faithfully preaches to multitudes the Gospel. I am in the midst of an incredible number of Roman Catholics, who for the most part are living in a fearful state of spiritual destitution; still God be thanked, from among them there are many anxious to come at the knowledge

of the truth. They attend our ministrations on the Sabbath, and are visited by me in their humble homes. Two are under instructions, and I trust under assistance from above, they will be followed by many more. I hold an enquiring Class on every Tuesday evening, at which not fewer than 200 persons attend. All persons are allowed to ask questions, and, as you will hear from Mr. Allen, the meeting is now become exceedingly interesting, and I trust an abundant harvest will be the result. After a short time I intend, God willing, to hold another. I also read our beautiful Church Service, and deliver a short discourse on every alternate Sabbath in one of our ragged schools, and my audience is chiefly Roman Catholics. Well may we exclaim, the hand of the Lord is not shortened. Do not, however, imagine for a moment, that I am tempted to attach importance to numbers, no, no, as I have often heard it from yourself, and as I know it to be the anxious wish of the Committee, so all my endeavours are, under the influence I humbly trust of God's Holy Spirit, to bring about real conversions of the heart. You shall hear from me again shortly.

Yours very faithfully in Christ,
THOMAS BUTLER.

EXTRACTS FROM SCRIPTURE READERS' JOURNAL.

On my way to York Court I enquired in Cowper's Place, if there were any Roman Catholics, and finding one family, I visited them.

The man was ill in bed, and has been so for several months. Both himself and his wife heard me *most attentively*. This poor man took leave of me in a friendly way. I believe he never heard the truth in so simple but distinct a way before, and I do hope he has heard it to effect. His wife had to go for medicine, but expressed a wish to be back before I left.

I feel certain that I was guided to this poor man's room by Him who came to seek and to save. May He bless the word spoken by his poor weak servant for Jesus' sake, and to His name be everlasting praise.

W—— Passage.—I had a long conversation with a man who lives here, he is in the furniture trade, he spoke of the great usefulness of our Society in watching the slow but sure progress of Popery, and the many perverts that were leaving the Protestant Church and joining the Church of Rome. He told me of two men living in his own neighbourhood, who had married papists, they are now and their families members of the Apostate Church of Rome, and the men, as in all cases of perverts, the most malicious and bitter enemies of Protestantism. I visited several families living here and they promised to attend the meeting.

I again this day visited **L—— Place**, and brought a New Testament with me for Mr. and Mrs. **D——**, they were both at home, and he received me very kindly. I was soon engaged in conversation with him, and his wife seemed so pleased. I commenced by reading a portion of the third chapter of Genesis, the “Fall of Man;” the promised Saviour, his birth, life, resurrection, and ascension into heaven. **D——** lifted up his hand in holy fervour, exclaiming, Glory be to God, several times. I showed to them the fulness and freeness of salvation. That the “blood of Jesus Christ cleanseth from all sin.” I spoke of penance and purgatory, I read several passages of Scripture, how the Apostles “forgave sins not by an absolution, but by the preaching of Christ.” I read the Philippian Jailer, Acts xvi.; the account of Lydia, St. Peter’s Sermon,—Acts ii. 37, 38. His wife asked me with great earnestness, did I really believe there was no such place as purgatory. I told her the only purgatory the Bible spoke of was the blood of Jesus Christ. I showed her that the doctrine of purgatory contradicts the blessed truth, that when the believer dies he enters into rest. I read for them Luke xxiii. 43; 2 Cor. v. 1—8; Phil. i. 21—23; Rev. xiv. 13. When I was going away she took me by the hand, saying, Sir, I feel as happy as Lydia did whose heart the Lord had opened.

June 15th.—Visited **S—— Place**. I was civilly received, entered freely into conversation with them, pointed out to them the way of salvation through faith in Christ

Jesus, impressed upon them the necessity of reading the Scriptures, and our bounden duty of observing the Lord's day and attending the means of grace; invited them to attend our meeting, and gave them tracts.

July 11th.—C—— Place. Visited a Roman Catholic Irishwoman, who, like the Philippine jailor, is asking, "What shall I do to be saved?" I have given her a Testament, for which she is truly grateful, and is making good use of it. She reads it regularly to her husband, who is unable to read for himself. I believe I can say she has laid aside her "beads." She has also ceased to pray to saints or angels to intercede for her. She now prays to Jesus, who is mercy, compassion, and love to an infinite degree, and who has said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

12th.—M—— Street. Visited several families here, and invited them to attend our meeting on Thursday evenings; a good many of them promised to attend, and I was very glad this evening (Thursday) to have the pleasure of thanking them when the meeting was over. This evening I spent two hours (with an Irish Roman Catholic and his wife and two nephews, the eldest is about 22 years of age, the other younger; they are shoemakers) in controversy; the subject was the omission of the Second Commandment in her Catechisms, especially when published in Romish countries, Butler's Catechism and Dr. Reilly's, and on the Adoration of the Cross. The eldest young man said that he was not aware of that, that both he and his brother were taught the Second Commandment as it is in the Douay Bible, and he did not or could not believe that there was any prayer or religious worship given to the cross, unless I would shew it to him in their own books. I repeated some of the prayers from memory, and I promised on my next visit (D.V.) to bring the Roman Missal and Catechism along with me, speaking to them the same evening when the meeting was over. The Temperance Hall was so full, that I was told some of the people who attended had to go away again for want of room. We had a very nice meeting, and no interruptions.

13th.—Visited S—— Place. Amongst others, I called on two Roman Catholics, who I saw at the meeting. They were very well pleased with what Mr. Hogan said, and promised to attend again. I attended the meeting this evening at Windmill Street, and took the chair. The attendance was but small, all nearly Morgan's supporters and body guard. The locality where the meeting is held is such a horrible, filthy den, that no respectable person would venture to go there, and the sooner it is changed for some other place the better. That is the only chance of getting up a good meeting.

THE BREAD, CAST UPON THE WATERS, FOUND
AFTER MANY DAYS.—ECCLES. xi. 1.

INTERESTING CONVERSION.

Some years ago the Rev. R. P. Blakeney, being engaged on a tour of meetings for the Reformation Society, delivered a lecture in an important town in the North on "the Idolatry of the Church of Rome." The meeting was large and considerable interest was created. The Romish party felt that their craft was in danger, and a champion was put forward in defence of Popery. The Romish advocate published an able but bitter attack on Dr. Blakeney, to which no reply was given. Another pamphlet of twenty-four pages appeared from the pen of the Roman Catholic apologist, which was met by a rejoinder from Dr. Blakeney. There the matter stopped; years rolled on, but the other day Dr. Blakeney received a letter from this gentleman, containing the following passages:—"My mind has inclined me for some time past to let you know the result of the —— controversy. Perhaps before this you have heard of my conversion to the Church of England. As you were the means of my seeing into the errors of Popery, I am inclined to think that you will be interested in my case. I beg to inform you that I have passed through —— College." Thus was fulfilled the promise:—"Cast thy bread upon the waters: for thou shalt find it after many days."

THE BRITISH P R O T E S T A N T.

No. CXVII.—SEPTEMBER, 1855.

SERMONS AND MEETINGS.

ULEY.

THE Rev. J. E. Blakeney preached on behalf of the "Special Mission" in this church on Sunday, July 8th.

KINGSCOTE.

On the same day Mr. Blakeney advocated the cause of the Society in this church. Both here and at Uley the collections were very liberal.

BRADFORD.

A meeting on behalf of the Society was held in the Town Hall on Monday, July 23rd; the chair was taken by the Rev. Dr. Burnet, Vicar; and the deputation consisted of the Rev. Canon Stowell, of Manchester, and the Rev. W. Clementson.

HULL.

On Sunday, July 29th, the Rev. W. Clementson preached in the morning at St. Stephen's, in the afternoon at the Parish Church, and in the evening at St. John's. Collections were made after each sermon. On Monday, July 30th, the Annual Meeting was held in the large hall of the Literary and Scientific Institution. The chair was taken by W. C. Eyre, Esq., and the meeting addressed by H. S. Bright, Esq., Rev. J. King, and Rev. W. Clementson. A very liberal collection was made at the close.

STAFFORD.

The Rev. W. Clementson advocated the claims of the Society in Christ Church, Stafford, on Sunday, August 5th.

MISSIONARY OPERATIONS.

BROADWAY.

Missionary's Report.

I HAVE great pleasure in presenting you with a Report of my proceedings in this part of the Home Mission. I have reason to ascribe much praise to the Giver of every good and perfect gift, for that measure of grace which has enabled me to carry on the work of your Society here.

I must first record with sorrow, and yet with joy, the demise of that eminent servant of the Lord Jesus, Miss Wylie; in her, our own Society, of which she was a life member, the Religious Tract Society, the Church Missionary Society, Prayer Book and Homily Society, and the Society for Promoting Christianity amongst the Jews, have lost a staunch supporter and prayerful friend. The evening before her death she spoke with much affection of our Society's work here, and hoped that it might be continued until the Lord of the harvest should come to gather in his redeemed people.

This district is agricultural. The importance of the agricultural districts as a field for Christian enterprise cannot be too highly estimated, when we consider how largely the ranks of our town population are recruited from thence. From Broadway, several young female perverts have been sent to the towns around, as household servants, well supplied with Popish books of controversy, for the purpose of proselytism where they can, thus following out to the letter the advice of "Father Ignatius," who is a member of the order established here, that as a means of perversion it is useful to place Popish servants in Protestant families.

During the past winter I have lectured on Popery at the following places, within a radius of seven miles :—Broadway, Laverton, Childs-Wickham and Honeybourne, delivering a lecture in each place monthly, local circumstances permitting. The object of these lectures was to enlighten Protestants on the true nature of Popery, as well as to afford inquiring Romanists an opportunity of asking questions. At Childs-Wickham a Romanist came forward. He asked if the Apostles were *Protestants or Catholics*? I replied by proving from Scripture that the Apostles were pre-eminently PROTESTANTS against those peculiar doctrines of the Roman Church which stamp her as antichristian. I then shewed that the Romish appropriation of the word "Catholic" was wrong. The Apostles were Catholics in the *true* sense of the term, that I myself was a Catholic, confessing every Lord's Day, "I believe in the Holy Catholic Church." That Catholic means *universal* is proved from its derivation and use. It is used in this sense by Theodoric, St. Augustine and St. Cyril. That our Lord defines a church to be "Where two or three are gathered together in my name;" Matt. xviii. 20.—See also Dr. Blakeney's Manual of the Romish Controversy, p. 9, and Art. XIX. Church of England. He then asked, "if the Protestants had not received the Bible from the Church of Rome?" I replied by pointing out that the Old Testament we received from the Jews; Rom. iii. 2, "Unto them were committed the oracles of God;" and that the existence of that people, with all their peculiar characteristics, was a visible evidence of the *truth* of its contents. That we received the New Testament from the Church Catholic, not the Roman or Latin Church. Eusebius, Bishop of Cesarea, whose work on Ecclesiastical History is the foundation of all our knowledge on the subject, says: "St. John is supposed to have fixed the canon of Scripture," Eccl. Hist. iii. 24.

The Church of Alexandria furnished us with the Codex Alexandrinus, now in the British Museum, sent, in 1628, from Cyril Lucaris, Patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is

one of the most reputable MSS. known to exist, and it is stated to have been written so early as the *fourth* century. A facsimile of the New Testament part was published by Dr. Woide, London, 1784, fol.

The Codex Bezae, or Codex Cantabrigiensis, contains the Greek text of the four Gospels and Acts of the Apostles. This MS. is of the *third* century. A splendid and correct facsimile of the MS. was printed at Cambridge, by Dr. Kipling, 1798, 2 vols. That these MSS. are to be seen at this day, and that our translation was made out of the "Original Sacred Tongue." He then produced several texts of Scripture, but objected to the exposition I gave, on the ground that his church alone could give the true meaning. I answered, "The church of Rome has not given any authorised sense of Scripture, though vain-gloriously professing to be the fountain of exposition." He replied that "if the priest was present he could explain the Scriptures." I replied that "before the Protestant Reformation Society established their mission at Broadway, the priest had made this village one of his preaching stations, why did he not come now? He knows of these meetings, and knows also that he would have fair opportunity of replying to anything I advance;" and then I added, "I will do this with you, I will join your church, if on next lecture night you bring me from your priest the 'sense of the church' and the 'unanimous consent of the Fathers,' on Matt. v. 25; and beside, as the weather is cold and work scarce, I promise you in the presence of these witnesses, one sovereign for your trouble." Next lecture night, finding the man did not come, I sent to tell him that we waited; he sent back to say, "that he had something better to do and should not come." The effect of this withdrawal on both Romanists and Protestants was striking, "Surely," said some; "this will open their eyes." I have reason to believe that these meetings were attended with good results. The priest answered my lectures in the chapel on Sunday nights, where of course he knew no objection could be made.

My cottage lectures in the parish have also been remarkably well attended; the old people as well as the

young not grudging to walk through any kind of weather to be present.

ROMISH DISHONESTY.

In daily visitation, I have by patience and perseverance overcome the prejudices of several Popish families who at first shut the door in my face. In one house last month the owner told me to go out, that I was not wanted there again, for that he had taken the creed of Pope Pius IV., which I had lent him, to the priest, who assured him that it was a falsehood throughout; that *he had never seen it before*, and that it was, with Missals and other works, published by the Protestant Reformation Society as libels against the church of Rome. Another man who was present, was so exasperated at our Society's baseness, (?) that he also ordered me to leave, or else he would knock me down, at the same time using very violent language. Poor men, with such teachers as they have what can we expect? The most untruthful statements in regard to history, &c. are constantly circulated by these teachers, who are living examples that *no means* will be scrupled at so long as their church is served.

THE BIBLE :

OR HOW TO PUT A PRIEST TO FLIGHT.

A few evenings since on entering a tradesman's house I found the priest sitting by the fire; I politely bowed on entering, and said, "How do you do?" he replied in the same way; I pulled my Bible from under my arm and placed it on the table; he then suddenly started up, and said "I must go." "O pray do not go," I said; he answered, "I suppose I may go if I like," and abruptly left the room. I turned to the mistress and asked her if that was the way in which the Apostles would have treated those whom they considered in error, and reminded her that she had said if the Priest was present he could

not me right in many things; she expressed regret that he had gone away. When I find a Popish agent in a house, and they will not argue, I adopt the plan suggested by Dr. Mc Neile of Liverpool to his Scripture Readers, that of reverently reading a portion of Holy Scripture to all present; this wielding of the sword of the Spirit soon puts the visitor to flight, to the astonishment of the cottagers, who cannot understand *why* any one should go away from the reading of the Bible.

The school children now wear a girdle with a rosary attached; crosses, crucifixes, medals, &c. are freely given to any who will wear them; some wear them with as much veneration as a heathen pays to the trifles of his worship, but others wear them seemingly for *ornament*; one poor man a few days since paraded the village with his crucifix, etc. displayed as studiously as the veriest fop.

I am thankful to say that despite their best efforts, Romanists make no progress here, a short time since some of their adherents spread a report that they were increasing rapidly in numbers, which was *totally untrue*, as they are not making a single pervert; their tactics, like those of Satan, generally result in benefit to those they desire to injure, for, instead of quenching Protestant spirit by disheartening reports, they have awakened in many deep sympathy for us, and an ardent desire to save Broadway from their vile machinations.

BIRKENHEAD.

MISSIONARY'S REPORT.

Birkenhead, August 21, 1855.

REV. AND DEAR SIR,—The readers of the Protestant as well as all the supporters of our noble Mission, will be pleased to hear and read some particulars as to the success which it has pleased God Almighty to vouchsafe to the labours of your missionary in this locality; the difficulties which beset him in striving to communicate those particulars are many; a few he will take the

liberty of enumerating. First, in writing an annual report, the diligence and care that is required in the judicious selection of cases in which the labours of your servant under God's blessing may have been successful, then, stating those cases without exaggeration, and yet keeping back nothing, for *fear* of its *appearing* exaggerated. When the Lord was pleased to stamp upon the appointed labours of His people the seal of prosperity, in spite of the world's unceasing whine of exaggeration and fanaticism, as the word *conversion* grates sharply on their dull ears, Christ's labourer rejoices with holy gratitude, and his heart expands with pious fervour, as he gives public expression to that which exalteth Messiah, and as the sweet tale is told that souls are won to Jesus, he fulfils the sublime sentiment of the Psalmist, and exclaims with David of old, "I will praise Thee, O Lord, with my whole heart; I will *shew forth thy marvellous works*, I will be glad and rejoice in Thee: I will sing praise to Thy name, O Most High." Deeply impressed with these feelings, and also with the responsibility of my present task, rendered more pleasing by the thought that as these lines are read by some of the most devoted Christians which Protestant England contains, their hearts will respond with impulsive fervour, and feeling that they too are fellow-workers and helpers, they will cry out at the mercy-seat, "Prosper thou the work of our hands upon us, O prosper Thou our handy work."

Dear Sir,—This is the first month of the third year of my sojourn here; for the two past years my labours have been incessant, the last three months excepted; this latter period I have been rendered unfit for duty, it having pleased God in mercy to afflict me with sickness so severe that at one part of it I thought that my Heavenly Father was about to take me to himself, but He has restored me to renewed health and strength to pursue my calling, with an increasing desire to "spend and be spent in his service." My illness was brought on by over-exertion, according to the opinion of the medical men who attended me; allow me here, dear Sir, to express my deep and lasting gratitude to my respected

superintendent; the Rev. Dr. Blakeney, whose advice and sympathy I have continually received with comfort and profit, but whose generous kindness, during my illness procured for me not only the best medical advice, but also many of the luxuries which are sometimes so necessary to an invalid; through his care also my place has been efficiently filled during my illness by Mr. Griffiths, Special Missionary, and Messrs. Cullen and Wolfe, while students under training, all of whom did their duty with a zeal worthy of a missionary spirit, having by their combined efforts established an additional meeting in the most degraded part of Birkenhead; they are missed very much both by Roman Catholics and Protestants, and remembered with sincere kindness. This testimony to their merits, from a brother whom I am sure they all love, will not be displeasing. The remainder of my report shall be classed under the following headings: MEETINGS, CONTROVERSIES, VISITING, INTERESTING CASES OF CONVERSION.

MEETINGS.—For the past year the average attendance at the meetings has been the same as last year, with this difference, that there has been a decrease of Protestants and an increase of Roman Catholics, the latter sometimes numbering 100 and over; there is an evident improvement in the order kept, and an increasing number of inquirers, or persons who ask questions. The subjects lectured upon, besides the novel creed of Pius the 4th, were a course of six lectures on "The History of the Reformation," a course of two lectures on "The Immaculate Conception," and a course of four on "The Lives of the Popes." This subject is to be continued by request (D.V.) during the winter.

CONTROVERSIES.—I fear, I have not space to say much under this head. Beside the short controversies which generally take place at the weekly meetings, I have had four additional public controversies, the principal one with my old opponent, Mr. McDonald. In this department I may say that I have given my Protestant friends every satisfaction, and on each occasion Truth, by God's help, has been completely victorious. One Roman Catholic, by name —, who attended the

last, called upon Dr. Baylee after it was over, told him he was convinced of the errors of the Church of Rome, and wished to be received as a member of the Church of England; he, having examined him, sent for me, and handed him over to my care for further religious instruction; this man is firmly convinced of the errors of Romanism, and is free from the superstitious thralldom of the Papacy. I cannot speak confidently as to his spiritual state, for as yet he has given no proof as to a change of heart; he at present seems to think that the most comforting part of religion is to hate the Pope and everything Popish. I have been endeavouring to remedy this, and to lead him to Jesus as the only Physician who can give peace to the soul both here and hereafter.

VISITING.—I have in this department of duty, many difficulties to encounter. I will not detail how often I have been assaulted and spat upon, pelted out of one street into another, and had boiling water thrown upon me, *some instances of all these have been inserted in former numbers of the Protestant.* I can only say, all this and more I am not only willing, but proud to be counted worthy to suffer for the sake of Him who “when He was reviled, reviled not again,” “Who is God over all, blessed for ever.”

INTERESTING CASES OF CONVERSION.—The first of these which I will relate is the case of —; her sister is a convert of mine these eighteen months, and one of whom, under God, I am justly proud, as she is a pattern of holiness to many Protestants who cannot be considered as mere professors. I little thought, two years ago, when contending for the truth with this young female, and by degrees taking away the bigotry of Romish superstition, that in the providence of God I was instructing one who was to be made instrumental in the conversion of her own sister, but such is the truth, such the inscrutable ways of the Lord; she induced her sister to come from Ireland with her when she went to visit her mother; the poor girl at that time was certainly the most superstitious I ever met—she was afraid of, and would hardly speak to me, having always blamed me for what she termed the perversion of her sister, for

thus she was instructed by the Priest, who attempted to have her forcibly taken from her heretical sister and sent home. Natural affection prevented this, she being grateful to her sister who had supported her by her own exertions in the capacity of dressmaker. — was ultimately induced to come to my weekly meetings by her sister, heard many controversies, commenced to read the Bible, and after a little time she came when I was lecturing on the Scapular of the Virgin; she happened to have one about her at the time; after she got home she said to her sister, "I won't wear this any more, take it and burn it, or do any thing else you like with it;" from that time I had access to her, and she is now, thank God, a confirmed and consistent Protestant. I give another MOST INTERESTING CASE. Mrs. — is an elderly woman, cannot read or write; she was very inveterate against me when I first visited in W—— Street, where she lives. Another convert was here made the instrument in the hands of Providence at first of breaking down the wall of prejudice by inducing Mrs. — to come to the meetings: this happened ten months ago; she continued to come regularly, and I called very often at her house, read the Bible for her, got her to kneel down and pray with me, and thus months passed away, she continuing to attend the meetings and hear the Bible read by me, and also by —, the convert whom I mentioned, and who lodged in the house with her. After the lecture was over one evening, — came up to me and said, "O, Sir, did you not miss Mrs. — away from meeting to-night and last night?" "No," said I, "I did not; what is the matter? you look frightened?" "O, Sir," she answered, "Mrs. — is dying, Sir; the doctors have given her up; her sons and daughters-in-law want her to send for the priest (they are all Papists), but she won't see any priest until she sees you, and they won't send for you, but I told her I would tell you to-night; will you come and see her in the morning?" I said, "I must see her to-night." She replied, "O, Sir, if you were to go into that street at this hour of the night they would murder you; besides, the doctor says she may linger for a

week." I answered, repeating my determination of seeing her that night; then I turned to Mr. Wolfe, whose name I have already mentioned in this report, and asked him if he was afraid to go into — Street at that hour with me; he answered, "I am not afraid to go anywhere that you go, Mr. McC." "Then," said I, "in God's name let us go." So we went, and with some difficulty, but perfect safety, we got into the house, and I walked straight up stairs to the bedroom, where we found Mrs. — in a very weak state, she was much agitated when she saw me. I knelt in prayer, and as I knelt and addressed the Holy Jesus, as the only Priest of sinners, as the Way, the Truth, and the Life, the tears came trickling down that old woman's cheeks, pale and careworn with disease, and when I rose and listened to her story, she so decidedly refusing to see any priest, replying to her bigot son as he told her she would be damned if she would not, "I want no Priest but Jesus," I felt that there was before me one of the grandest displays of Omnipotence that man could witness—Truth asserting its sublime power in the soul of an apparently dying woman, and demanding victory over bigotry, superstition, early education, natural affection, and the fearful denunciation from a son, that damnation would follow. Dear Sir, is there not here a picture worth contemplating, an awful lesson to be learned by the Romanist and the infidel? On the following day I called upon the Rev. A. Knox, who visited Mrs. —, and questioned and probed her keenly, but she submitted to the trial, and he was, from what I could learn, highly pleased and gratified at beholding such a change in a woman who, two years before, would not accept from him even one cwt. of coals as a Christmas present. When I took ill, which was soon after this, Mr. Wolfe continued to visit this case until she gradually got better; she is now, thank God, quite well. I have left out many interesting conversations in this case for want of space, which would have rendered it doubly interesting. I could supply a few other cases of usefulness, if it were not for the same reason.

I will now conclude, praying that God in His mercy

may continue to extend the usefulness of our Mission, until the time that all His people shall be called out of Babylon, and obey that call; then when time shall have verged into eternity, and grace into glory, we may be found among those that shall say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever."

Yours ever faithfully,

C. P. MCCARTHY.

ST. JOHN'S WOOD.

MISSIONARY'S REPORT.

THE attendance upon the meetings in the National Schoolroom, North Street, Lisson Grove, has increased fourfold during the last two or three months. Much of this is owing to the kind and active assistance the missionary has received from the Rev. Mr. Innes, and other members of the Committee of the St. John's Wood Auxiliary to the Protestant Reformation Society.

The missionary commenced a series of lectures something more than two months since, on the Early Foundation, Independence, and Antiquity to Rome of the Early British and Irish Churches. These lectures excited the greatest interest among the humble attendants upon the meetings, to whom they were a perfectly novel subject. They were, doubtless, surprised to learn that there was a Church pure and holy in this country, almost, if not altogether, as ancient as Rome herself, which Church for centuries was opposed to Rome, in principles and practice. That instead of Gregory the Great and Austin being the first means of introducing Christianity into England, there was a flourishing independent Church when the latter landed upon the island; with its hundreds of bishops and thousands of priests, despite of the long years of bitter persecution they suffered at the hands of the Pagan Saxons; which bishops in solemn council at Bangor, A.D. 603, refused all union and communion with Rome and her missionary monk Augustine. (Bede; b. ii. c. 2.)

The last two lectures of the series were on the subject of the Early Irish Church. A champion was brought to oppose the missionary, by Roman Catholics who attended the Missionary Meetings at Somers Town, in the person of the redoubtable Morgan—the accredited, chosen, and only confidential champion of Romanism in London. This is proved by the fact that none other has the courage or the ability to come forward and defend Romanism from the Word of God used by your missionaries. Armed with a mighty tome without a name, he entered the meeting attended by a crowd of supporters, who came to witness the battle and his victory. Evidently his weapon, “the tome,” was new to his hands. This was manifest from the awkward manner in which he used it, and the difficulty he experienced in using it at all. The subject the first night was principally—“Did Patrick receive his mission from the Pope, and was the early Irish Church subject to the See of Rome?” To the simple argument against Pope Celestine’s, in 432, sending Patrick to Ireland—namely, that Prosper, Celestine’s friend and biographer, *never having mentioned* the mission of Patrick, who converted the greater part of Ireland; but he does that of Palladius, who did nothing at all—would be as singular, if Patrick derived his mission from Celestine, as if a writer of the Life and Times of George III. were silent on the battle of Waterloo and the Duke of Wellington. The book gave no reply to the simple fact that Bede (b. ii. c. 14), testifies that Palladius was sent in 430 (two years before the mission of Patrick begun); to the Irish believing in Christ, to be their first (or chief) bishop; proving there was a Christian Church in that island before either Palladius or Patrick. But when it was still further proved that not only is the Venerable Bede (zealous in the cause of Rome as he was) wholly silent on the mission of Patrick, but also records—“That instead of the Irish Church being friendly to Rome in the days of Augustine, in 605, the noble Irish bishop Dagan not only refused to eat with the partizans of Rome in England (when he made a journey to this country), but actually refused to take his repast under the same roof with them;” great was the discomfiture of the “tome.”

Eagerly was the "book" handled to find the shadow of a shade of proof that the Irish Church or its clergy were in any way connected with the "Holy See." When, lo! it was discovered that in the 7th century an Irish divine of the name of Cumman had consulted Rome on the subject of keeping Easter, and kept it according to the Latin custom, which was contrary to the Irish. But the "tome" was not honest, or it would have added, from the testimony of Cumman himself, that the Irish Church not only denounced him and his followers as heretics for the act, but cut him off from all communion with her. But what was wanting in the "tome," was added by the missionary. The anticipated cry of "*Parva victoria est*" was reserved for another occasion, for feeble and futile, pointless and blunt, was the sword of the "tome."

This subject is one of the very deepest importance, where the missionary labours among the Irish. The former glories of his country and his Church are themes that make the heart of an Irishman thrill with the deepest emotion. They recall to his memory the blue mountains, the green valleys, the grey ruins and hallowed traditions of his native land, which he loves with an intensity which perhaps none but a Scot or a Swiss can comprehend. By the cabin fire in winter, on the hill side in summer, or in the church by the ruined house of God, he has heard from the grey-haired sire many a tale of Ireland's ancient Christianity—when that island was in truth "an Island of Saints." I have myself, amid the ruins of Clannacnoire, seen the tears stream down the cheeks of an ancient peasant, from whose heart, you would suppose from his appearance, the world had rubbed out every human emotion—as he told of the former glories of that hallowed place. Cunningly have the priests availed themselves of these prejudices of Irishmen, by representing that all these glories existed in the days when Popery was the established religion of the land—that Protestantism caused their destruction, and that it only requires the restoration of Popery, as it was before the Reformation, to bring all these glories back again. It is therefore the duty of the missionary to prove to Irish Romanists that not

only, was Ireland not indebted to Rome for her ancient Christian greatness, but on the contrary, the destruction of that and her *national* character commenced with the introduction of Popery into the land.

Morgan continues to attend constantly the meetings at this truly important station. I am sorry to add he manifests a fierce bigotry and a desire to indulge in vulgar personalities when he replies—which must tend to injure his own cause materially. He is doing the missionary's work by such conduct, although he does not know it. There are many reflecting and tolerably well educated men among the Roman Catholics in London who will be led to conclude that it is a poor cause whose only defence is angry personal attacks upon the missionary or upon Protestantism as such. I believe he is advised to act in this way by the priests when deficient in argument. But I know well that such a mode of procedure is condemned by every Romanist, save the most ignorant and depraved.

On Monday evening (the 20th) there was a very large meeting and a discussion on the Rule of Faith. Morgan brought forward the usual arguments against the Bible as a sufficient rule, and to prove that even Protestants did not take it as a sufficient rule, he dwelt long on our not being able to prove the change of the Sabbath from the Bible. His arguments were borrowed from French in the Hammersmith discussion. He was very tiresome and pertinacious on this—but perhaps it is not much to be wondered at, as French himself introduced it no less than five different times in as many speeches, despite of the powerful refutation given to it by Dr. Cumming. The missionary replied to his argument by placing Bellarmine and Morgan at issue. Bellarmine says (quoted in the invaluable "Sketch of the Romish Controversy," by George Finch, vol. ii. p. 480).—that Christians are not bound to observe the Jewish Sabbath—*Probatur ex tribus locis Pauli*, Rom. xiv. Gal. iv. and Col. ii.—Bellarm. de cultu Sanct. lib. iii. c. 10, and showed from John xx. 19 and 26; Acts xx. 1 Cor. xvi. Rev. i. 10—the Apostles observed the first day of the week as the Christian Sabbath. He also quoted Dr. Cumming's letter in the "Times," wherein

he proves that the commandment in the original is, "Remember to keep holy a Sabbath day." Morgan also argued strongly that there was no express command to read the Scriptures; that in John v. 39, "Search the Scriptures," the word "search" was in the indicative not in the imperative mood; and the passage ought to read "Ye do search the Scriptures." The Greek word *επευρα* translated *scrutamini* in the Vulgate was correct, and our translation wrong. He defied both the chairman and the missionary to contradict him. The argument seemed to tell powerfully upon both parties in the meeting. Almost for the first time I was impressed with the necessity of the missionary being armed at all points against the subtleties of Romanists. Again the invaluable "Sketch" came to my assistance in a quotation from Chrysostom on John v. "Sketch of Romish Controversy," vol. ii. p. 299. The missionary read part of the original, and also the translation. The passage is as follows:

"For he did not say read, but search, the Scriptures, since the things which are said of him require much research. For this reason he commands them to dig through with diligence, that they may be able to discover the things which lie deep."

Chrysostom here makes it emphatically in the imperative mood. The word *επευρα* is in the 2nd pt. impr. active cont. of *επευρω* in most Greek Lexicons.

This settled the question as far as the command to read the Scriptures is concerned. The interest excited by the question was evident from several persons coming up to the missionary after the meeting to inquire still further on the subject. Had the missionary been ignorant of the subject, Morgan's triumph would have been complete—a small matter causes him to sing "jubilate;" thank heaven the triumph was on the side of truth.

There is much opposition here, which shews the enemy is awake and fearful. With God's blessing these meetings will not only prevent the spread of Popery but increase the knowledge of the truth. The missionary asks the prayers of his brethren and of the friends of missionary labour, in behalf of the benighted followers of the "Man of Sin."

THE BRITISH PROTESTANT.

No. CXVIII.—OCTOBER, 1855.

WHO WILL HELP?

It is with much reluctance, but impelled by pressing necessity, that we appeal to the friends and supporters of "The Protestant Reformation Society," for *increased pecuniary aid*.

The difficulty experienced month after month in raising the large sum necessary for the payment of the salaries of the missionaries and readers is always increased during the autumn; and at the present time we grieve to state that the coffers of the Society are *literally empty*. The missionary work must be abandoned in many important localities, ere another month passes by unless the contributions are largely increased. We ask the friends of the Gospel will they permit so sad a catastrophe to befall so great a work? Shall the word of salvation be withdrawn from thousands of souls? Shall the gospel trumpet, now sounding in the ears of lost sinners, be hushed? Shall the message of peace cease to be heard by multitudes of benighted Roman Catholics in our lanes and courts? If every principle of Christianity dictates an emphatic NO, then we would urge upon all our readers *at once* to do what they can to avert the impending evil. A few weeks more and it will be **TOO LATE!** *Large* and **IMMEDIATE** contributions are absolutely necessary. We have faith to believe, that God will dispose his people to supply our **URGENT WANTS**. Christian reader, shall we appeal to you in vain? Address to Mr. James Miller, 17, Berners Street, Oxford Street, London.

SERMONS AND MEETINGS.

CHRIST CHURCH, CLAUGHTON.

On Friday evening, August 24th, the Rev. W. Clementson attended a meeting of the Society held in the school room of this Church. The Rev. Dr. Blake-ney, Incumbent, presided.

DAVENHAM.

On Sunday morning September 9th, the cause of the "Special Mission" was advocated in the Parish Church by the Rev. W. Clementson. The collection was liberal.

DANE BRIDGE.

In the afternoon of the same day, the same deputation preached on behalf of the Society in this Church.

NORTHWICH.

The same evening, the Rev. W. Clementson again preached for the mission in Trinity Church.

DOVER.

On Tuesday evening, September 11th, the annual meeting of this auxiliary was held in the Town Hall, which was quite filled. The chair was occupied by Admiral Vernon Harcourt, and the audience addressed by the Treasurer of the auxiliary, — Knocker, Esq. the Rev. S. A. Walker, and the Rev. W. Clementson. A very liberal collection was made at the close.

FOLKSTONE.

A meeting of the Society was held in the Town Hall on Wednesday evening, September 12th, when the chair was taken by Admiral Vernon Harcourt, and the Rev. W. Clementson, gave details of the work of the mission.

RAMSGATE.

On Friday evening, September 14th, the Rev. W.

~~Clementson attended a meeting held in the Music Hall~~ of this town. The audience was numerous and respectable.

LIVERPOOL.

The annual meeting of the Liverpool Auxiliary was held in the Clayton Rooms, Clayton Square, on Monday evening, September 17th. The large Hall was crowded in every part. The Chair was occupied by the Rev. H. Carpenter, Incumbent of St. Michael's, and addresses were delivered by the Revds. Dr. Taylor, Incumbent of St. John's, S. Minton, Incumbent of St. Silas's, and W. Clementson.

BIRKENHEAD.

The Rev. W. Clementson preached on behalf of the Mission, in St. Mary's Church, Birkenhead, on Sunday morning, September 23rd. A liberal collection was made.

MISSIONARY OPERATIONS.

DOWNSIDE.

MISSIONARY'S REPORT.

Dear Sir,—As I am directed by the Rev. Mr. Leay to give my reports to you of my proceedings since being stationed at Downside, I now take the opportunity of laying before you some of the particulars. The work is going on as favourably amongst the Roman Catholics as can be expected. I am happy to say I have free access to all the Roman Catholics here (one family excepted), most of them are open to free discussion, and one feature rather striking with them here, they are permitted to read their Bible, and when attacked on that point, they generally bring forward the Bible with great eagerness; the greater part of the Roman Catholics here have been originally Protestants. The temporalities of the Roman Catholic College are so many and great, that I believe, had we the same privi-

leges, there would not be half the Roman Catholics as there are, for they are but nominally so. The priests were very zealous and persevering some few years since, and not without effect, and at the present time there is a visiting priest, who, though not so persevering in his own person, is not less so with other emissaries, as the following will show. A young man, formerly a Protestant, but now a Roman Catholic, goes round the country selling balm, at the same time trained by the priests upon the texts quoted by them in support of their dogmas, and also supplied with Roman Catholic books for the purpose of prevailing upon the Protestants to take and read them; this is told me by Protestants whose faith he has tried to shake, and bring them over to Rome; but I am glad to say without effect. I have made appointments with the Protestants to meet him at some of their places, but he has not made himself visible. I met the visiting priest a short time ago, and had a very agreeable conversation with him upon the authority of the Church and Pope Pius IVth's Creed. The priest said he had no wish to have any controversy, and that I ought not to interfere with their people, as they had quite sufficient teachers of their own. I told him my object was to go to all with the simple Gospel of the Lord Jesus Christ, in contrast with the creed of Pope Pius IV. In conclusion I would strongly impress on your mind, Sir, and on the Committee, that the many advantages that are held out at the College, with its improvements, is a barrier to the nominal Romanist in exercising his liberty, which he has here in a greater measure than in many places, but to the Protestant it is a great temptation; but I trust that the Protestants will resist their deceptions as they become more acquainted with their errors, which they appear to be very ignorant of.

The priests have given strict orders to their people not to receive me, but I am happy to say there is only one woman in the whole place who has refused, and I doubt not but that they will be open to future discussion when carried on in that spirit of love commended by the Apostle, Eph. iv. 15. I have not given

any details of the different controversies, but have shown the minds of the Roman Catholics, and that the work is going on very steadily and I trust progressively. With thanks to yourself, the Rev. W. Clementson, and the Rev. W. Leay, my kind and Christian Superintendant,

I am your obedient servant,

H. READ.

To Mr. Miller.

SOMERS-TOWN MISSIONARY'S REPORT.

SINCE the commencement of this mission, somewhat near five months ago, the missionary has great reason to thank God for its great success and promise of future blessings. He met at first with the most violent opposition, and the most bitter bigotry. On more than one occasion he was threatened with personal violence; and once his life was threatened by a papist who seemed quite capable of fulfilling his threat.

Somers-town is a Popish missionary station, containing, I am sorry to say, a great number of perverts. It is thickly inhabited by Irish, and is a regular hot-bed of Popery. This will account for the violent opposition met with at the commencement of the mission. By a course of calm and judicious action, much of the bigotry met with at first, has, thank God, passed away. The meetings have wonderfully increased. The room is too small to hold the large numbers who attend each night of meeting. They listen with the greatest attention—with calm and inquiring faces. There are many thoughtful and inquiring minds among them, upon whom the truth already seems to have made a deep impression.

Morgan who seems to me to be specially employed, by the priests to watch and oppose our labours in London, attends each night of meeting at this place, also. To him may be attributed much of the violence formerly experienced. He did his best to excite the passions and bigotry of the Romanists present. He

does so still, but his power, though not his will to do evil, has passed away in this place I trust for ever.

There was a most interesting and telling discussion here on Wednesday night last. The subject a continuation of that of the Wednesday night previous (Penance) embracing Satisfaction and Indulgences.

The principal heads of the Missionary's arguments were:—

First.—That Christ left no power to his Apostles to prescribe the amount of penance which will satisfy for the temporal punishment due to sin.

Second.—That prayers and good works are not penance at all.

Third.—That it is not taught in Scripture that human suffering can either satisfy for sin or the punishment due to it.

Fourth.—If Christ left such power it would be used by the Apostles.

Fifth.—Prayers and good works are the fruits of justification, and not a penance.

Sixth.—That the atonement of Christ is the only reasonable and scriptural satisfaction which has been, or can be made for sin, or the eternal punishment (which all sin deserves) due to it.

Mr. Morgan replied; but most of his arguments related to Confession. He dwelt for some time on the case of David, and also upon that of the Ninevites in reference to satisfaction. He was rather weak this evening, but this did not prevent him from boasting he could confute anybody on the subjects of the controversy. He usually sings a Te Deum after a defeat.

The missionary gave a brief account of the origin, progress, and frightful use of indulgences up to the Reformation. Showed the absurdity of those mentioned in the Glories of Mary, and their absurd and unscriptural character.

Morgan attempted a reply, but it was a very lame one. He attempted to get out of the difficulty by saying he had no time that night to prove, as he could easily do, that Indulgences were both reasonable and scriptural. However, the missionary was disagreeably

obliging, by postponing the subject till next Wednesday night. The people present listened with the greatest attention, and separated most orderly.

SOMERS-TOWN—*continued.*

Many circumstances unite to induce us in believing that the importance of the work performing here cannot be too highly estimated. This most populous district has been a regular hot-bed of Popery. In addition to numerous priests and their male assistants of every name and shade of character, Sisters of Charity and Mercy are unceasing in their labours to make perverts. Nor have they been unsuccessful—as is, alas! too well known to my brother missionary and myself. Among the labouring poor they incessantly labour—no work finds such favour in the eyes of Rome as perversion. One proselyte gained will cover a multitude of shortcomings in papal requirements, and crown the gainer with earthly and spiritual glory. The number of perverts in this district have really opened my eyes to the ceaseless labours of Rome in England. England has been often warned on this subject, but shuts her ears to the warning voice. Prospective encroachment upon her temporal liberties excites her jealousy and incites her to exertion, but the enemy of souls and his chosen instruments are sapping the foundation of her spiritual liberties—making lodgments within her innermost intrenchments, but she sleeps—all her sons sleep, save a chosen few. Alas! their voice is as yet too feeble to awake a slumbering nation to a sense of danger. *The labours of Rome are unceasing in London*; but London cares not. Living for pleasure or for gain, she cares only for the present, May God open her eyes before it is too late, and particularly the eyes of some of her great ones, but weak ones, who prefer empty ceremony and idle show to the realities of the religion of Christ.

However, we have raised our humble voices, in this part of our great city, weak in ourselves but strong in the Lord, we have proclaimed the gospel in the ears of thousands of our poor Protestant and Roman Catholic

fellow citizens. We have shewn our Protestant brethren the character of the enemy at their doors—we have stripped off the tinselled garb in which she clothes herself, and exposed her in her naked deformity. We have shewn them, moreover, how they may be able to withstand the “fiery darts of the wicked one.” We have shewn our Roman Catholic brethren that their supposed friend is their worst enemy, who had entwined them in her subtle embrace. We shewed them also how they might obtain their liberty, and rejoice in that liberty wherewith Christ hath made us free. Our exertions at first were but coldly estimated by some of our brethren, Protestant in name. These deemed Popery a harmless sort of thing, which if it did no good, as certainly could do no injury. Of such material does Rome manufacture her many perverts. They knew of many cases where the priests were most kind, and the Sisters of Charity most benevolent (with Protestant money as Gavazzi says), and it would be uncharitable to do or say any thing to disturb their tranquil life or give them offence. The very reasoning of men and women in a far higher sphere of life, and from whom better knowledge might be expected than from my humble hearers. It is very wonderful that any, even the slightest attempt on the part of the most (pretended) amiable character to steal a hat or a coat from either themselves or their neighbour would excite the indignation and fears of these friends of Rome; yet they hear, with approval, even the stealthy robbery by Rome of the spiritual blessings for which their fathers bled and died. To add to these difficulties, the hostility of the Papists was greater than the missionary ever experienced before. I have no doubt they were incited to this by the priests, who supposed they could frighten us from holding our meetings by a show of violence; aye, and even actual violence to unoffending men. But if the soldier of an earthly king fights against his enemy with persevering coolness and courage, how much more should the soldier of Christ fight his Master's battles against every enemy—“Strong in the Lord and in

the power of his might." We never lost our temper, nor our hopes of ultimate success. The storm of persecution has passed—the annoyance ceased—our Protestant brethren are awake to the importance of our mission, and give every assistance to the missionary in his labours that he requires. The Roman Catholics are the most attentive of our audience—not only willing, but anxious to hear. Morgan attends regularly. He now and then attempts to divert the attention of the Roman Catholics, and does his best, by interruption, to cause a disturbance; on Wednesday night last he tried this course, but did not succeed. Poor fellow! he is really to be pitied occasionally in the efforts he makes to answer the missionary's arguments. I have detected him lately in some sad misrepresentation of Romish doctrine. For instance, a few weeks since he denied that prayers were any part of penance, or satisfaction as such, Wiseman's Lecture on the Doctrine, and Butler's Catechism, which I had with me, settled the question. The Romanists present must have been astonished at his ignorance. Were I not tender of his small reputation with his brethren, I could have crushed him by exposing his ignorance of the A B C of Roman Catholic doctrine. Last Wednesday night he ventured, in a discussion on Infallibility, to assert that a priest so long as he was in the Church was as infallible as Peter. This is rather an improvement on infallibility. I wanted his authority for this anti-Roman dogma—but as he could not give it, I set it down as a modern Pelagianism; which means, a Morganism. On the same occasion he contended strongly for the power of working miracles as existing in the Roman Church, expressing at the same time considerable admiration for the Mormon system, both for claiming infallibility and anointing with oil. The temptation was too strong to resist drawing a parallel between the rival claimants of infallibility,—anointers of oil, and miracle workers. The comparison excited considerable merriment in the meeting, which was rather increased than diminished by the missionary's relating

an account of seventy-seven devils having been cast out of a man by a Mormon prophet in America, comparing it with a late Life of St. Wenefrid, published by Duffy, wherein it is gravely told that the saint's head having been cut off by an ungodly prince who sought her ruin, it rolled some hundred yards into the chapel, to the feet of a blessed priest who was saying mass. The head was brought by the priest to the trunk of the murdered saint, placed in its proper position, and then casting over the body his cloak, he offered up a prayer (the prayer is given in the "Life"), after which, on removing his cloak, the saint was able to rise perfectly cured and more beautiful than ever. The missionary inquired which of the miracles was most worthy of belief. The Romanists gave no reply, they appeared to disbelieve both. There was at least one Mormon at the meeting, who on its termination expressed himself anything but satisfied with the line of argument adopted by the missionary. However, we heard no more of either Romish or Mormon miracles during the night.

Rev. and dear Sir,—Knowing the deep interest you take in every good work, which has for its object the winning of souls for Christ—but more especially that part of the work connected with the Special Mission to Roman Catholics, I take the liberty of sending you the following for the British Protestant.

Your Missionary was appointed in the month of May of the present year, to labour in the district of Somers-town. Up to the present time very many interesting, and I may say hopeful cases I have met with, among those who were inquiring after the "truth as it is in Christ Jesus."

What cheers and refreshes the missionary more than anything else, and encourages him to persevere, is to know that amidst the spiritual darkness, and worse than heathenish superstition of Romanism, yet even amongst them the Lord has a people, and that He is pleased from time to time in calling out his people to set the seal of his approbation of our labours

by enlightening and converting their souls. He makes them willing in the day of his power, they obey the divine injunction, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4.

Mr. and Mrs. ——— have been perverts for the last two or three years, and regularly attended the service of the Romish chapel. When I first called on them and told the object of my visit, they received me in the most hostile spirit; there was a marked difference between the reception I met with from them and that of other Romanists I was in the habit of visiting. They insulted me several times. The Protestant church was in their eyes the church of the devil, and the ministers the ministers of Satan; the old cuckoo cry of the church of Rome, "Luther and Henry VIII." they were able to repeat. They were so unwilling to hear the truth that I was half inclined to leave them in their ignorance, but still something within me whispered "persevere." The second time I called she received me in a kinder spirit; their child was unwell, I anxiously inquired after its welfare; after a little conversation she confessed to me they were perverts. The husband said that they had been seeking the true church, and that God directed them to the holy Roman church where truth only is to be found, and that none can be saved out of that church. As they were in a great measure ignorant of the saving truths of the Bible, I explained to them the fall of man, and the curse entailed, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. The promised Saviour, "Christ has redeemed us from the curse of the law," v. 13. How God can be just and yet the justifier of him who believes; God blots out the transgression of him who believes, and accepts him in the beloved. I spoke of the love of Jesus to the little ones, taking them in his arms and blessing them; I had unawares touched a chord which vibrated through the parents' heart. The mother began to weep bitterly, her husband shared in her grief, I asked the cause, "Ah Sir, we had a dear

little child who died without baptism, and the priest says it is lost, that it can never enter the kingdom of heaven, and my wife is always breaking her heart about the poor little soul." I endeavoured to comfort them, I shewed them that the Bible contained no such doctrine; that such an assertion of the church of Rome is contrary to the truths laid down in the Bible; Adam sinned, death passed upon all, Christ the second Adam died, they live. The fountain which is opened in Immanuel's veins is alike efficacious for the infant of days and for the hoary-headed sinner. I never saw such a change as came over them when she fully understood the doctrine I was explaining to them; they laughed and cried with joy. I had shaken their faith in the doctrines of Rome; on my next visit, they handed me a book which the priest gave them in the stead of the Bible, "The Garden of the Soul." I turned to that part of it, the examination of conscience, and I pointed out the immorality of the confessional and the results which have flowed from it. I read for them what St. Liguori says, in his "Praxis Confessarii;" he says that priests have lost their own souls and those of their penitents in this tribunal. The husband said, Sir, all you say is true, the priest puts most vile questions to me; his wife said she could not, nor would not repeat to her husband the questions the priest asked her. She burst out crying at the confessional, and she was obliged to go away without absolution. The priest desired her to attend again, which she did.

He told me his history, how it was that he and his wife became Romanists. His brother who is a shoemaker went on tramp in search of work; he came to the town of S—— where he was employed, he went to lodge with a Roman Catholic woman who kept a little shop, she had formerly lived as a servant in a priest's house, and she had a little misfortune. This tramp wanted a home; she converted him and the priest married them, and made an honest woman of her. Some time after he wrote for his brother to come and live with him, and that he would get him abundance of work. He unfortunately listened to his proposal;

himself and wife and two children took up his abode with him. The priest was a constant visitor at the house, when he came he would be sent up to his room, and then with himself and wife he would use all the arguments he could to persuade them to become Papists. They all so annoyed him that they yielded at last, and after six weeks residence with his brother, they were baptized and received into the church of Rome; himself and wife were then sent to take care of a house, which was purchased for some priests who were coming over from Ireland. He continued there some months, and has often assisted a confraternity man to light the fires with leaves torn out of Protestant Bibles taken from the perverts by the priests, and sent to the house to be burned. After some time he found it difficult to get work and returned to London; they continued to attend the mass-house after coming to reside in the city, but they are now, thanks be to God, attending His house where the Gospel is faithfully preached. They willingly gave me up that filthy book, "The Garden of the Soul," and accepted with joy and thankfulness a copy of God's word in its stead. I have lent four or five copies of the Scriptures to inquiring Romanists who are diligently searching them.

I remain, Rev. Sir,

Your very obedient servant,

J. A. CULLEN,

Rev. W. Clementson, M. A.

Special Missionary.

The following correspondence requires no explanation, as the case alluded to must still be fresh in the memory of our readers.

29 Aldenham Terrace, Old St. Pancras Road,
Sept. 1st, 1855.

Rev. Sir,—On the evening of Wednesday the 15th of August, I attended a controversy in Beulah Chapel School Room, Somers-town, between a Mr. Hogan, missionary of the Protestant Reformation Society, and a certain Mr. Morgan, member of the Romish Church. In the course of the evening, Mr. Hogan

happened to mention the case of poor Burenelli; he said the unhappy culprit was a Romanist, and his wife when alive, was a Protestant, and he gave his wife a promise upon her death-bed, that he would have his daughter, an only child, trained in the Protestant faith. The priest who visited him in the condemned cell, endeavoured to make the prisoner break his word, and consent to have his daughter placed in a nunnery. To this wish of the priest's, the prisoner would not submit. The priest then went away without giving him absolution, and never again visited him. The whole of the time he was saying this he was interrupted in a most ungentlemanly manner by his opponent, who kept on shouting out—Proof, Proof; and when he was referred to the papers published at the time, he said, "all the papers made up a tale for the occasion." He also affirmed that a Romish priest went to the door of the jail many times, but was refused admission each and every time. If, sir, you would be so kind as to furnish me at your leisure, with the facts of the case, I should be very much obliged to you. Hoping that you will excuse the liberty I have taken in writing to you,

I beg to remain, yours respectfully,

H. ALLDEN NASH.

To Rev. Mr. Davis.

Newgate, 3rd Sept. 1855.

Dear Sir,—The facts respecting Burenelli were very painful. His wife married him believing him to be a Protestant. He always attended Church at Penhurst, and under a long illness received the spiritual assistance of the curate there, an excellent and conscientious clergyman. His wife's relatives declined to allow the child to be educated as a Roman Catholic. Burenelli refused at last, though he consented at first, and the priest would not give him absolution because he would not give authority to take the child from its relatives and have it brought up a Roman Catholic.

The priest was not admitted to Newgate at Burenelli's own request. He sent for Father Gavazzi, and wrote to him himself to come and see him.

The question was raised in Parliament, and all the particulars were sent to the Secretary of State, who expressed in the House of Commons his approbation of what was done in this case.

The Member for Sligo can ask for the papers if he likes. They contain two notes of the priest of the Sardinian Embassy, that show in the strongest terms the power really exercised by the Romish priesthood in these times, and in our land. Let Mr. Hogan ask for the papers on the subject—that is, the Secretary of State's letter to the visiting magistrates, and their reply to that letter. Yours faithfully,

JOHN DAVIS.

Mr. Nash.

Extracts from the Journal of the Reformation Society's Agent at Chelsea.

It is encouraging to meet with such cases as J — C — 23, P — W —, from time to time. This man not only indicates all the ordinary symptoms of a decided case, but according to the judgment of a personage of very large experience with Roman Catholics, he possesses a sufficient amount of controversy to go amongst Romanists as a Scripture Reader.

In short, this man is one of those cases rarely to be met with, from the fact that he has assumed his present position principally from his own impartial reading of our tracts. I believe too, that he has been a constant reader of the Scriptures, which I have always found in his possession, and so fresh in his wife's memory, as to warrant the conclusion that this interesting family constantly read the Bible and other valuable books. I may add that C —, wife and child, all go to church, and not only so, but are remarkable by their attendance at almost every meeting of controversy and interest in Chelsea, for a long time past.

Mrs. F —, H — P —, L — S —. When we state that this person would not receive even a tract, so bigoted was she three years ago, it will be satisfying to observe that she is not only quite accessible and attentive now, but that she almost regu-

larly attends church, and presents the features of a convert in every other respect.

Having heard not long since that some changes tending to go back had taken place with this person, I called, but could not see or find out any; but on the contrary, she appeared to me as favourable a case as ever. I may also observe that this woman is not one of those who appear to be hopeful cases because they obtain some favour for a certain time, but go back when the relief discontinues; for the woman in question has never had, that I know of, any inducement whatever of the kind referred to, so that I look upon her not only as a decided case, but a case of much interest and encouragement.

Mrs. J —, B — M —, H — P — G —. From the distance of this case from our locality, it is necessary to premise that our attention was called to the case in question by an application at the office of the Reformation Society, by a lady (whose zeal and support in the cause of Protestantism are well known) for one of its agents to attend to this case in which the personage referred to, appeared to be interested. Subsequent to this application, and in compliance with it, I called and reasoned with this interesting person, gave her some of the Society's tracts, and then a Testament, which Mrs. J — appears to have perused with much benefit to herself. This course of visiting and exchanging tracts, continued till this amiable person became a decided Protestant, both as to her regular attendance at church, and all her principles and professions too.

Called upon Mrs. C —, B — S —, and found that she and her husband are most encouraging cases. Instead of their former bigotry, they are now quite accessible to discuss with; in fact they have left off their controversy, and have commenced reading the Testament and controversial tracts. They also receive instructions with thanks instead of anger. And, in short, appear in every respect to be very hopeful cases at present, particularly the husband, who is a very intelligent man of his class.

THE BRITISH P R O T E S T A N T.

No. CXIX.—NOVEMBER, 1855.

SERMONS AND MEETINGS.

UTTOXETER.

ON Sunday morning, September 30th, the Rev. W. Clementson preached on behalf of the Special Mission, in the Parish Church, and on Monday evening, October 1st, a meeting was held in the Town Hall, at which the Vicar presided. The audience was addressed by the Hon. and Rev. Thomas Cavendish; the Rev. Sir Christopher Lighton, Bart.; and the Rev. W. Clementson.

DOVERIDGE.

The Rev. W. Clementson pleaded the cause of the Society in the Parish Church, on Sunday afternoon, September 30th.

TONBRIDGE WELLS.

Two meetings on behalf of the Society were held in this place on Wednesday and Thursday, October 3rd and 4th. The Rev. Sir H. Thompson occupied the chair at the first meeting, and the Rev. T. Furlong at the second; the Revds. Dr. Cumming and W. Clementson attended as deputation from the Parent Society.

EPSOM.

The Annual Meetings of this Auxiliary were held on Monday, October 22nd. The morning meeting was presided over by F. Ladbroke, Esq., and addressed by the Revds. Dr. Cumming and W. Clementson. In the evening, James Gadesden, Esq., High Sheriff for the County, occupied the chair.

MISSIONARY OPERATIONS.

PRESTON.

MISSIONARY'S REPORT.

Freehold Park, Preston, Oct. 16, 1855.

REV. AND DEAR SIR,—In presenting this, his second Annual Report, your missionary desires to express unfeigned thanks to his gracious God for his unspeakable mercies during the past year, which opened upon this branch of the Mission with promise of an abundant harvest. Although it pleased God to lay his afflicting hand upon your missionary for several months, yet his beneficent favour to your missionary or the work has not been the less apparent. Your missionary has more than ever seen the omnipotence of God and the weakness of man, the former manifesting itself and operating through the latter. For three months your missionary was unable to undertake any official duties, his nervous system having been disorganised by overwork during the last winter, during which time he often conducted or took part in five meetings weekly, performing other duties also which devolved upon him. Several months have now elapsed since, “through the tender mercies of God,” he has resumed his labours, with a reviving hope that God will again condescend to bless his feeble, his unworthy efforts. Under all his affliction, many consolations were vouchsafed to your missionary, among which the continued conversions of our dear Roman Catholic fellow-sinners was not the least. Are not these and other happy cases which are constantly manifesting themselves in connection with our noble Society throughout its various branches an earnest that God will yet do a great work if we are only faithful? Are they not the droppings of an abundant shower yet to be poured on our continued though unworthy efforts? Are they not the dim and scattered rays of a brighter sun which is breaking over the horizon of our present cloudy and misty atmosphere?

Many of God's people will doubtless reply with a confident "Yes," who yet do not assist forward as they should the instrumentalities by which, under God, such a glorious end might be achieved. But this is a digression for which the subject must be the excuse:

In this large and populous district, where it would be impossible for one or even two missionaries to visit the one-tenth of the Romish inhabitants, it has been found not only expedient but decidedly advantageous to work by means of meetings, which are, therefore, the most important portion of the work. These meetings have been hitherto generally crowded, and on an average would give about 400 to each during the last year. Many of them were occupied throughout with discussions, while others were addressed by lectures, with some discussion at the close. But all have been interesting, and generally peaceful and orderly. Strenuous efforts have been made by the Romanists to neutralise the effects of your missionary's labours, but all, thank God, equally unsuccessful. As was stated in the Protestant for January last, they brought champions from a considerable distance. After long threatening, they ventured to place the Church of England on her defence, and the point of attack chosen was her Rule of Faith. Your missionary, trusting in the God of truth, took the defence. About 900 persons were present during the discussion, and as many more, it is believed, came to seek admission. As a sample of our discussions generally, your missionary would here take the liberty to give a brief outline of the arguments on both sides.

Your missionary opened by proving from Joshua i. 8, Deut. vi. and xi., and Isa. xxxiv., that the written Word was the rule of faith under the Mosaic dispensation, and from the practice and teaching of the Saviour and his apostles, as seen in Matt. iv. and xxii., Luke xvi. 31, John v. 39 and xx. 31, Acts xxvi., and Romans xv. 4, and other texts, he maintained that they recognised no other rule, and not only so but they

clearly taught that holy Scripture is sufficient to produce saving faith, to guide to eternal life, to make the man of God perfect; while, on the other hand, they most emphatically condemned (as in Matt. xv. and Col. ii.) human tradition as subversive of true religion; that it is an ominous fact, which every Romanist should consider, that St. Paul, in his epistle to the Church of Rome (in her pure state), makes no less than sixty references to the written Word, with an appeal to which he opens and closes the epistle.

The Romanist, in reply, said that the passage in Deut. vi. referred only to the command in verse 5 to love God; and Deut. xxxii. 7 proved that tradition was the rule to the Jews. He referred to St. Irenæus in proof of tradition, and asserted that his opponent could not produce the whole of Scripture, as he would prove by and by that several books were lost. He next stated that John v. was rather against Scripture as a rule of faith; and asked, how do Protestants know the Scriptures to be the word of God?

Your missionary said:—My opponent stated Deuteronomy does not prove Scripture the rule of faith to the Jews, and that tradition is taught in the same book. Here your missionary reminded them that tradition may apply to what is written, and simply means anything delivered to another. The command in Deuteronomy does not apply merely to the love of God as taught in verse 5, but, as will be seen by the 6th and following verses, to all the commands which Moses, under God's direction, delivered to the people who were to have them WRITTEN. Deut. xxxii. 7, does not prove oral tradition, for the teaching of parents is confined in the preceding chapter to the WRITTEN precepts and doctrines of God. The other passages in the Old Testament have not been noticed. John v. 39, clearly proves Christ's teaching in regard to Scripture, for he says, "Search," and the following verses show his meaning still more clearly, for he says, "If you believed Moses, you would have believed me; but if you believe not his WRITINGS, how will ye

believe my words." For the present it would suffice to oppose Dr. Milner to his antagonist, who says we have not all the Scriptures. In his *End of Controversy*, at page 128, the Dr. says, "the Church has *religiously* PRESERVED and perpetuated the Scriptures from age to age." Which will you believe? Here is the unity of Rome. His opponent's next argument was infidel. In order to strike the Protestant rule of faith, he must use the weapons of an infidel. Here is the weakness of his cause. Protestants receive Scripture upon EVIDENCE, as Romanists must do when surrounded by infidels, as in France. There they prove Scripture by the same process as Protestants adopt, as your missionary shewed by extracts from the Catechism of the Diocese of Paris. He also read extracts from Irenæus and Chrysostom, antagonistic to those read by his opponent, which, he remarked, proved the necessity of appealing to the infallible, the inspired grandfathers, John, Peter, and Paul.

The Romanist said :—The Fathers taught that Scripture was good for some purposes, but not as a complete rule of faith, in proof of which he referred again to Irenæus. He again said we could not be certain of Scripture if we rejected the authority of the Church and of tradition, and asked how we knew what books were inspired, and what were not? The gospel of St. Luke was addressed to a private individual, and the Revelation to the seven Churches of Asia. He inquired if his opponent ever saw an original copy of the Scriptures, or did he ever see any one who saw it? Why do Protestants reject the epistles of Barnabas and Clement, who were the companions of the Apostles, and full of the Holy Ghost?

Your missionary replied :—The Fathers have been alluded to again, from whom he could bring many quotations, proving that many of them taught Scripture as the only rule of faith; but as they were discordant, to get into them would be plunging into a maze and mass of contradictions. His opponent had again produced infidel arguments. If he would come

forth as an infidel, he would meet him, and prove Scripture to be genuine, authentic, and inspired. He said that the Romish advocate was then striking at the very foundation of his own Church; for Milner, and all their great controversialists admitted that, before a man can find out the true Church, he must see that she possesses certain marks, as *unity*, *Catholicity*, &c. To be *ONE*, she must teach the same doctrines which the Apostles taught; and to know what they taught, he must go to Scripture. But the Romish advocate says no—for he cannot be certain of Scripture but by the Church, and, therefore, cannot appeal to it. Thus he closes the door of his Church against every inquirer, and, so far as his logic goes, extinguishes the faith itself. For he questions, like an infidel, the only rule God has given for finding as well the true Church as the true faith. Moreover, Romish controvertists confess that Scripture may be proved authentic, independent of the Church; but here, again, was discord in an united Church. If Scripture, or a certain part of it, as his opponent argued, and as Protestants admit, was addressed to the seven Churches of Asia, then it follows that Scripture is not the peculiar property of the Church of Rome. We receive St. Luke's Gospel and Revelation on the evidence of their genuineness, authenticity, and inspiration. We reject the epistles of Clement and Barnabas because they have not such evidence. He asked if his Roman Catholic opponent had ever seen his rule of faith? Was it ever, or is it now, possessed by any one? Who ever saw the traditions of Rome, the decrees of Council, and the *unanimous consent* of the Fathers?

The Romish advocate answered:—Mr. Donaldson talks about Scripture as a rule of faith; but it is no use unless every man who reads it is inspired, for Protestants who claim it differ widely on its meaning, each one contending that he is right. But no Protestant has a right to Scripture at all. It is the property of the Church, and she alone ought to have it; but Protestants have stolen it from her. His

opponent stated that the Fathers contradicted each other; this he denied. They are unanimous in doctrine, and declare the same glorious truths. Could his opponent bring any instance of a person being converted by Scripture? [A voice in the meeting, "Yes, I am one."] He says St. Paul referred to Scripture; but St. Paul himself was sent to Ananias, who would tell him what he should do.

The missionary said:—His opponent stated that to understand Scripture one must be inspired. This is strange. Then, where is the use of Scripture at all? Are the Priests inspired? No. Then according to his opponent they cannot know the meaning of Scripture. They, too, are in the dark. If this be true where is the use of those portions of Scripture which are read at mass. They *cannot* understand them. Nay, they may mistake them. Why then read them at all? He said, Protestants have no right to Scripture. The missionary replied, 1st. Protestants take the original Greek which Rome never authorised. 2ndly. The Church of Rome would, if she could, take away Scripture, as by the 4th rule of the Index she forbids absolution to those who shall possess it without the written permission of their parish priest or confessor.

The unanimous consent of the Fathers is a mere will o'-the-wisp. Here is one sample. Your missionary here read an extract from Cardinal Bellarmine, giving six different opinions of the Fathers on one brief text. Here was the unanimous consent so often boasted of. But Dr. Milner in his *End of Controversy*, at page 169, says, when pressed on that fatal passage in Romans xi, where St. Paul says to the Church of Rome, "if God spared not the natural branches, take heed lest he also spare not thee," that some of their most learned commentators are of opinion that before the end of the world Rome will relapse into its former Paganism. Romanists are not agreed even upon their own Church. Some boast that she will never fail, while others, according to Dr. Milner, say she is to sink into her former Paganism. The case of Paul is a rather unhappy reference. St. Paul himself says, in

Galatians i. 11 and 12, that he neither received it from man, nor was taught it but by the revelation of the Holy Ghost. An instance of any one being converted by Scripture was demanded. Many could be given. A text already quoted furnishes many. The Bereans are a noble illustration. They did not believe what St. Paul said till they went and proved it by Scripture, and they therefore believed, not because Paul said, but because Scripture testified it.

The Romanist said:—Much has been stated about the Scripture as a rule of faith, but what are those to do who know not how to read? How can they use the Protestant rule of faith? It is of no use to such, but on the other hand the Roman Catholic rule is certain. It can never deceive. Again, what would his opponent say to the corruptions of the authorised version? How will he meet this? Even if Scripture were the rule, how can he be sure that it is pure? But the fact is the poor man has no certainty in the Protestant Church. He is deceived, and can make no act of faith. This will appear further if one considers how many books of Scripture are lost. Where is the book of Jashar mentioned in Joshua? Where is the book of Gad the Seer? Where is the book of the Just mentioned in Kings? Where are other books referred to in existing Scripture? They are all lost, and therefore, the Protestant rule is imperfect. As he stated before, Protestants cannot know what books are Scripture, and what are not, except by the authority of the Church. Here is great inconsistency, that they reject the Church, and yet receive Scripture on her authority.

The missionary remarked:—An argument was raised on the fact that many who profess to adopt the Protestant rule, cannot read. He replied, 1st. They can hear it *read*, for Protestants do not reject teaching, but say every teacher is bound to teach nothing as of faith but what is in Scripture.

2ndly. This tells far more against the Romish rule, for in addition to Scripture, they must examine the traditions of the Church, the decrees of Councils, and

the huge volumes of the Fathers, all of which no person ever yet possessed. 3rdly. What is the poor ignorant man to do in the Church of Rome? He can neither read nor hear his rule of faith read, for no one has it. He has not even the consolation of knowing what is said at mass. Here is the extreme of uncertainty. Yet, it was asserted Romanists have a certain rule. The only certainty about it is that no person can get hold of it. This is certain enough. It is a very uncertain rule indeed, in which Popes, Bishops, Priests, and Deacons have been searching for upwards of 1800 years for the doctrine of the Immaculate Conception, *The Univers*, the greatest Roman Catholic newspaper in the world, states that four Bishops and Archbishops opposed the decree on the Immaculate Conception. Here then are high dignitaries of Rome who cannot see this dogma in their rule, which is tonight stated as certain and clear. Who is right? This Romish advocate, or those Bishops and Archbishops? Again, the alleged corruptions of the authorised version are urged as another cause of uncertainty. In the first place, Dr. Doyle, in his evidence before the House of Commons, said it was a NOBLE version. 2ndly. If it be corrupt, how is it that the Douay Bible in every new version approaches this which is now called corrupt, and borrows its very words? 3rdly. The Latin Vulgate, the only authorised version of Rome, was altered in many places by Pope Sixtus V. and pronounced infallible, whilst an anathema was issued against any one who should alter it in the smallest particle. Two years afterwards Pope Clement VIII. altered it in upwards of 2000 places, and pronounced his own version infallible. Which is right and which infallible? It was said the poor are trampled on in the Church of England. This wants proof. The Church of England is the poor man's Church, where he can hear the word of God for nothing, and obtain the advice of his minister free. The poor man in the Church of Rome must suffer for ages in the flames of Purgatory, as he cannot pay for masses, while the rich man can get out in a short time

upon their own principles. It was again stated that Protestants receive the books of Scripture on the authority of Rome, and that several are lost. That they do not receive them on the authority of Rome is manifest, from the fact that they reject several books she receives. It is no argument that a book is inspired because it is referred to in Scripture, for St. Paul quotes heathen writers. Before any argument can be drawn from the mention of these books, it must be proved, 1st. That they are not preserved to us under other names. 2ndly. That they were inspired; and 3rdly. That they contained some doctrines which are not taught in the Bible. But St. Paul says in Romans iii. 2, that to the Jews were committed the oracles, *i. e.* the Scriptures of God, while he does not even hint at their unfaithfulness in preserving them. These Scriptures are now possessed by Protestants, as evidence proves. It has been shewn by John, xx. 31, 2 Tim. iii. 15-17, that these Scriptures are able to make wise to salvation, to make the man of God perfect, and to guide to eternal life. But these and other texts were not noticed.

The Romish advocate had another speech, but did not introduce any new matter. He would not again meet your missionary. His party, however, afterwards brought Mr. McDonald from Liverpool, who was also met by your missionary, and has not since attempted a lecture in Preston. It is no small gratification to your missionary to be able to say that the converts now number 33. But his happiness is still greater that some of them have given decisive evidence of not only a hatred of Rome's creed, but of sin, of not only a change of faith, but a change of heart. Out of several (in addition to those formerly reported) he would here notice two. The first was a Mary Newsham (he gives her name because she is now where the wicked cease from troubling, and the weary are at rest), who on her sick, which proved to be her death-bed, sent for the Rev. Geo. Alker, who attended her till she died. He believes that her whole trust for

salvation was in the blood and merits of Christ, and that she died in the Lord.

The other is that of a youth who left the Church of Rome about ten months ago, having been convinced of his errors at your missionary's lectures and discussions. About three months after he joined us he became very ill and confined to bed. Your missionary attended him, and was truly refreshed in spirit while he spoke to this young convert about his present state and future prospect. He felt that "for him to live was Christ, and to die gain." It pleased God, however, to raise him again, and he is now a member of St Peter's Church and Sunday Schools. Other cases might be added, but your missionary fears he has already trespassed too much on your valuable space.

That the Lord may revive and bless his work abundantly is the prayer of your faithful and obedient missionary,

GEO. DONALDSON.

To the Rev. W. Clementson.

STONE.

MISSIONARY'S REPORT.

REV. SIR,—In this report I have nothing more to say than that the enemies of our civil and religious liberties are as usual doing their utmost to enslave the souls and bodies of the inhabitants of this town, and it is a lamentable thing to be obliged to record that there are those here who sell their nominal Protestantism for a small consideration, in the shape of money, clothes, and food, to the perverters in this place. But through the mercy of God, who daily helps us, we are greatly successful in opposing their unholy efforts. As I reported before, they will not come to the light of open discussion. Knowing this, you may be sure I was much pleased when, a few weeks since, I received an open challenge to discussion from a pervert of some years' standing, named C—— G——, living a few miles from this town. I was rejoiced to see this man's independence in coming forward to maintain his

adopted creed. But sorrow and disappointment took hold of me, when I found out that his clerical masters commanded him not to meet me. However, he came forward once without their knowledge, and met me in the presence of a good meeting of Roman Catholics and Protestants. Some of the latter were, up to the time of our meeting, half persuaded to join Rome, owing to this man's continual persuasions. They are now, I am glad to say, convinced that Popery has not the truth on its side. We appointed a chairman, and I gave my opponent the first half hour.

The Roman Catholic said :—What I have to say I can finish in ten minutes, namely, that God established a Church, against which “the gates of hell should not prevail,” and that that is the Catholic Church no man can deny. If my opponent can show to the contrary, I will, in the presence of you all, pay him the £10 which I promised to pay to any man who would prove the Catholic Church to be in error, and the Church of England to hold the truth, or be any religion at all.

The missionary replied :—My friend has said truly, that God did establish a Church, against which the gates of hell shall not prevail, but that that is the Romish Church I deny most emphatically, and call on him for proof. The Church of Christ being built on a sure foundation—“The Rock of Ages”—taking the guidance of the Holy Spirit, and the Word of God as her rule of faith, shall never fail. I should like to have my opponent's opinion as to the constitution of the true Church. I never met a Roman Catholic who had a clear understanding as to what is meant by the “Church.” I have a hope that we shall be enlightened by my opponent on this point this evening.

I shall now shew from the Roman Catholic Bible that the Church of Rome is an apostate Church,—that the doctrines of her *New Creed* are not only not found in the Douay Bible, but that they are in plain contradiction to it. For instance, in 1 Tim. iii. and iv., we have two marks of apostasy condemned—namely, forbidding marriage, and commanding to abstain from

meats.* I now call on my friend to prove that this does not apply to the modern Church of Rome. The Douay Bible pronounces anathema against those who add or diminish, but Rome has added *thirteen* new articles to the old religion (I read them to the meeting), therefore the Church of Rome is accursed. Her Bible teaches that wine ought to be given to every communicant, but she forbids it to the laity; she is therefore at enmity with her Bible! It is useless for Roman Catholics to talk of "the unanimous consent of the Fathers," when there is no unanimity between their Church and their Bible. My friends, this want of concord accounts for the gross darkness of scriptural knowledge to be found amongst Romans. I never met with a Roman Catholic who could tell me the simple plan of salvation as it is revealed even in the Roman Catholic Bible! Will my friend shew it to us this evening? he cannot. I now call on him to shew that the Church of Rome is that established by Christ, and his Apostles—that his Church and his Bible (which he boasts of having at home, and too big and heavy to bring to the meeting) are at unity. I leave him now, Mr. Chairman, ladies and gentlemen, in your hands, to see that he proves his assertions as fast as he makes them.

Roman Catholic:—Did you ever hear such stuff in your life? He comes here all the way from ——— to blind our eyes, but we are not so soft as to believe what he says. I told you before that Christ established a Church, and that that is the Church Catholic no one in his senses can deny. Let him show me any other Church for 1500 years after Christ, if he can? It cannot be the Church of England by law established. It cannot be the Methodist, the Calvinistic, or the Quaker,—all these sects came 1500 years too late. He must admit that the Church of Rome had an existence in the days of the Apostles, for

* The Church of Rome commands both of these, forbidding the priests, monks, sisters of mercy, and nuns, to marry, and all to abstain from certain meats on certain days. Thus God's word condemns the Roman Catholic Church of apostasy.

St. Paul wrote an epistle to the Church at Rome. Where was the Church of England then? My opponent must admit this, for you must all know it. Then he must shew *when* this Roman Catholic Church fell away, and became apostate? Depend on it there is no other true Church—the Church of Christ can never fall away; if she can, Christ did not mean what he said and promised. I now call on my opponent to tell the time, the year, the day. If he cannot shew this, all his fine speeches go for nothing.

Missionary:—Surely, my friends, you are by this time pretty good judges as to whether or no my Roman Catholic friend has proved one single assertion, or hardly touched on any one point which I called on him to do in my last speech. He says I want to blind your eyes. I think that you will join me in saying that his own Bible will tell him who is blind. You see he is afraid to touch it, “It is sharper than a two-edged sword.” Has he proved that the Roman is the Catholic Church? Has he shewn that the Roman Church and her Bible are at unity? Has he shewn that the marks of the apostacy, 1 Timothy iii. and iv., do not apply to her? Has he shewn that the withholding of the wine from the laity is according to his Bible? No, my friends, he has not! I will now reply to his questions. Mark my answers. The Church at Jerusalem, the Church at Antioch, at Samaria, the seven Churches of Asia, all independent of each other, were before the 16th century. My friend spoke of the Church of Rome and St. Paul’s epistle to that Church. My friend, you should “look before you leap,” for unfortunately that epistle does not leave you a leg to stand on. Hear me read part of that epistle—Romans xi. 20, 21 22. Mind that, and read it again in your own Bible. It is no forgery—I quote from your own Bible. The Apostle’s warning the Church of Rome did not avail, therefore she fell into error, and consequently lies under the anathema—Gal. i. 8, 9; Rev. xxii. 18, 19.

“The Church of England by law established”—this

sneer comes with a very bad grace from my opponent ! Can he tell me how the Church of Rome and her Popes are established ? Will he tell me and you, ladies and gentlemen, how the present poor fugitive of 1848 was established in Rome, and how he is sustained there up to and at the present time ? “ By law established, indeed ! ” How is the Church of Rome established in every Roman Catholic country in Christendom ? Mind, sir, what you say on that point the next time. My opponent says the Church of England came 1500 years too late, will he point out one single doctrine taught by the Church of England which cannot be read in his own Bible and proved thereby ? Until he can do that, all this borrowed speech comes too late indeed.

He wants me to point out and give day and date as to when the Church of Rome fell and brought in these damnable errors. It is enough, one would think, to shew that she is in error, and prove it from his own Bible, without being so very particular ; but I do not blame my friend, for this is an old juggle practised by all the learned champions of Rome. No wonder, then, that my opponent should rank himself amongst them, and take shelter behind this dusty cloud. My friends, is he able to inform you when that old man before me began to decay. He is now seventy years old, and not so strong as he was forty years since. Will he give you, I say, day and date as to the time he began to go down the journey of nature ? No, he cannot ; therefore he must believe the old decrepit man is as strong as he was forty years ago ! You see, my friends, to what shifts—illogical shifts—these Roman champions are put ! My friend, any Methodist, Independent, Quaker, or the very lowest of any Protestant sect, is in an envious position compared with yours, for your Church commands you to worship the works of the priest's hands, and not only so, but you are compelled to do more than even the lowest heathen, namely, to receive *literally*, into your literal stomach, what you believe to be your God ! The promises of Christ to

his Church were conditional. The promise was to the seven Churches of Asia, the Churches of Antioch, Jerusalem, and Samaria, as well as to the Church of Rome, but the former, we all know, fell, and so did the latter, because she did not take heed to the Apostle's prophetic warning. Now, before I sit down, I call on my opponent for proofs, and not assertions.

Roman Catholic:—I still stick to what I said at first. The Catholic is the true Church, out of which no one can be saved. (Chairman and the meeting losing patience, cried out for proof.) Roman Catholic said:—This is how I knew it would be—you will not hear the truth. I did not think to be kept here for two hours talking to a man who is paid for it and trained up to discuss, which I am not. If I were, I could do better. (The meeting cried out again, "Bring your priest and we will hear him.") Indeed, I shall not, for there is no use in talking to my opponent here, for I have said enough to convince any man, still he will not believe.

Missionary:—You see, my friends, how it is: he is now pleading ignorance, when we will not take his own words for proofs. He came here to conquer by a look, like the Roman monarch of old, who said, "I came, I saw, I conquered." Verily, these Romans are proud, confident people. If he can persuade the priest to come forward, I will, in the name of the God of the stripling David, meet him, and, I trust, put him to the rout with one only weapon, and that the Roman Catholic Bible; but he will not come to the light of his own Bible, for I tried it before with him, and could not get him to meet me.

There was very little noise. Romanists and Protestants were attentive. The latter I trust are convinced, and the former silenced, and, I trust, God and His truth glorified. And to Him be all the praise, for ever and ever.

YOUR FAITHFUL MISSIONARY.

THE BRITISH PROTESTANT.

No. CXX.—DECEMBER, 1855.

SERMONS AND MEETINGS.

SOUTHAMPTON.

On Sunday, November 11th, the Rev. W. Clementson preached on behalf of the "Special Mission" in the morning at Holy Rhood Church, and in the evening at All Saints.

On Wednesday, the 14th, the Annual Meeting of the Southampton Auxiliary was held in the Victoria Rooms, which were filled to overflowing. The chair was occupied by the Rev. Canon Wilson, Vicar of Holy Rhood, and the meeting (having been opened with prayer by the Rev. F. Russell) was addressed by the Revs. Dr. Cumming, J. W. Grane, W. Orger, and W. Clementson.

RYDE, ISLE OF WIGHT.

On Tuesday evening, November 13th, the Annual Meeting of this Auxiliary was held in the Town Hall. Long before the hour appointed the building was completely crowded, and many persons were unable to obtain admittance. A. Washington, Esq., presided, and after prayer by the Rev. P. W. Douglas, addresses were delivered by the Revs. Dr. Cumming and W. Clementson.

On Sunday, November 18th, the Rev. W. Clementson pleaded the cause of the "Special Mission" in St. James's Church both in the morning and evening.

MISSIONARY OPERATIONS.

MACCLESFIELD.

Missionary's Report.

Macclesfield, Nov. 2, 1855.

REV. SIR:—I send you a short Report of my proceedings since the opening of this mission, on the first of last month. The Rev. W. R. B. Arthy is local Secretary and Superintendent of the Mission, and we have also the active co-operation of the clergy of the town. The Roman Catholic population of this place consists mainly of Irish emigrants, who are for the most part unable to read, and consequently are very ignorant. I have been employed up to the present, in visiting; have called upon a large number of Roman Catholic families, and in almost every instance, my visits have been well received. I subjoin a few specimens of these visits.

G.—C.— This young man accepted a tract, and read it in my presence: said it was very good. Asked him if he had a Bible. He said "No." Would you like to read one? I said. "I would like to read a Douay Bible," said he. I promised him the loan of one, which I took a few days afterwards, when I directed his attention to certain texts setting forth the finished work of Christ for the salvation of mankind. Read John i. 29, "Behold the Lamb of God, which taketh away the sins of the world." "Who is that which takes away the sins of the world?" he asked, with great earnestness. The Lord Jesus Christ, I said. I then read John iii. 14-16, Acts iv. 12, &c. "That is all right," said he, "but did not Christ give the keys of the kingdom of heaven to St. Peter?" He did, said I. "And have not our priests the same power?" said he. I said, you must bear in mind, that when the "kingdom of heaven" is mentioned in the New Testament, it generally means the Church of God on earth, not the kingdom of glory above. I pointed out from Acts ii. 10, where, and how St. Peter used the keys in admitting both the Jews and

Gentiles into the Christian Church ; and then shewed that none can forgive sins but God only. He observed, that if he was convinced that his religion was wrong, he would give it up.

Mr. G—, G—, Street, was brought up a Roman Catholic, but has not gone to mass of late. Read some portions of the Douay Bible with which he was highly pleased. He told me, that having now been some time in England, his eyes had been opened to see the superstitious way in which he had been brought up, and that he would have nothing to do in future with Romanism. I invited him to attend the Wednesday evening lecture at St. George's, which he did, and also promised to attend church as soon as he could procure decent clothing.

M—, P—, has been in a monastery at "Alton Towers," as a lay brother, where he remained for six months. Is now an attendant at church, and earnestly engaged in studying the Word of God. I have other cases of deep interest, but will not further trespass on your valuable time, than to say, that the state of things here, on the whole, is satisfactory. There is a spirit of enquiry abroad ; many are evidently dissatisfied with Romanism, and I trust and believe that many will ere long obey the divine injunction—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This evening, (D. V.,) I commence a controversial class in the "National School," kindly lent by the Rev. C. Smith, Minister of St. Michael's Church, for the purpose.

NORTHAMPTON.

MISSIONARY REPORT.

REV. AND DEAR SIR.—In laying before you an account of my labours for the last four months, I would desire to thank the Great Head of the Church for his having preserved and enabled me to declare the good news of salvation through Christ alone; to the many Romanists in this town, worshipping those things that

are no gods, and receiving for doctrines the commandments of men, and I rejoice to say not without some effect, notwithstanding the combined energies and Jesuitical schemes of both the Priests and their emissaries, especially the Nuns, who not only use every effort to hold in bondage and darkness, their already enslaved followers, but also seek by every artifice, to lead away the simple, particularly the young, and indeed all, from the faith of Christ to their soul-destroying system.

The following may serve to give some just idea of this. The Popish Priest, with zeal worthy a better cause, is daily amongst his people, and others to whom he can get access, strengthening them in his dogmas, and desiring them not to hear or receive my teaching, as it is subversive of their ancient faith, and dangerous to their soul's interest. The effects of this advice, were at first obvious, as they would not converse with, or hear me. Yet my perseverance, thank God, soon removed that, so that they not only allow me in, but shew a willingness for discussion, I believe not for opposition, so much, as a desire to know the truth. One instance of the Priest's vigilance is as follows. A poor man, D—, G— S—, who it is true, was baptized in the Romish faith, but when he came to think for himself, renounced the errors of Rome, for our pure Christianity, fell ill. The Priest went to see him; was refused admission, but persisting, entered the dying man's room, and after very rough and abusive language, prepared for anointing the man, who expressed his unwillingness in the strongest terms; the poor woman zealous for the truth, released her dying husband, by taking the Priest by the shoulder, and forcing him outside the door. He, however, returned the next day, saying he had orders from the Mayor, and insisted on going up stairs; but the woman caught him by the leg, and would not suffer him to enter the room; so he went away in a rage, but to the great joy of the poor man, whom I often visited after, but who has since fallen asleep in Jesus, relying on his blood and righteousness alone.

Shortly after, on visiting a few perverts, the Priest came in, and asked why I was there, and what I was doing? I told him that I was reading from the Douay Bible of a loving Saviour, dying to save lost sinners, a work it is hoped he would not object to. He opposed, asked some questions which I answered, and which called for a few from me; yet he would not reply, but assumed much authority. Those present, seeing the dilemma in which their holy teacher stood, became very abusive, yet I firmly declared the truth, and from the Scriptures exposed their errors. He made to go out, I withdrew also, but he returned: soon after their opposition ceased. Now they hear attentively the truth as it is in God's word.

A few days after, being in another place exposing the dogma of Purgatory, and shewing the sufficiency of the blood of Christ, the Priest came to the door. They said, "Walk in, Sir, you are the gentleman wanted, for there is a gentleman here, a missionary, speaking against the Church, and proving that there is no purgatory; do come in, Sir, you will soon settle the matter." The Priest replied, "No, I will call again," and departed; thus proving that the hireling fleeth because he is such, and that human production cannot stand the scrutinizing power of inspiration; "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." He being gone, I continued to show the evil tendencies of Rome's teaching, and hence the necessity of looking to Him who has promised to teach and guide us into all truth. They afterwards became attentive, and heard me declare the truth. Where the Priest cannot get access, his active zealots seek to fill his place, and often to effect, by persuading their ignorant neighbours to go to their chapel, and also influencing the minds of the young, who engage with them to learn the shoe work. This has led to much injury to the children, and sometimes to their semi-infidel parents. But this is not all, for the next

and most dangerous of all engines set to work is the Nunnery, where the Nuns, by their gentle manner, induce large numbers of children and adults, and through them their parents; so that many have been involved in their dark and bewildering system before they are aware of it; but when they consider the step they have taken, their state of mind is very distressing. I should say here, that the beauty of the chapel, the singing, and novelty of the whole paraphernalia, fascinate the feelings of many, and are so pleasing to the children, that I often have difficulty to remove these deep-rooted prejudices from the minds not only of some adults, but even several children; but thanks and praise to our gracious God, I have succeeded in many instances, and to the no little comfort of many. I would refer to widow B—, who at first strongly opposed, but was afterwards, from my frequent visits, brought to renounce Popery, and attend our church, where she hears the good news of a Saviour's love.

Mrs. S.'s four children attended the Nuns, she herself went each Sunday, and once in the week, believing many of the Romish tenets, especially Purgatory. I frequently visited her, read I John i. and other passages of God's word, and made several remarks which resulted in her taking her four children from the Romish school, (they now attend ours) and is herself leaving the Romish chapel to attend church.

H—. This man seemed far advanced on the way to Rome, and had many of the Popish books, but I frequently reasoned and discussed several points with him, and also lent him the "Glories of Mary;" but I cannot say his now attending church regularly, and becoming a Sunday School teacher, was wholly owing to my efforts, as the Rev. Mr. Browne had frequent conversations with him, and doubtless influenced him much.

E. Widow.—This woman attended chapel, but having been frequently visited by me, she gave up to me her beads and missal, promising never to go to the Priest again, and also said much exposing the evils of *Private Confession*. At her request I explained the Romish view of Transubstantiation, and then shewed

it to be unscriptural and unreasonable, for which she was very thankful.

The last, and not the least to be thankful to our gracious God for, is, the fact that I have succeeded in bringing twenty-one girls and children from the Nuns, whose contaminating influences were obvious to any common observer, such as their repeating the "Hail Mary," parts of their Creeds, several prayers to the Virgin and Saints—not one to Christ—also several hymns to Mary, crossings and bowings, belief in a Purgatory and seven Sacraments, and the more advanced among them, new and absurd views as to the cause of the Reformation, with deadly hatred to the Bible and "Church-Parsons and all Missionaries." But though the success with which it has pleased Almighty God to bless my labours may call forth gratitude and praise from all who desire the advancement of the Redeemer's kingdom, yet there is much to be deplored, and which demands the sympathy of every true Christian. I speak of Romanism, which as in this town puts on a fair mask and beautiful garments, and by speaking peace where there is none, and promising life by that which causeth death, leads many after it. Had not God timely interposed and stirred up His faithful servants to stand in the gap, and thus stay the plague, the consequences by this time must have been very serious, but blessed be God he has moved and strengthened his ministering servants and the missionaries of this town, that as a royal band, they are ever on the watch, and ready to meet and wage war with Rome's obtrusive legions now in this land, and so our Redeemer's name is glorified, his merits and death appreciated and confided in, and the shout of joy and victory is amongst us.

I am, Reverend and dear Sir, your obedient servant,

F. W.

Missionary, Northampton.

The Rev. William Clementson.

DOWNSIDE.

MISSIONARY'S REPORTS.

Downside, Oct. 15th, 1855.

DEAR SIR,—In making my report for the last month, I have one or two particular cases to communicate to you, which will, I have no doubt, be interesting, at the same time one of them will be very painful and lamentable to read of—unwary souls being led away by the sophistry and delusions of Rome. The case is as follows: a young girl, the daughter of a nominal Protestant, lodging in the house of a pervert from the Established Church of England, has been taken away, about twelve months since, by the Priests and other gentlemen of the Church of Rome and put into a Nunnery near Birmingham (as servant); she was amply provided for with clothing, &c., by the above party and dispatched to the confines of a Nunnery, the seat of the hidden mysteries of Satan. Believe me, Sir, that I make not this latter statement with any uncharitableness, but with all Christian charity and love towards the Roman Catholics themselves, but it is against that system of delusion and sophistry that is palmed upon the ignorant in the garb of Christ's blessed and pure doctrine that I am led to lay the serious charge against those places where the Priests of Rome use every effort to entrap the daughters of England into. Were the people more acquainted with the practices of Romanism I am sure they would resist their false overtures cloaked with charity. The other is a young man living with his mother, who has formerly professed the Roman Catholic faith, but holding the principles of Infidelity. He is very ill and confined to his bed, and has been the last two or three years; he will not suffer the Roman Catholic Priests to visit him, and he acknowledges Romanism to be a system of falsehood. I am happy to say he reads the Bible, and converses with me very freely, and I trust the principles of Infidelity are gradually losing their nefarious power. He is a very intelligent young man, and has read many of the modern and ancient writers; he is now reading a

book I lent him, being a "Dialogue between a Christian and a Deist," and he says he never read so strong an evidence for the truth of Christianity. I pray that the Lord will enable him to see and realize the fulness of that Gospel which he has so long rejected and despised. I have the same opening with the Roman Catholics as when I last wrote to you, and trust that the controversies that here arise, discussed in love and kindness, may redound to the name and glory of God and the salvation of immortal souls.

Remaining, your obedient servant,
H. R.

Downside, Nov. 15th, 1855.

DEAR SIR,—In making my Report for the last month, I think it advisable to make you acquainted with some of the particulars of the Roman Catholic College. It is situated in the east of Downside, joining the high-road to Wells. Within the last twelve months it has been greatly enlarged, with an outlay of several thousand pounds. I have been informed that the number of training Priests is not so large this year, as some of them are gone over to France to finish their education. The number of boys is between fifty and sixty. There are three or four superannuated Monks lately come here to end their days. I believe preparation is being made for great and additional improvements. There is a very great income, and also a very large outlay to the College, and I am informed, was it not for the College there would be great destitution, as many families are supplied daily with many necessaries, both Roman Catholic and Protestant, and when I consider the influence and temporalities of the College, I am surprised to find the few that have seceded to Rome. Behind the College there is a half square of houses close to the main road in which live one Protestant family, and the rest Roman Catholics. When I last visited these houses on the Friday all the families had notice to quit on the Saturday, except one, and this is the only person that refuses me to

come to her place. A person of the name of K. in this place used to be very hostile, but on the last occasion she invited me to come in and sit down, and conversed very freely, but not on any controversial point; her husband also threatened me when I first went round, but when I met him a short time ago he spoke very kindly to me. I find that when they will not discuss the differences that exist between us, it is most prudent to set forth the love of God in Christ, and that in the spirit of charity and meekness, which is sure to meet their prejudices after repeated visits. But, sir, I can assure you that Romanism here is widely different to Romanism in Ireland, and this I state from personal experience. I am happy to say I have the same opening with the Roman Catholics, and although I am not able to see any outward manifestation of God's grace, I trust there is a secret work going on with them.

I remain, your obedient servant,
H. B.

THE AUSTRIAN CONCORDAT WITH ROME.

THE following important letter appeared in the *Times* newspaper of date Nov. 21, 1855. It proves that the Papacy is as grasping and ambitious of universal jurisdiction as in the days of Hildebrand and Gregory IX., and indicates very plainly in what manner Pio Nono and Dr. Wiseman would deal with this country if they had a sufficient footing among its population. At all events it warns us to lessen as speedily as possible by successful missionary efforts the number who adhere to the dogmas of the Church of Rome. By such efforts we shall be able under God to meet and repel with a great body of the people at our back another aggression, should the Pope be so indiscreet as to attempt it.

Numbers are all but worshipped in the Vatican. These are the waters on which the woman in the Apocalypse sits with her golden cup.

Her power becomes feebler as they ebb away.

TO THE EDITOR OF THE TIMES.

Sir,—No words, however weighty, can fully describe the suicidal bondage which Austria has deliberately come under to the Court of Rome. Every article of the Concordat is a link well hammered out in the Vatican, and skilfully gilded by hands that thoroughly understand their profession.

Your columns are likely to reach some thinking minds belonging to Austria, though I suspect the Concordat will, according to law, shut out *The Times* from all who bow submissively to the holy decrees. The first article of the Concordat is as follows:—

“Art. 1. The holy Roman Catholic religion shall ever be maintained in the empire of Austria, and in all its dependencies, with all those rights and privileges which, by the ordinances of God and the conditions of the laws of the Church, it has to enjoy (*quibus frui debet ex Dei ordinatione et canonicis sanctionibus*).”

In a very important edition of the Rhemish Scriptures, authenticated by the names of the ablest prelacy in Ireland—Drs. Murray, Moy, O'Reilly, and others, archbishops and bishops—there are notes, some of which declare what “those rights and privileges resting on canonical sanctions” are.

On Acts xxv. 11, one of these rights is thus defined:—

“If St. Paul, both to save himself from whipping and from death, doubted not to claim succour from the Roman laws and to appeal to Cæsar, the Prince of the Romans, not yet christened, how much more may we call for the aid of Christian princes and their laws for the punishment of heretics, and for the church's defence against them?”

On Rev. xvii. 6:—

“The Protestants foolishly expound this of Rome for that there they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of saints no more than the blood of thieves, man-killers, and other malefactors.

On Matt. xiii. 29:—

"The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole church, and commit the matter to God's judgment in the latter day. Otherwise, when ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed."

In the canon law, which now dominates in Austria and extinguishes every civil enactment that stands in the way of its action, we find it laid down :—

"In terris verò temporali nostræ jurisdictioni subiectis bona hereticorum statuimus publicari, et in aliis idem precipimus fieri per potestates et principes seculares, quos ad id exequendum, si forte negligentes exstiterint, per censuram ecclesiasticam, appellatione remotâ, compelli volumus et mandamus."—Greg. ix. lib. v. tit. 7, cap. 10. Vol. ii. *Corp. Jur. Can.* Leipsic, 1839.

"In countries subject to our jurisdiction we command the property of heretics to be sold, and even in other countries we command the same thing to be done by the secular authorities; and, should these last prove negligent, we wish and enjoin them to be compelled without appeal."

At page 758 of the same volume we have it recorded as canon law what was infallibly decreed in a General Council with a Pope at its head :—

"Si vero dominus temporalis, requisitus et monitus ab ecclesiâ, suam terram purgare neglexerit ab hereticâ fœditate, per metropolitanum et ceteros conprovinciales episcopos excommunicationis vinculo innodetur, et si satisfacere contempserit intra annum, significetur hoc summo Pontifici, ut tunc ipse vassallos ab ejus fidelitate denunciât absolutos, et terram exponat catholicis occupandam, qui eam, exterminatis hereticis, absque nullâ contradictione possideant."

"If the temporal Prince (the Emperor of Austria) after being admonished by the Church should neglect to purge his dominions of this heretical filth (heretics

being alluded to), let him be tied up with the chain of excommunication by the metropolitan and provincial bishops, and if he refuse to give satisfaction within one year, let it be signified to the Pope, that he may release his subjects from their allegiance and give his territory to be occupied by the faithful, who, having exterminated the heretics, may quietly possess it."

Now, let it be clearly understood that these are only a few of the obligations under which Austria has come with her eyes open. Should the young Emperor hesitate to obey his ecclesiastical superiors, he will be told in the words of the same canon law, vol. 2. p. 289, "It is evident the Pope can neither be bound nor loosed by any secular Power, seeing he was called God by Constantine, and it is clear that God cannot be judged by men."

I have read the Concordat with great care, and, being well acquainted with the laws of the Court of Rome, I have no hesitation in asserting, as I am able to prove, that no serf in "Holy Russia" is more at the mercy of the Autocrat than the young Emperor of Austria is now at the mercy of the Vatican. The only appearance of the subjection of the spiritual to the civil power is in Article 20 :

"Art. 20. The metropolitans and bishops, before they undertake the direction of their churches, will, in the presence of His Majesty, take the oath of fidelity, in the following words:—

" 'I swear and promise on God's holy Gospel—as it beseems a bishop—obedience and fidelity to your Imperial, Royal, Apostolic Majesty and to your illustrious successors. At the same time I swear and promise not to share in any communications or councils which could endanger the public peace, and not to maintain any suspicious connexions either within or without the frontiers of the empire; and if I should learn anything that could bring danger to the State, to neglect nothing which could avert it.' "

But this oath of fidelity to the Emperor is taken by men who have previously sworn as follows to the Pope, set forth in the canon law as God :

"The counsel which the Pope shall intrust to me by himself, his messenger, or letters, I will not knowingly reveal to any to his prejudice. I will help him to defend and keep the Roman Papacy and the Sovereignty of St. Peter, saving my order, against all men. The rights, honours, privileges, and authority of the holy Roman church of our Lord the Pope I will endeavour to preserve, defend, increase, and advance. The rules of the holy Fathers, the apostolic decrees, ordinances, disposals, provisions, and mandates I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels to our said Lord the Pope I will with all my might persecute and attack, &c. So help me God, and these holy Gospels."

It needs no ingenious reasoning to prove which oath is most comprehensive, which must dominate, and which, in case of collision, must give way.

The rare phenomenon of an empire laying its neck under the feet of a Pope has been presented in 1855, Austria, who refused to be the ally of the Western Powers against a despot in the East, has, in righteous retribution, become the serf and vassal of a miserable spiritual despot in the West. Sardinia rises daily to the dignity of an empire; Austria has sunk into the dimensions of a province of the Vatican.

I am, Sir, your obedient servant,

JOHN CUMMINS.

SPECIAL MISSIONARY'S JOURNAL.

September 28rd, 1855.—On this day (Sunday) I called according to promise to visit Mrs. D—— and her husband. Some three months back, at her own desire, she received a Testament from me. When first she got it she could only read it by stealth, so opposed was her husband to the Bible, but she now lifts up her heart in thankfulness to God that her prayers for her husband have been answered. She is not now obliged to fasten her door when she would open that blessed book, or wait till her husband was asleep in bed, as she

told me has often been the case for fear of him. She now reads for him when he returns from the labours of the day, and what is more astonishing, she is the landlady of the house and has three fresh Roman Catholic families living in the same house, and at their desire she often reads that blessed book, of which God has said, His word shall not return unto him void, but shall accomplish that which he pleaseth. When I called on this day, about three o'clock, P.M., they were not expecting me (as I told them at my last visit that I was going from home, and would be absent for some time), I found Mrs. D—— reading the Testament to her husband. I then asked a blessing on the word I was going to read. I opened the seventeenth of Acts, commented as I went along. I dwelt on the noble testimony St. Paul bears to the Bereans 'who searched the word of God.' I could not but lift up my heart in thankfulness to God who had inclined that man's heart to hear the word of God gladly, who before was a blasphemer. He repeatedly said, whilst I was reading, "Glory be to God!"

25. — (H—— S——). — Visited here this day. Called on Mr. V—— and W——, who were formerly perverts. They have, since my visits to them joined the Church of England. I asked the husband if he was at Church on Sunday evening, and he said, that his coat was so very bad he was ashamed to walk out. He had a great coat at the pawn-office, and he hoped soon to be able to release it. I said that God looks not to the coat but to the heart. His wife said, "Fred, you might have come along with me; I went in these old boots (shewing me what she had on, and indeed they were very bad), and took the infant along with me, and it staid very quiet; and I felt very happy all the evening after." Her husband promised to try and overcome the difficulty and attend in future.

Oct. 28. — (D—— B——). — In one house I met with an infidel shoemaker. From the appearance of the room, both himself and family were in great poverty. When I introduced the subject of religion he did not seem to relish it; he said he thought every

one ought to be allowed to think for himself and do as he thought proper ; the Romanist, Protestant, and Infidel should be left to themselves. I asked him did he believe in God and in a future state ? he said he did. I shewed him that God is love, that he made man in the beginning upright, but man fell from that holy and happy state, and involved himself and his posterity in everlasting pain ; that God so loved the world that he gave his only begotten Son that whosoever would believe in him should not perish ; that God gave us the Bible, written by inspired men, that we might learn the gospel plan of salvation. He said he objected to many passages in the Bible, and that it was beyond his comprehension how that a holy and just God could sanction and approve of such acts as he read in the Bible. Amongst cases he instanced that of David. "A man," said he, "that the Bible tells us was after God's own heart—David, an adulterer and a murderer." I shewed him how the holiest and best men, unless kept by grace, may fall into sin. I pointed out to him David's repentance ; God forgave him his sin, but punished him, because, said God, "you have killed Uriah the Hittite with the sword, and taken his wife to be your wife. The sword shall never depart from your house, and the child shall die." He seemed perfectly satisfied with my explanation ; he told me he was once happy, he then read God's word and attended his place of worship, but he fell into bad company, infidels and free-thinkers ; he learned to be a drunkard, a sabbath-breaker, and a reviler of all religion, and he never knew what was happiness since.

Nov. 21st.—Visited H—— S——. This man and his wife I frequently visit. When I first visited them they were bigoted Romanists. Their case was alluded to in the BRITISH PROTESTANT for the month of October. They are going on very steadily, and from living in a room (and that a very small one too) when first I visited them, and in apparent poverty—the man used to drink—now, by the husband's industry, they have taken a house, and he has joined a benefit society.



